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HEBREW AND ENGLISH
LEXICON

THE OLD TESTAMENT

GESENIUS'S

HEBREW AND ENGLISH

LEXICON.

BY J. W. GIBBS.

JOSEPH W. GIBBS, A.M.
HON. CHIEF AND SECRETARY

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HEBREW AND ENGLISH LEXICON

TO

THE OLD TESTAMENT;

INCLUDING THE

BIBLICAL CHALDEE.

EDITED, WITH IMPROVEMENTS, FROM THE GERMAN WORKS

OF

GESENIUS,

BY

JOSIAH W. GIBBS, A.M.

OF THE THEOLOGICAL SEMINARY, ANDOVER, U. S.

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PREFACE.

THE increasing attention to the study of the Hebrew language in this country, the dissatisfaction and discouragement which many experience from the imperfect helps that they possess, and the great improvements lately made by Gesenius in Hebrew philology, seem to demand that his works should be made accessible to all that pursue this important branch of sacred learning.

The results of Gesenius's laborious and successful investigations, so far as the grammar of the Hebrew language is concerned, have already been given to the public by Prof. Stuart in his invaluable work on that subject, and have been received with general approbation. This has opened the way for publishing in this country the results of Gesenius's original investigations in Hebrew lexicography, in which he has adopted the same style of criticism and the same principles of philology as are found in his grammatical works. The Lexicons here referred to, are, *Hebräisch-Deutsches Handwörterbuch über die Schriften des Alten Testaments mit Einschluss der Geographischen Nahmen und der Chaldaïschen Wörter beyrn Daniel und Esra. Ausgearbeitet von D. Wilhelm Gesenius, ausserordentlicher Professor der Theologie zu Halle. 2 Theile, pp. 1344. 8vo. Leips. 1810-12.*—And *Neues Hebräisch-Deutsches Handwörterbuch über das Alte Testament mit Einschluss des Biblischen Chaldaismus. Ein Auszug aus dem grössern Werke in vielen Artikeln desselben umgearbeitet vornehmlich für Schulen. Von W. Gesenius, u. s. w. pp. 920. 8vo. Leips. 1815.*

It may be proper here to state the grounds of the preference which is due to the lexicons of Gesenius.

The intrinsic value of a critical lexicon consists chiefly in the views of lexicography held by the author. The leading trait of Gesenius, in this respect, is judgment. He makes a sober and temperate use of the various means for determining the signification of a Hebrew word. His reasoning from grammatical analogy, from the usage of the Hebrew language, from the context, from the kindred dialects, and from the ancient versions, spontaneously commends itself to the understanding. It is not sufficient to say that he rejects all mystical derivations. He has also avoided the error, nearly as dangerous, into which some modern lexicographers have run—I mean, their extravagant use of Arabic derivations, in disregard of the fact that the Hebrew is a distinct dialect, and as such

has its peculiarities. But although Gesenius has restricted himself in this particular, yet his accurate knowledge of the Oriental languages, especially of their constructions and inflexions, sheds a constant and powerful light on Hebrew criticism.

Much too depends on the arrangement of the various significations. Here Gesenius has been very successful in seizing hold of the primary physical acceptation of a word. This he has placed first, and the other significations in the order in which they might be supposed to be derived from the primary. Each signification and each construction is supported by pertinent citations, which, when attended with any peculiar difficulty, are written out and accompanied with a literal translation. Such a view of the different meanings of a word is the best commentary on all the passages cited. Where the different significations of a root appear to have no logical connexion, they are distinguished by Roman numerals; in other cases, only by Arabic numerals.

Gesenius has introduced into his lexicons many things, which other lexicographers either wholly or partially omit; as (1.) A full account of the construction of verbs with different prepositions and particles. This is the more necessary, as the Hebrews have no composite verbs, but vary the signification of the verb, by means of the preposition following, as in other languages by the preposition in composition. (2.) A full explanation of phrases and idioms; a very important part of a good lexicon. (3.) A notice of poetical words and inflexions, with the corresponding prosaic expression. (4.) A notice of the peculiarities of the more modern Hebrew, in distinction from the more ancient. (5.) An account of those words which are defective in some of their forms; which are therefore borrowed from some other word, like the anomalous verbs in Greek. Gesenius first attended to this class of words in the Hebrew.

The alphabetical arrangement in Gesenius would alone give that lexicon a superiority over every other. The etymological arrangement, or the arrangement of words under their roots, was universally practised, till Gesenius, in 1810, opened the new path. The etymological order is not found expedient in the western languages; but has been adopted and retained in the Hebrew, on the false principle that all the words in that language are reducible to triliteral roots. This principle has been supported by the adoption of many hypothetical, refined, and far-fetched derivations. These fanciful derivations being given up, the number of verbal derivatives of all kinds is probably not greater in Hebrew than in many of the occidental languages. Why then should we follow this order in Hebrew more than in the languages with which we are familiar? Why should we, to support this arrangement, derive *father* from

אָר to acquiesce; אָר brother, from אָר in the kindred dialects to join together; אָר mother, from אָר Arab. אָר to go before; derivations which we should reject with contempt, if proposed in any other language? But these derivations are plausible, compared with many others which might be given.—Some may not acquiesce in our view of this subject; but every one can see, that the etymological order supposes the *student* to be already a *proficient* in the language; and of course, however true in principle, it is not suited to a beginner. After all, every advantage of the ancient arrangement is secured in this edition, by mentioning under each derivative the root from which it springs, and under each root all the derivatives which do not immediately follow in the order of the lexicon.

The preceding remarks apply to both lexicons of Gesenius. The smaller work contains only the more important proper names of persons and places, has fewer references under the more common words, has fewer passages written out, and omits some extended critical discussions.

The basis of the present work is the abridgment or smaller lexicon. But his Thesaurus or larger work has been constantly consulted, and additions made from it. Also some corrections have been made from his later philological works, particularly his “Ausführliches grammatisch-kritisches Lehrgebäude der Hebräischen Sprache mit Vergleichung der verwandten Dialecte,” published in 1817, and his Commentary on Isaiah published in 1820-1. It is but rarely that the translator has had occasion to differ from his author. In these cases he has sometimes made an alteration conformably to his own views.

The present editor has, as he hopes, improved the work, (1.) By mentioning under each noun which is found inflected in the O. T. the declension to which it belongs.* (2.) By breaking the articles into paragraphs, and making each signification of a word to commence a new paragraph. A similar improvement has been made in the British editions of Schleusner's Greek Lexicons. (3.) By correcting many errors and oversights which have necessarily crept into a work of this kind.

J. W. G.

ANDOVER, (MASS.), JAN. 1824.

* The declensions of feminines are, for the convenience of reference, numbered X. XI. XII. XIII. instead of I. II. III. IV.

SYRIAC AND ARABIC ALPHABETS



COMPARED WITH THE HEBREW.



Arabic Alphabet.					Syriac Alphabet.				
Final.	Medial.	Initial.	Arabic Names.		Final.	Medial.	Initial.	Syriac Names.	Corresp. Hebrew.
1. ا	ا	ا	<i>Elif</i>		ܐ	ܐ	ܐ	<i>Olaph</i>	א 1.
2. ب	ب	ب	<i>Be</i>		ܒ	ܒ	ܒ	<i>Beth</i>	ב 2.
3. ج	ج	ج	<i>Jim</i>		ܓ	ܓ	ܓ	<i>Gomal</i>	ג 3.
4. د	د	د	<i>Dal</i>		ܕ	ܕ	ܕ	<i>Dolath</i>	ד 4.
ذ	ذ	ذ	<i>Dhal</i>						
5. ه	ه	ه	<i>He</i>		ܚ	ܚ	ܚ	<i>He</i>	ה 5.
6. و	و	و	<i>Vau</i>		ܘ	ܘ	ܘ	<i>Vau</i>	ו 6.
7. ز	ز	ز	<i>Ze</i>		ܙ	ܙ	ܙ	<i>Zain</i>	ז 7.
8. ح	ح	ح	<i>Ha</i>		ܚ	ܚ	ܚ	<i>Heth</i>	ח 8.
خ	خ	خ	<i>Kha</i>						
9. ط	ط	ط	<i>Ta</i>		ܬ	ܬ	ܬ	<i>Teth</i>	ט 9.
ظ	ظ	ظ	<i>Tha</i>						
10. ي	ي	ي	<i>Ye</i>		ܝ	ܝ	ܝ	<i>Yud</i>	י 10.
20. ك	ك	ك	<i>Kef</i>		ܟ	ܟ	ܟ	<i>Coph</i>	כ 20.
30. ل	ل	ل	<i>Lam</i>		ܠ	ܠ	ܠ	<i>Lomad</i>	ל 30.
40. م	م	م	<i>Mim</i>		ܡ	ܡ	ܡ	<i>Mim</i>	מ 40.
50. ن	ن	ن	<i>Nun</i>		ܢ	ܢ	ܢ	<i>Nun</i>	נ 50.
* —	—	—	wanting		ܐ	ܐ	ܐ	<i>Semcath</i>	ס 60.
70. ع	ع	ع	<i>Ain</i>		ܐ	ܐ	ܐ	<i>Ee</i>	ע 70.
غ	غ	غ	<i>Gain</i>						
80. ف	ف	ف	<i>Fe</i>		ܦ	ܦ	ܦ	<i>Pe</i>	פ 80.
90. ص	ص	ص	<i>Tsud</i>		ܨ	ܨ	ܨ	<i>Tsode</i>	צ 90.
ض	ض	ض	<i>Dhal</i>						
100. ق	ق	ق	<i>Kaf</i>		ܩ	ܩ	ܩ	<i>Kuph</i>	ק 100.
200. ر	ر	ر	<i>Re</i>		ܪ	ܪ	ܪ	<i>Rish</i>	ר 200.
* 60. س	س	س	<i>Sin</i>		—	—	—	wanting	ש
300. ش	ش	ش	<i>Shin</i>		ܫ	ܫ	ܫ	<i>Shin</i>	ש 300.
400. ت	ت	ت	<i>Te</i>		ܬ	ܬ	ܬ	<i>Tau</i>	ת 400.
ث	ث	ث	<i>The</i>						

BRIEF REMARKS ON THE ORIENTAL LANGUAGES.

1. THE CHALDAIC Dialect has a very close resemblance to the Syriac; hence they are both frequently referred to under the common name of Aramean. Its alphabetical character and mode of writing are the same with the Hebrew. Its conjugations are, I. Peal (i. q. Heb. Kal), pass. Ithpeel; II. Pael (i. q. Heb. Piel), pass. Ithpaal; III. Aphel (i. q. Heb. Hiphil).



2. The SYRIAC Vowels are *five*; viz.


Pethoho  or  a.



Rebotso  or  e.


Hebotso  i.


Zekopho  o.

Etsotso  or  u.

The three first characters in the left-hand column are written either above or below the line. The Syriac has no sign for Dagesh nor for Sheva. The linea occultans — is placed under a letter to shew that it is mute; thus  *bath* (not *barth*) *a daughter*. The other diacritical signs are of minor importance. The conjugations are, I. Peal, pass. Ethpeel; II. Pael, pass. Ethpaal; III. Aphel.


3. The ARABIC Letters are arranged in the Table according to the order of the Hebrew and Syriac Alphabets. The usual arrangement in Arabic Grammars and Lexicons is different. It will be seen by the Table that several of the letters in Hebrew (as , , etc.) have two corresponding letters in Arabic. The Arabic Vowels are only *three*; viz.

Fatha  a, e.


Kesra  e, i.


Dhamma  o, u.


These vowels become long when followed by a homogeneous quiescent.


When followed by any other quiescent, they form diphthongs; as  *lau*.


The Diacritical Signs are,




Jesm  or quiescent Sheva.

Teshdid  or Dagesh forte.

Hamza  placed over Elif when radical.

Wesla  placed over initial Elif, shewing that the word is joined in pronunciation with the preceding.






Medda  placed over Elif, as a sign of prolongation.

Nunation, or double final vowels,   , shewing that they are to be pronounced *an*, *en* or *in*, *on* or *un*. It occurs only in the Kôran and in poetry.

The Conjugations in Arabic are very numerous, and numbered I. II. III. etc.

4. The ETHIOPIC is a branch of the Arabic, has a distinct character, but is quoted in this work in Hebrew letters.

5. The SAMARITAN is intermediate between Hebrew and Aramean. It has a peculiar character, but is here represented in Hebrew letters.

6. The PERSIAN has many Arabic words intermingled, but is not itself a kindred dialect with the Hebrew. Yet many Persian words are found in the Hebrew written after the captivity, and some, as it is now admitted by the learned, even in ancient Hebrew. The Persians use the Arabic alphabet with the addition of  for *p*;  for *ch*, as in *church*;  or  for *g* hard; and  for *zh*.

7. Words relating to Egypt, or denoting usages or natural productions brought from Egypt, are sometimes illustrated from the COPTIC language, which is here expressed in Greek characters.

TABLE OF ABBREVIATIONS

MADE USE OF IN THIS WORK.

I. IN ENGLISH.

Absol.	absolutely, i.e. not followed by an object.
accus.	accusative.
adv.	adverb.
Aph.	Aphel.
Aqu.	Aquila, the author of a Greek version.
Aram.	Aramean, i.e. Syriac and Chaldaic.
art.	article, or articles.
caus.	causative.
collect.	collectively.
com. gen.	common gender.
comp.	compare.
conj.	conjugation, also for conjunction.
const.	construct state.
C. V.	common English version.
dec.	declension.
denom.	denominative.
deriv.	derivative.
e. g.	for example.
emph.	emphatic state.
Ethiop.	Ethiopic.
Ethpa.	Ethpaal.
Ethpe.	Ethpeel.
f. fem.	feminine.
fut.	future.
Gr. Venet.	A Greek version discovered at Venice.
Gr. anon.	The unknown author of a Greek version.
Heb.	Hebrew.
Hiph.	Hiphil.
Hithpa.	Hithpaal.
Hithpo.	Hithpoel.
Hithpol.	Hithpolel.
Hithpal.	Hithpalel.
Hithpalp.	Hithpalpal.
Hoph.	Hophal.
Hothpa.	Hothpaal.
ibid.	in the same place.
e.	that is.
e. q.	the same as.
imper.	imperative.
infin.	infinitive.
intrans.	intransitive.
Ithpe.	Ithpeel.
Ithpa.	Ithpaal.
liter.	literally.

med. Vav.	having the middle radical Vav.
m. masc.	masculine.
N. T.	New Testament.
Niph.	Niphal.
obsol.	obsolete.
O. T.	Old Testament.
Onk.	Onkelos, the author of a Targum on the Pentateuch.
Pa.	Pael.
Pi.	Piel.
Po.	Poel.
Pu.	Pual.
pass.	passive.
parag.	paragogic.
prim.	primitive.
prob.	probably.
q. v.	which see.
recipr.	reciprocal.
reflex.	reflexive.
Samar.	Samaritan.
Sept.	Septuagint.
spec.	specifically.
suff.	suffix or suffixes.
Symm.	Symmachus, the author of a Greek version.
Syr.	Syriac.
synon.	synonymous.
subst.	substantive.
Targ.	Targum, that is, the Chaldaic version of the O.T.
Theod.	Theodotion, the author of a Greek version.
trans.	transitive.
trop.	tropically or figuratively.
Vulg.	the Latin vulgate.
=	(sign of equality), the same as.
[]	The figures in brackets shew the chapter and verse in our common version, when they differ from the number in the Hebrew Bible. When the difference is only one verse, as in many of the Psalms, no notice is taken of it.

II. IN HEBREW.

א	אִי (aliquis) any one, in the account of general phrases.
וְ	וְ (et completio) and so forth, an abbreviation common in Rabbinical writings.

7. It is used in a figurative sense, Job 17:14 אָבִי אֶתָּה I say to the grave, Thou art my father, parall. to corruption, My mother, and my sister; i. e. they are, as it were, my nearest relatives. Comp. Ps. 88:19.

Note 1. In compound proper names the construct state is sometimes אב, as in אֲבוֹתָם; (once אָבִי after the Chaldee form, as in אֲבוֹתִי 1 Sam. 25:18 Keth.) but most frequently אָבִי, as in אֲבוֹתָי, אֲבוֹתָי. Out of composition the const. state is אָבִי as given above, except in Gen. 17:4, 5, where אָבִי is used in order to illustrate the etymology of אֲבוֹתָם. Among these proper names are also some names of women; e. g. אֲבוֹתָי 2 Sam. 3:4. אֲבוֹתָי 2 Chron. 11:18.

Note 2. The feminine termination of the plural does not affect the gender, which is the same in both numbers. Such anomalies are frequent in the kindred dialects, e. g. אֲבוֹתָי; a shepherd, plur. אֲבוֹתָי, and appear to refer back to an early stage of these languages, when the gender was not distinguished so exactly by the termination, as it was afterwards.

II. אָבִי prob. verbal from אָבָה, dec.

II. a. wish, desire. Job 34:36 אָבִי יִבְחֶנּוּ אִיִּי my wish is that Job may be tried. So the Chaldee and many translators. Others, I will cause that, etc. making אָבִי equivalent to אָבָה. Others, e. g. Vulg. Luther, with less propriety, my father! (addressed to God.)

אָבִי, suff. אָבִי, אָבִי; Plur. אֲבוֹתָי (with epenthetic ה, comp. אֲבוֹתָי.) Chald. father, as in Heb. Dan. 2:23. 5:13.

אָבִי m. verbal from אָבָה, dec.

VIII. b. greenness, verdure. Job 8:12 אָבִי עֲדָה עֲדָה whilst it is yet green. Cant. 6:11 אָבִי הַמִּלֵּךְ the verdure of the valley. Vulg. poma, according to the Chaldee usage.

אָבִי, suff. אָבִי. Chald. fruit. Dan.

4:9, 11, 18. [4:12, 14, 21.] The Targums use it for the Heb. פֶּרִי.

אָבִי a root not found in the original scriptures. In Chaldee, Pa. אָבִי to bring forth fruit. In Syriac, the kindred הָבִי to blossom. In Hebrew, as in Arabic, it appears also to have signified, to be green, to produce generally. Deriv. אָבִי, אָבִי.

אָבִי m. proper name of an eunuch or chamberlain of Ahasuerus. Est. 1:10. The name is probably of Persian origin. Comp. בְּנָתָא, בְּנָתָא 1:10. 2:21.

אָבִי, fut. יִאבֵּד and יִאבֵּד. 1. to be lost, to fail; with ל of the person, 1 Sam. 9:3, 20. with כֵּן, Deut. 22:3. Job 11:20 מָנוֹחַ אָבִי כִּיטָה refuge has failed them. Jer. 25:35. Ps. 142:5. Job 30:2. תִּהְיֶה חֻמַּת הַחֹדֶשׁ מִלִּפְנֵי הַכֹּהֵן וְהַזֶּקֶן תִּהְיֶה חֻמַּת הַחֹדֶשׁ מִלִּפְנֵי הַכֹּהֵן וְהַזֶּקֶן the law shall fail the priest, and wisdom the aged, comp. Jer. 18:18. 49:7. Hence Deut. 32:28 אָבִי עֵצָה a people void of counsel or wisdom, (אָבִי is participle in const. state,) Jer. 4:9 יִאבֵּד לֵב הַמֶּלֶךְ the heart shall fail through fear, consternation. Job 8:13 וְהִתְקַח מִן הָאִבָּה and the hope of the profligate man fails, i. e. is frustrated. Ps. 9:19. 112:10. Prov. 10:28. Ps. 1:6 הַדִּשְׁנֵי הָרָעִים תִּהְיֶינָה הַדִּשְׁנֵי הָרָעִים the designs of the ungodly shall come to nought. Ezek. 12:22 אָבִי כָּל־חֻזִּי every prophecy faileth.

2. to wander, go astray, spoken of cattle. Ps. 119:176 אָבִי אֶתְּ אֶתְּ a stray sheep. Comp. Jer. 50:6. Ezek. 34:4, 16. Hence also of persons, Is. 27:13 הָאֲבִירִים בְּמִדְבַּר אַשּׁוּר the exiles in the land of Assyria. (Parall. יִבְחֶנּוּ.) Deut. 26:5 אָבִי אֶתְּ אֶתְּ a wandering Syrian.

3. to perish; spoken of a harvest, Joel 1:11. of a country, Ex. 10:7. Jer. 9:11. of houses, Am. 3:15. of men and animals, Job 4:11. Judges 5:31. Num. 17:27 [12] אָבִי אֶתְּ אֶתְּ we perish, we all perish. Hence it signifies to be destroyed, rooted out, Deut.

7:20. 8:19. often with the addition מִן הָאֵרֶץ Deut. 4:26. 11:17. Josh. 23:13, 16.

4. Also simply *to be unfortunate, unhappy*, spoken of men; as Part. יָבֵר the *unfortunate, forsaken*, Job 29:13. 31:19. Prov. 31:6.

Note 1. The future with Tseri יָבֵר is used at the end of a clause, the future with Pattah יָבֵר in the beginning or middle; comp. Job 8:13, with Ps. 9:19.

Pi. יָבֵר, fut. יָבֵר. 1. caus. of Kal no. 1. *to lose, to cause to fail*. Ecc. 3:6. 7:7 יָבֵר אֶת לֵב מִסָּתֵם a *bribe perverts the understanding*, comp. Jer. 4:9. Construed with בֵּן, Jer. 51:55.

2. caus. of Kal no. 2. *to lead flocks astray*. Jer. 23:1.

3. caus. of Kal no. 3. *to ruin, destroy, kill*. Est. 3:9, 13. 2 K. 11:1. 13:7. 19:18. Num. 33:52. Deut. 12:2. יָבֵר הָאֵרֶץ *to destroy, or waste one's substance*, Prov. 29:3.

Note 2. אָבֵר Syr. for אָבֵר, Ez. 28:16.

Hiph. הָבֵר i. q. Pi. but especially

1. caus. of Kal no. 1. Job 14:19. Jer. 25:10.

2. caus. of Kal no. 3. *to destroy men, nations*. Deut. 7:10. 8:20. 9:3. Often followed by מִקִּרְבֵּי הָעָם *from amidst the people*, Lev. 23:30. or by מִתַּחַת הַשָּׁמַיִם *from under heaven*, Deut. 7:24.

Note 3. אָבֵר Chald. for אָבֵר 1 pers. sing. fut. Jer. 46:8.

אָבֵר, fut. יָבֵר. Chald. *to perish*, as in Heb. Jer. 10:11 *they shall perish*.

Aph. הָבֵר, fut. הָבֵר, *to destroy*, Dan. 2:12, 24. perhaps also *to perish*, 2:18.

Hoph. הָבֵר *to be destroyed*. Dan. 7:11.

אָבֵר m. verbal from יָבֵר, *ruin, destruction*. Num. 24:20, 24.

Note. The form of this noun is that of the common participle, but the signification is abstract, comp. יָבֵר, נֶקֶד.

אָבֵר f. verbal from יָבֵר, dec. x.

1. *something lost*. Ex. 22:8. Lev. 5:22, 23.

2. i. q. אֶבֶר the *region of the dead*. Prov. 27:20 Keth.

אָבֵר m. verbal from יָבֵר.

1. *destruction*. Job 31:12.

2. *place of destruction*, hence i. q. אֶבֶר שְׁטֵה, the *subterranean world, the region of the dead*. Job 26:6. 28:22. Prov. 15:11.

אָבֵר m. verbal from יָבֵר, *destruction*. Est. 9:5.

אָבֵר m. verbal from יָבֵר, dec. II. b. *id.* Est. 8:6.

אָבֵר, fut. יָבֵר, preceded by a negative in every instance, except Is. 1:19. Job 39:9.

1. i. q. Lat. *volo*; followed by an infinitive with and without הֵ. Ex. 10:27 אָבֵר לָשְׁלֹחַם *he would not let them go*. Job 39:9 הֲיִאָבֵר רִים עִבְדֶּךָ *will the buffalo serve thee?* Gen. 24:5, 8. Lev. 26:21. Deut. 2:30. 10:10.

2. *to consent, obey*; used absolutely, Is. 1:19 אִם תִּשְׁמָעוּם *if ye consent and obey*. Prov. 1:10. with a dative of the person, Ps. 81:12. (Parall. שָׁמַעְתָּ.) Deut. 13:9. Prov. 1:30. with an accusative of the thing, Prov. 1:25.

3. In the derivatives appear the kindred ideas, *to wish*, (see אָב no. II.) *to desire, long for*, (see אָבִיזָה); *to want, need*, (see אָבִיזָה).

Note. אָבֵר Chald. for אָבֵר, Prov. 1:10. Arab. for אָבֵר, Is. 28:12.

אָבֵר m. found only Job 9:26 אָבֵר *swift ships, or boats*. The connexion makes this rendering necessary, but the rationale of it is attended with some difficulty. The usual solution is, *naves desiderii* (from אָבֵר) i. e. *cum desiderio ad portum properantes*. Symm. *ναυὶς ἐπιθυμίας*. But this is too far-fetched. A better explanation is derived from the Arab. *أبّ* *reeds, papyrus*; namely, *boats made of papyrus*, which were celebrated in antiquity for their fast sailing, (see Is. 18:2. Plin. N. H. vii. 57. xiii. 22. Lucani Phars. iv. 136.) or from the Ethiop. *ላብ* a

rapid stream, the poet having, perhaps, before his eyes the swift boats in the Tigris. The reading אָב found in more than 40 MSS. ought probably to be pointed אָב *hostility*, and the phrase might then be rendered *naves prædatoriæ*, which agrees with the Syriac version, and is not unsuitable to the context. The common text also, if pointed thus אָב, may have the same signification, and the other reading אָב deserves attention as a good gloss or scholium on the text.

אָב interj. formed by an onomatopœia. *wo! alas!* found only Prov. 23:29, where it is used substantively, like אָ in the same verse.

אָב m. (Syr. for אָב) verbal from אָב, dec. III. g. *barn, stall, stable*. Is. 1:3. Job 39:9. The ancient versions generally render it *crib*; but the sense given above is supported by the connexion Prov. 14:4 *where no oxen are, the barn is empty; but much produce is through the strength of the ox*; also by the root אָב q. v. and the other derivative אָב.

אָב or אָב f. found only Ezek. 21:20 [15] אָב probably *the threatening of the sword*, i. e. the threatening sword. The root אָב then is i. q. Arab.

أَب or أَب to threaten, censure, punish, whence it may also be rendered *sword of punishment*. According to others, the destruction of the sword, i. e. the destroying sword, making אָב = Arab.

أَب (ع) which in Conj. x. signifies to destroy.

אָב m. plur. (with prosth. א, see p. 2.) *melons*. Once Num. 11:5.

In Arab. بطيخ or طيخ *melon*, from طيخ to ripen; as in Greek πίπτεω, from πίπτεω to ripen. The water-melon particularly (*Cucurbita Citrullus*, Linn.) is at this day cultivated on the banks

of the Nile, and serves the Egyptians for food, drink, and medicine. See Hasselquist's *Voyages*, p. 255.

אָב m. (*father of strength*, i. e. strong,) proper name of one of David's heroes, 2 Sam. 23:31; which is written אָב (idem) 1 Chr. 11:32.

Comp. Arab. غلب *prævaluit*.

אָב m. verbal from obs. אָב.

1. *ear of corn*. Lev. 2:14. Ex. 9:31 אָב hordeum fuit in arista, the barley was in the ear.

2. חודש אָב the month of green corn, in later Heb. called גִּזְרֵן, answering to part of March and part of April in our calendar. Ex. 13:4. 23:15. Deut. 16:1.

אָב m. (*will of Jehovah*) proper name of a king of Judah, son and successor to Rehoboam. 2 Chr. 13:20, 21. He is called also אָב 2 Chr. 11:22. 13:1. and אָב 1 K. 14:31. 15:1, 7, 8. In 1 K. 14:31, some MSS. and editions have אָב.

אָב verbal adj. from אָב, (see אָב no. 3.) dec. I. b.

1. *poor, needy*. Deut. 15:4, 7, 11. Ps. 72:4 *sons of the poor*, i. e. the poor, see בָּן.

2. *unhappy, afflicted, distressed*. Frequently connected with אָב, Ps. 40:18 וְאָב אָב and I am afflicted and distressed. 70:6. 86:1. 109:22. Like אָב, it often includes the idea of innocence, or of suffering unjustly, Am. 2:6. (Parall. צַדִּיק *righteous*.) It also relates, like אָב, rather to public than to personal affliction.

אָב f. found only Ecc. 12:5. According to the Sept. Syr. Arab. and Vulg. *the caper*, which, considered as a stimulant to appetite and lust, suits the connexion. We are not, however, to understand by this word the *buds* of the plant, which are sometimes pickled, but the *berries*, which contain a sharp stimulating seed, like pepper. Plin. N. H. xiii. 44. In Rabbinic, אָב

denotes *small berries* whether of the *caper*, or of the myrtle, olive, etc. It is prob. derived from אָבָה no. 3. *to desire*, having reference to the stimulating properties of the caper.

אָבִימָלֵךְ m. proper name of a descendant of Joktan. Gen. 10:28. 1 Chr. 1:22. He and his brethren probably represent in these passages different Arabian tribes; but no name has yet been discovered in the Arabian writers, which clearly corresponds to *Abimael*.

אָבִימֶלֶךְ m. (*father of the king*, or perhaps *royal father*.)

1. common title of the Philistine kings, as פַּרְעֹה of the Egyptian. Gen. 20:2 ff. 21:22 ff. 26:1 ff. Ps. 34:1. So at the present day among the Ethiopians the king is called אָב נַשׁ *pater rex*. Comp. אָב nos. 5. and 6.

2. proper name of a son of Gideon. Judg. 8:31. 9:1.

3. also of a Chien priest, in the time of David. 1 Chron. 18:16.

אָבִינֵר m. (*father of light*) proper name of the general of Saul's armies. 1 Sam. 14:50. More usually called אָבִנֵר.

אָבִיעֶזֶר m. (*father of help*, comp. Germ. *Adolf* *Adolphus*, from *atta* *father*, and *holf* *help*.) proper name.

1. son of Gilead. Josh. 17:2. By a metonymy, *his posterity*, Judg. 6:34. 8:2. The patronymic noun אָבִי הַעֲזֵרִי *the Abiezrite*, Judg. 6:11, 24. 8:32. From these are formed, by contraction, אִיעֶזֶר and הָאִיעֶזֶרִי Num. 26:30.

2. one of David's heroes. 2 Sam. 23:27. 1 Chr. 11:28. 27:12.

אָבִיר m. verbal adj. from אָבַר, no. I. dec. III. a. *strong, mighty*; but only in the connexion אָבִיר יִשְׂרָאֵל *the mighty one of Israel*, of Jacob, i. e. Jehovah. Gen. 49:24. Is. 49:26. 1:24.

אָבִיר verbal adj. from אָבַר, no. I. dec. I. b.

1. *strong, stout, robust*. Hence applied to men, *valiant*, and used as a subst. *a valiant man, a hero*, Judg. 5:22. Lam. 1:15. Jer. 46:15. Is. 10:13. Ps. 76:6 אָבִיר לֵב *the stout-hearted*. But as an epitheton ornans, it is also used by the poets without a substantive following, to denote (1.) *the bull*, Ps. 22:13 אֲבִירֵי הַשָּׁן *the strong ones*, i. e. the bulls, of Bashan. 50:13. 68:31. Is. 34:7. (2.) *the horse*, only in Jer. 8:16. 47:3. 50:11.

2. *illustrious, chief, noble*. Job 24:22. 34:20. Ps. 78:25 אֲבִירִים לֶחֶם *princely food*, i. e. delicate, savoury food, (comp. Judg. 5:25.) 1 Sam. 21:8 אָבִיר הַקֹּדֶשִׁים *the chief of the shepherds*.

3. with לֵב, *stiffnecked*. Is. 46:12. Comp. לֵב הָקָן.

אָבַד prob. i. q. Arab. بَالَ (ع) *to entangle, involve*. Hence Hithpa. *to involve or roll one's self*, applied to rising smoke, found only Is. 9:17 הֵמָּה יִמְאָצְבוּ בְּאֹתֵי עָשָׁן *they mount up in columns of smoke*.

אָבַל, fut. אֶבֶל. 1. *to mourn, be in mourning*. Hos. 10:5. Am. 8:8, etc. It denotes the external marks of sorrow, including also lamentation, see אָבַל.

2. *to be or appear gloomy, desolate*, applied to inanimate nature. Am. 1:2 אֲבָלוּ נְאוֹת הַרְעִים *the pastures of the shepherds are desolate*. Is. 24:4. 33:9. 24:7 אֲבַל הַיַּיִן הַחֲדָשׁ הֵמָּה *the new wine is wasted, the winestock is withered*.

Hiph. הִאֲבִילָהּ 1. caus. of Kal no. 1. Ezek. 31:15.

2. caus. of Kal no. 2. Lam. 2:8.

Hithpa. 1. i. q. Kal, with this difference, that Kal occurs in poetry, but this conj. in prose. It is construed with אֶל and עַל of the person or thing lamented. 1 Sam. 15:35. 2 Sam. 13:37. Ezek. 7:12, 27.

2. *to feign one's self a mourner*. 2 Sam. 14:2.

אָבַל verbal adj. from אָבַל, (with Tseri impure,) dec. V. f. *mourning*,

HEBREW LEXICON.

24

א, the first letter of the alphabet, called in Hebrew אֵלֶף *Aleph*.

The name ἤξ is a Segolate noun, synonymous with ἤξ *ox, bull.* (Comp. ἤξ = ἤν.) So Plutarch, speaking of τὸ ἄλφα, says : διὰ τὸ Φοίνικας οὕτω καλεῖν τὸν βοῦν. *Quæst. Sympos. ix. 2.* The letter is so called probably with reference to its original form. Several forms of this letter are found on Hebrew coins. One of these (⤵), particularly when inverted (⤴), is a rude representation of a *bull's head* with horns ; and from it were evidently derived the Greek and Latin A. If the Chaldee or common square form of this letter were the more ancient, then we might, as Simonis and others have done, compare א with 8 the character which stands for *taurus* in the zodiac.

The force of ן as a *consonant*, probably consisted, like the *spiritus lenis* (') of the Greeks, in a gentle emission of the breath from the throat, or rather lungs, and differed from ן, or the *spiritus asper* ('), in being more smooth. But its sound is generally neglected by us in reading, and no more heard than the French *h* in *habit, homme*. In the middle of a word, however, it has a sensible effect in dividing syllables; e. g. ~~יִשְׁשַׁל~~ *yish-al*, not *yi-shal*.

In Hebrew, it is more commonly a consonant, and quiesces more rarely than י or ך.

Where α has neither the force of a

consonant, nor of a vowel, it is said to be *in otio*, and is then absolutely destitute of sound; e. g. in אָמֵן.

The interchange of א with the kindred sound ה occurs, sometimes in Hebrew itself, but much more frequently in a comparison of cognate dialects; e. g. אָךְ and הָךְ *how?* אָמֹן Jer. 52:15 for הָמֹן *multitude*; הֵן (whence ה) Arab. *the article*; etc. Also, as the second radical, in בָּחַךְ and בָּחַךְ *to be fainthearted, desponding*; לָחַךְ and לָחַךְ *to be wearied, exhausted*.

n is commuted for the guttural *ʿ*. This is seen particularly in a comparison of Hebrew words with Aramean. E.g. *אָמַם* and *עָמַם* to be sad; *אָד* and *עָד* (both are found also in Ethiop.) to turn back, to go round; *עָדָד* Chald. *עָדָד* to fit; *אָמִיר* Syr. *ܐܡܝܪܐ* verdure, foliage. As the second rad. in *אָמַל* Chald. *ܐܡܠ* to pollute; *אָמַב* and *אָמַב* to abhor. As the third rad. in *אָמַב* Chald. *ܐܡܒ* to drink, to swallow; *אָמַב* in a moment, suddenly, from *אָמַב*; etc.

As a middle radical, **א** is exchanged with **י** and **י'**, especially in relation to the Aramean; e. g. **אָרם** and **יָרם** *buffet*; **אָרם** Zech. 14:10 i. q. **יָרם** *to be high*; **אָרם** i. q. **יָרם** *to cover*. Its commutation with **י'**, as the first rad., takes place more rarely, as **אָרם** and **יָרם** *to be desolated*.

The Hebrews sometimes omit א in the beginning of words; e.g. אָהֵב, אָהֵב *we*; אָדָם, אָדָם *who*; אָדָם, אָדָם *and* (Ezek. 33: 30) *one*; אָדָם, אָדָם *Ecc. 4: 14* for אָדָם.

They also frequently employ a prosthetic א. See the articles אֲנָשִׁים, אֲנָשִׁים, אֲדָמָה, אֲדָמָה. Particularly does this happen, when two consonants, without an intervening vowel, commence a word, (in which case א becomes א or א) as אֶרֶץ, אֶרֶץ arm; אֶתֶּר, אֶתֶּר yesterday; אֶשְׁכֵּן, אֶשְׁכֵּן cluster of grapes, Aram. אֶשְׁכֵּן; in which cases both forms now exist. Here belong also אֶרֶץ (אֶרֶץ) young birds; אֶרֶץ (אֶרֶץ) fist; אֶתֶּן (אֶתֶּן) gift; אֶתֶּן (אֶתֶּן) deceitful. Comp. in Greek χθες and χθες yesterday; and in the transition of Latin words into French, *spiritus, esprit; status, état*. In imitation of the Syriac, א is put before ' in אֶשֶׁי 1 Chr. 2: 13 for אֶשֶׁי Jesse. This perhaps made no difference in the pronunciation, for it is not improbable that the Hebrews, in some cases, pronounced ' and א alike. See C. B. Michaëlis' Lum. Syr. § 8. Verbals derived from Hiphil, (or Chald. Aphel,) which sometimes begin with א, as e.g. אֶתֶּן, ought carefully to be distinguished from examples like those given above, where the א is merely prosthetic.

I. **אָב** m. prim. irreg. const. and before grave suff. **אַבִּי**, with light suff. **אַבִּי**, **אַבְיָה**, **אַבְיָהוּ** and **אַבְיָהוּ**; Plur. **אַבִּים**, const. and before suff. **אַבִּים**.

1. *father*, properly so called; freq.

2. grandfather, forefather, ancestor.
Gen. 28:13. 1 K. 15:11 and *Asa did that which pleased Jehovah, like David his father.* 1 Chr. 2:45. Fig. Gen. 4:20, 21 אָבִי כָּל־הַמִּשְׁתַּחֲוִּיִּם הָאֵלֶּה the father of all that play on the harp and cornet, i. e. the inventor of these instruments. Plur. אֲבוֹת forefathers; freq.

3. *maker, creator.* Job 38: 28 הֲיֵשׁ לְמֶטֶר אֲבִי
אֵל *has the rain a father other than me?*
 (Parall. *Who but Jehovah begets the drops of the dew?*) In this sense, rather perhaps than in that of *benefactor* of men, it is applied to Jehovah, Is. 63: 16. 64: 7 *Jehovah, thou art our father; we are the clay, and thou our*

potter. Deut. 32 : 6. (Concerning Job 34 : 36, see נב No. II.)

4. *benefactor, guardian.* Job 29: 16
I was a father to the poor. Ps. 68: 6.
Among the epithets applied to the expected Messiah is אב אבנא *the eternal father* of his people, Is. 9: 5. Eliakim, a principal officer at Jerusalem, is called *a father to the inhabitants of Jerusalem*, Is. 22: 21. David, in addressing Saul, says, *my father!* 1 Sam. 24: 12. The expression, however, may be taken literally, as Saul was his *father-in-law*.

5. a title of respect for prophets and priests, even from kings. 2 K. 6: 21. 13:14. (Hence in chap. 8:9, the king calls himself a *son* of the prophet.) Judg. 17: 10 אֲבִי אֲנִי לְךָ *be to me a father and priest*. 18: 19. The leading idea, in these instances, is that of *teacher*, particularly of one invested with divine authority; whence the frequent use of the expression, *my son! my daughter!* in the poetical books. Prov. 4:10, 20. 5:1, 20. 6:1, 3. 7:1, 24. Ps. 45:11. Christian teachers and priests have also borne similar titles; e. g. *abbot* (Syr. אבא), *pope* (Greek πάππας), *father*, etc.

6. *father of the king* is an oriental expression to designate a vizier or prime-minister. Thus Gen. 45 : 8 יִשְׁמַעְיֵאל אֲבִי הַמֶּלֶךְ and he has made me a father to Pharaoh, i.e. his prime-minister. So Haman is called δούλος πατρός of Artaxerxes, Est. 13 : 6. Comp. 16 : 11. 1 Mac. 11 : 32. 2 Chr. 2 : 13. 4 : 16. The viziers among the Arabians have a similar title, viz. *Atabeg*; see Jablonskii Opusc. ed. Te Water, T. 1. p. 206. This is also the meaning of אֲבִי הַמֶּלֶךְ *father of the king*, or of the land, Gen. 41 : 43; if the ancient versions and Luther are correct. The prominent idea in this phrase is *counsellor*, which is allied to that of *teacher*.

gloomy, desolate. Gen. 37:35. Lam. 1:4 *the ways to Zion are desolate.* Ps. 35:14 *one mourning for his mother.* Is. 61:3 *the mourners of Zion.* The last syllable is written fully in Arabic; and also in Samar. text Gen. 37:35.

אָבֵל f. with Tseri impure, dec. V. f. *fresh grass*; אֵיילֶה a bundle of grass; אֵיל the name of certain villages; Syr. *fresh grass.*

1. as an appellative, prob. a grassy plain. 1 Sam. 6:18.

2. proper name of a city in the north of Palestine, 2 Sam. 20:18, of considerable size, as it is called in the next verse a mother in Israel. To distinguish it from other cities of the same name, it is called בֵּית־מִטְכָּה 2 Sam. 20:14, (here is exegetical,) 15. 1 K. 15:20. 2 K. 15:29. and אֲבֵל כִּים 2 Chr. 16:4. comp. 1 K. 15:20. The addition *Beth Maachah* appears to place it in the country east of Jordan and below Mt. Libanus. See מִטְכָּה. Eusebius also speaks of an Ἀβελ in Phenicia, between Paneas and Damascus. See Reland's *Palæst.* p. 524 ff. Josephus (Antiq. vii. 11. 7.) calls this place Ἀβελμαχάα. Comp. Luke 3:1. — Βελμαί, Judith 4:4, is perhaps a corruption of *Abelmaim*.

3. אֲבֵל הַשִּׁטִּים (place of acacia) a place in the plains of Moab. Numb. 33:49. It appears to be the same which is called barely שִׁטִּים, 25:1. Mic. 6:5. According to Josephus (Antiq. v. 1. 1.) it was 60 stadia distant from the Jordan.

4. אֲבֵל הַרְמִים (place of vineyards) a village of the Ammonites. Judg. 11:33. According to Eusebius it abounded in his time with vineyards, and was six Roman miles from Rabbath-Ammon.

5. אֲבֵל הַחֻלָּה (place of the dance) the birth-place of Elisha, in the tribe of Issachar, between Scythopolis and

Neapolis. Judg. 7:22. 1 Kings 4:12. 19:16.

6. אֲבֵל מִצְרַיִם name of a threshing-floor not far from the Jordan, i. q. *the mourning of the Egyptians*, as explained Gen. 50:11.

Note. אֲבֵל in these compositions may be considered as in apposition, see Gesen. *Lehrgeb.* p. 566.

אָבֵל m. verbal from אָבַל, dec. VI. j. *mourning, lamentation.* Est. 4:3. 9:22. Especially for a person deceased, Gen. 27:41. אָבַל יָחִיד *the mourning for an only son*, Am. 8:10. Jer. 6:26. אָבַל לְיָחִיד *to institute mourning for one deceased*, Gen. 50:10. — Mic. 1:8 וְאָבַל כְּנָחוֹת יִצְחָק *and I make a mourning like the ostriches*, which are noted for their doleful cry.

אָבֵל conj. prim. i. q. Arab. *بَلَّ*. 1. adverb. *but, yet, nevertheless.* Ezra 10:13. Dan. 10:7, 21. 2 Chr. 33:17. Also as Lat. *imo, nay rather*, Gen. 17:19. 2. explet. *indeed, truly.* Gen. 42:21. 2 Sam. 14:5.

אָבֵן f. (m. only 1 Sam. 17:40.) prim. dec. VI. b.

1. *stone.* Gen. 31:46. Job 28:2 *one melts the stone, or ore, into copper.* Is. 30:30 אָבֵן בָּרָד *hailstones*; hence Josh. 10:11 אָבֵן גָּדוֹל *great hailstones*, i. q. אָבֵן הַהָרָד in the succeeding verse. Comp. Ezek. 13:11, 13.

2. by way of eminence, a precious stone; often with an addition וְהָאֲבֵן יִשְׂרָאֵל 1 K. 10:2, 11. but also by itself, Pr. 26:8. Ex. 35:33.

3. *rock, fortress*, in a metaphorical sense. Gen. 49:24 אָבֵן יִשְׂרָאֵל i. q. *the rock of Israel*, that is, Jehovah.

4. a weight, which no doubt was frequently, as with us, of stone. Zech. 5:8 אָבֵן הַשִּׁפְפָּה *the weight or mass of lead*. 4:10 אָבֵן הַדְּמִי *the plummet of destruction*. (Comp. as a parallel in sense, Am. 7:8.) — אָבֵן וְאָבֵן *two kinds of weights*, Deut. 25:13. Prov. 20:10, 23.

5. אֶבֶן הַעֲזָרָה (*stone of help*) proper name of a stone placed by Samuel between Mizpeh and Shen. 1 Sa. 4:1. 5:1. 7:12.

6. אֶבֶן הַדֶּחַל (*stone of departure*) proper name. 1 Sam. 20:19.

אֶבֶן, emph. אֶבֶנָּה. Chald. *stone*, as in Heb. Dan. 2:34, 35.

אֶבֶנָּה 2 K. 5:12 Keth. for אֶבֶנָּה q.v. See also the letter ב.

אֶבֶנִים dual. 1. *a potter's wheel*, once Jer. 18:3 *the potter מְאֵדָה עַל הָאֶבֶנִים was executing a work on the wheel*. So the Chald. Syr. Vulg. and Jerome in his Comment. To render it *the seat of the potter* seems less suitable.

2. perhaps *a stone bathing-trough* for newly-delivered women and their infants, once Ex. 1:16 *When ye deliver the Hebrew women, מְרַחֵק עַל הָאֶבֶנִים and see by the bathing-vessel, whether it is a son, then kill it; but if it is a daughter, then it may live, or, then watch over the bathing-vessel, if it is a son, etc.*—According to these explanations, אֶבֶנִים may in both passages be the dual of אֶבֶן = *stone*.—Others understand in the former passage *the seat of the potter*, and in the latter *sellam mulieris parturientis*. So Kimchi, the Chaldee and both the Arabic versions. In this case אֶבֶנִים is perhaps from a sing. אֶבֶנָה (root בָּנָה) *building, frame, seat*. No form, however, analogous to this, is known. A greater knowledge of ancient manners and customs is necessary to determine the meaning of this word.

אֶבֶנִיט m. with prosth. נ, and Tseri impure, (in Samar. text אֶבֶנִיט) dec. I. b. *girdle of the priests*, Ex. 28:4. 39:40. or of the magistrates, Is. 22:21. In Arabic بِنْتُ signifies *a weaver*; and in Chald. פִּנְדָּה, פִּנְדָּה, פִּנְדָּה *a girdle*.

אֶבְרָר m. (*father of light*) prop. name of the general of Saul's armies. 1 Sam. 14:51. 17:55, 57. 20:25. Sometimes אֶבְרָר Sept. Ἀβραρ.

אֶבֶס 1. i. q. Arab. أبس, *to heap up*. In Hebrew, only in the derivatives מְאֵס, מְאֵס.

2. as in Chald. *to fatten*. Part. pass. 1 K. 5:3. [4:23.] Prov. 15:17.

אֶבְעָעֵת fem. plur. (with prosth. א.) *blains, blisters, pustules*. Ex. 9:9, 10. Comp. Chald. בָּעַע *to bubble, boil*; Syr. بَعَعَت swellings, tumours; and the kindred roots בָּעַע no. II. and בָּעַע.

אֶבֶק only in Niph. נִבַּק *to wrestle*, construed with עָם. Gen. 32:25, 26. It is a denom. from בָּקָק *dust*, because in wrestling the dust is put in motion. So in Greek, παλαίω from πάλη, συγκατανομισμα from κόνις; and in Chald. הִתְנַשֵּׁשׁ *to wrestle*, from נִשַּׁש *dust*.

אֶבֶק m. prim. dec. IV. c. *fine dust*, such as is easily blown about, different from עָפָר. Is. 5:24. Ez. 26:10. Ex. 9:9.

אֶבְקָה fem. of אֶבֶק, dec. XI. d. *idem*. Cant. 3:6 אֶבְקַת רוּחַ *aromatic dust, or powder of the merchant*.

1. אֶבֶר *to be strong, stout*, only in deriv. אֶבֶר, אֶבֶר.

II. אֶבֶר, Hiph. *to fly*, being a denom. from אָבַר *a wing*. Job 39:26.

אֶבֶר m. prob. prim. dec. VI. j. and אֶבְרָה fem. of אֶבֶר, dec. X. (In Aram. אֶבְרָה *idem*.)

1. *quill or hard feather of the wing*. Ezek. 17:3. Job 39:13. (Is. 40:31?)

2. *wing, pinion*. Ps. 55:7. 91:4. Deut. 32:11. Is. 40:31.

אֶבְרָהָם m. *Abraham*, the well-known progenitor of the Jews. In the book of Genesis to chap. 17:4, 5, he is uniformly called אֶבְרָם (*father of elevation, or high father*) Sept. Ἀβραμ; but in this passage he receives the promise of a numerous posterity, and also the name אֶבְרָהָם Sept. Ἀβραάμ, which he bears through the remainder of the sacred volume. This name signifies *father of a multitude*; comp. Arab. هَام, *numerus copiosus*; and the sacred

writer himself explains it by אֲבֵר הַמֶּלֶךְ נָתַן
father of a multitude of nations.—אֲבֵר
אֲבֵרָהָם God of Abraham, i.e. Jehovah,
2 Chr. 30:6. Ps. 47:10. אֲבֵרָהָם seed
of Abraham, i.e. the Israelites, Ps. 105:
6. Is. 41:8.

אֲבֵרָהָם Gen. 41:43. If the word be
Hebrew, then it is 1 pers. fut. Hiph. for
אֲבֵרָהָם I will bow the knee, or have men
bow it; or imper. (with Chald. form,
comp. Jer. 25:3) for אֲבֵרָהָם bow the knee;
or, which is preferable, infin. abs. (with
Chald. form) used instead of the imper.
Vulg. *clamante praecone, ut omnes
coram eo genu flecterent*. But the word
is probably of Egyptian origin, and per-
haps so altered by the Hebrew writer
as to have an apparent significancy in
his own language. (Comp. אֲבֵרָהָם.) If
such is the fact, it will be difficult to
determine the Egyptian word, since it
may have a different meaning from that
which the word presents in Hebrew.
The most plausible conjectures, how-
ever, are that of Pfeiffer, Copt. *αυ γιν
inclinat se quisque*, and that of De Rossi,
Copt. *απει γιν inclinare caput*. Luther
renders it: *this is the father of the coun-
try*, namely אֲבֵר father and אֲבֵר i. q. Chald.
אֲבֵר rex, regnum. See אֲבֵר no. 6.

אֲבֵרָהָם see אֲבֵרָהָם.

אֲבֵרָהָם m. (father of peace) pro-
per name of the third son of David, fa-
mous for his insurrection against his fa-
ther. 2 Sam. xiii—xviii. Sept. *Ἀβρα-
άμ*. Syr. *ܐܒܪܐܡܐ*. Arab. *أبراهيم*.

אֲבֵרָהָם m. name of two kings of the
Amalekites, perhaps a common name
of all their kings. Comp. אֲבֵרָהָם.
Num. 24:7. 1 Sam. 15:8, 9, 20, 32.

אֲבֵרָהָם f. dec. X. The root אֲבֵר signi-
fies in Chald. *to bind together*; and its
derivatives, in Arabic, *a solid arch or
edifice*, from the binding together of its
parts. See אֲבֵר.

1. *band, tie, knot*. Is. 58:6 אֲבֵרָהָם
the bands of the yoke.

2. *bunch, bundle*. Ex. 12:22.

3. *band or body of men*. 2 Sam. 2:25.
Comp. אֲבֵר.

4. *arch or vault of heaven*. Am. 9:6.
אֲבֵר m. prim. (In Syr. and Arab. *عن*.)
nut. Once Cant. 6:11.

אֲבֵרָהָם m. Prov. 30:1. proper name of
a wise man, to whom the thirtieth chap-
ter of Proverbs is ascribed, otherwise
unknown. As an appellative, אֲבֵרָהָם in
Syr. signifies *qui studio sapientiae se
applicat*; whence it is possible that the
name may be significant and allegorical.
Comp. אֲבֵר.

אֲבֵרָהָם f. dec. X. name of a small
coin. Once 1 Sam. 2:36. Sept. *δελος*,
Vulg. *nummus*. According to the Jew-
ish commentators, i. q. אֲבֵרָהָם, see אֲבֵרָהָם no. II.

אֲבֵרָהָם m. dec. VI. j. found only Job
38:28 אֲבֵרָהָם the drops of the dew. Vulg.
stillæ roris. So most of the ancient
translators. The root אֲבֵר in Arab. conj.
II. signifies *to collect water*, whence
others render this phrase, *the magazines
or reservoirs of the dew*; comp. verse 22.

אֲבֵרָהָם proper name of a village in
the country of Moab, in Eusebius *Ἀγαλ-
λαίμ*, 8 miles S. of Areopolis. Probably
the place which Josephus (Antiq. xiv.
1. 4.) calls *Ἀγαλλα*. Once Is. 15:8.

אֲבֵרָהָם a root not found in the Heb. SS.
but which probably signified

1. as in Arab. *to burn, be hot*. Deriv.
אֲבֵרָהָם no. 1.

2. as in Arab. *to become tepid or cor-
rupted*, as stagnant water. Der. אֲבֵרָהָם pool.

3. as in Chald. i. q. אֲבֵרָהָם *to suffer pain*,
to be sad. Deriv. אֲבֵרָהָם sad.

I. אֲבֵרָהָם verbal adj. from obs. אֲבֵרָהָם no. 3.
dec. IV. c. *mournful, sad*. Is. 19:10
אֲבֵרָהָם sad of spirit.

II. אֲבֵרָהָם m. verbal from obs. אֲבֵרָהָם no. 2.
const. אֲבֵרָהָם; Plur. אֲבֵרָהָם, const. אֲבֵרָהָם. *pond*,
pool, marsh. Is. 35:7. 42:15. Ex. 7:19.
8:1. [5.] Ps. 107:35.

I. אֲבֵרָהָם m. verbal from obs. אֲבֵרָהָם no. 1.
boiling caldron. Job 41:12. [20.]

II. אֲבֵרָהָם m. denom. from אֲבֵרָהָם *marsh*,

by adding the adjective termination ך; literally *growing in marshes*.

1. *reed, rush*. Is. 58: 5. Concerning Is. 9:13. 19:15, see קָקָה.

2. *cord or rope*, made of twisted reeds. Job 40:26. [41:2.] Comp. Greek *σχῶνος*.

אָגֵן m. const. אָגָן; Plur. אָגָנִים. *bowl, goblet*. Cant. 7:3. Ex. 24:6. Is. 22:24.

(In Arab. ⁵⁻⁶أجانة *idem.*)

אָנָפִים m. plur. (with prosth. א, see p. 2) dec. VIII. a. *warlike hosts or bands*. Only Ezek. 12:14. 17:21. 38:6, 9, 22. 39:4. It corresponds to Chald. אָנָפִי, *wing*; hence literally *wings of an army, ala exercitus*; comp. אָנָפִים Is. 8:8.

אָנַר, fut. אָנֵר. *to gather, collect* a harvest. Deut. 28:39. Prov. 6:8. 10:5.

אָנָרָה f. emph. אָנָרָה. Chald. i. q. Heb. אָנָרָה *letter, epistle*. Ezra 4:8, 11. 5:6.

אָנָרָה f. dec. XIII. h. *letter, epistle*. Only in later Hebrew; e.g. 2 Chr. 30:1, 6. Est. 9:26, 29. Neh. 2:7, 8, 9. 6:5, 17, 19. The word is most probably of Persian origin, and kindred to the modern Pers. ^{انگريدن} *to paint, write*;

whence ^{انگاز} *a writing*. From it is derived the Greek *ἀγγαγος* a *Persian post or courier*, who transmitted the royal edicts and letters; comp. Pers. ^{مجرک} *angariatio, the forcible requisition of public service by a courier*; and see commentators on Mat. 5:41.

אָנָרָה m. (with prosth. א, see p. 2.) dec. I. b. *fast*. Ex. 21:18. Is. 58:4. So Sept. and Vulg. in both passages, and the Rabbins use the word in this sense.

אָנָרָטִל m. dec. II. b. found only Ezra 1:9 ^{קָקָה אָנָרָטִל} *golden, silver basins*. The derivation of the word is doubtful. The Jewish interpreters derive it from the Greek *ἀργαλλος*; which word has been adopted into Arabic, Syriac, and Rabbinic, but signifies a *basket, fruit-basket*, and not a *basin*. There is, however, in the Shemitish languages no etymology which is more plausible.

אָד m. dec. I. a. *vapour, mist, cloud*. Gen. 2:6. Job 36:27. (In Chald. אָד *idem.*)

אָדוֹת see אָדוֹת.

אָדָר by metath. for אָדָר *to faint, fail*, found only in Hiph. infin. אָדָר for אָדָר, 1 Sam. 2:33. Comp. especially Deut. 28:65.

אָדָר m. dec. III. a. (with suff. and in plur. written defectively אָדָר) *master, lord, owner*. Gen. 24:9, 12, 14 ff. 45:8 *אָדָר לְכָל בֵּיתוֹ* *lord over his whole house*. 1 K. 16:24 *אָדָר שָׁמַרֹן* *owner of the hill Samaria*. (Concerning the plural, see below.) Josh. 3:11, 13 *אָדָר* *lord of the whole earth*. Also without addition used of Jehovah by way of eminence, Ps. 114:7.—אָדָר *my lord*, a polite and respectful address employed by the Hebrews in conversing with a superior; also with a father, Gen. 31:35. a brother, Num. 12:11. a royal consort, 1 K. 1:17, 18. *my lord* is then substituted for the pronoun of the second person, *thou*; as *thy servant, thy handmaid*, for the first person, *I*; Gen. 33:8, 13, 14, 15. 44:7, 9, 19 *אָדָר שָׁאַל מִעֲבָדָיו* *my lord asked his servants*, i. e. *thou* askedst us. Yet more servile is the application of *my lord* to an absent person; Gen. 32:4. The wife calls the husband *her lord*, Gen. 18:12. Comp. Judg. 19:26, 27. and art. בָּקִי.

Plur. אָדָרִים *lords*, Is. 26:13, (with a plural verb.) In the same sense with the suff. אָדָרִי *my lords*, Gen. 19:2, 18. Elsewhere is אָדָרִים (and with the other suff. אָדָרִי, אָדָרֶיךָ, etc.) uniformly pluralis excellentiæ, and synonymous with the singular, Gen. 39:2 ff. (sometimes with a singular adjective, Is. 19:4 *אָדָרִים קָשָׁה* *a hard master*.) Gen. 42:30, 33 *אָדָרִים* *the lord of the land*. Deut. 10:17 *אָדָרִים* *the Lord of lords*, i. e. *God*. The root is probably דָּן *to judge*, which idea is in the eastern languages closely connected with that of *ruling*. This word does not occur in the kindred dialects, except that in the Phœnician a vestige of it remains in *ʿAdmās*; and perhaps

in Anodoni (*hail, my lord!*) Plant. Pæn. v. 2.

אֲדָמִי *the Lord*, used exclusively of God. **אֲדָמִי** is an ancient plur. termination for **אֲדָמִי** (see **אֲדָמִי**) and plur. excellentiæ; but the form **אֲדָמִי** was chosen instead of **אֲדָמִי** to distinguish it from **אֲדָמִי** *my lords*. Gen. 18:3. Ex. 4:10, 13. Some consider the termination **אֲדָמִי** as used for the suffix **אֲדָמִי**; but (1.) the form with **אֲדָמִי** has always the plural signification; and (2.) Jehovah calls himself **אֲדָמִי**, Is. 8:7. Job 28:28.

אֲדָמִי adv. Chald. i. q. Heb. **אֲדָמִי** or **אֲדָמִי** *then*. Dan. 2:15, 17, 19. **אֲדָמִי** *idem*, Dan. 3:3. **אֲדָמִי** *from that time on*, Ezra 5:16.

אֲדָמִי verbal adj. from **אֲדָמִי**, dec. I. b.

1. *great, mighty, powerful*; applied to the waves of the sea, Ps. 93:4. to kings, Ps. 136:18. to nations, Ezek. 32:18.

2. *distinguished, chief*; hence Plur. nobles, princes, rulers, 2 Chr. 23:20. Neh. 10:30. Judg. 5:25 **אֲדָמִי** *bowl of princes*, i. e. a princely bowl. Jer. 25:34, 35, 36 **אֲדָמִי** *rulers of the flocks*, i. q. parall. **אֲדָמִי** *shepherds*.

3. *splendid, glorious, majestic*. Ps. 8:2. *how glorious is thy name in all the earth!* Is. 33:21.

אֲדָמִי *to be red*. Lam. 4:7. Some translators, (e. g. Bochart, Hieroz. II. lib. v. c. 6, 7.) understand here simply *brilliance, lustre*, without the idea of *redness*, (comp. *purpureus color*, Hor. Od. iv. 1. 10.) but without sufficient proof from the analogy of the *oriental* languages.

Pu. **אֲדָמִי** *to be red coloured*. Nah. 2:4. Ex. 25:5. 35:7, 23.

Hiph. i. q. Kal. Is. 1:18. Several verbs denoting colour preserve the intransitive signification in Hiphil; comp. **אֲדָמִי**.

Hithpa. *to shew itself red, to sparkle*, applied to wine. Prov. 23:31.

אֲדָמִי m. prim. 1. *man*, i. q. Lat. *homo*, and collectively *men*. The two following are subordinate meanings under this head; (1.) *other men*, in opposition to those already named, Jer. 32:20 **אֲדָמִי**

אֲדָמִי *both on Israel and on other men*, i. e. the Egyptians. Judg. 18:7, 28. Ps. 73:5. Judg. 16:7 **אֲדָמִי** *as one of other men*, in opposition to Samson. Somewhat analogous to this is the idea, *common men*, in opposition to better men, Job 31:33 **אֲדָמִי** *as common men*, i. e. after the usual human manner: Hos. 6:7. Ps. 82:7. also *wicked men*, Ps. 124:2. (2.) *men of inferior rank*, when opposed to **אֲדָמִי** *men of higher rank*, Is. 2:9. 5:15. The plurals of these nouns are **אֲדָמִי** and **אֲדָמִי** (rarely **אֲדָמִי**, see **אֲדָמִי**), Ps. 49:3. 62:10. Prov. 8:4.—**אֲדָמִי** *the poor among men*, a Hebraism for simply *the poor*, Is. 29:19. So **אֲדָמִי** *sacrificers*, Hos. 13:2; comp. **אֲדָמִי** Prov. 23:28.

2. *man*, i. q. **אֲדָמִי**=Lat. *vir*, very rarely. Ecc. 7:28 *one man* (**אֲדָמִי**) *have I found among a thousand, but a woman* etc.

3. *any one*. Lev. 1:2.

4. proper name of the first man, although it preserves here its force as an appellative, and has the article almost without exception. The woman (**אֲדָמִי**) has an appropriate name *Eve* (**אֲדָמִי**); but the man (**אֲדָמִי**) has none. On the contrary in Gen. 5:2, they are both named **אֲדָמִי**. In a translation it would be better to render it as an appellative *the man*; though the old versions have treated it as a proper name.

5. proper name of a city on the Jordan. Once Josh. 3:16.

6. **אֲדָמִי** *son of man*, i. q. **אֲדָמִי**. Used especially in poetry, Num. 23:19. Job 25:6. very frequently in Ezekiel, where God addresses the prophet, **אֲדָמִי** *man! mortal!* 2:1, 3. 3:1, 3, 4, 10, 25, intimating thereby the unworthiness of a weak mortal to receive so exalted revelations. In Syriac, **אֲדָמִי** *son of man* is the usual expression for *man*. The plural of **אֲדָמִי** which *men* is used as the plural of **אֲדָמִי** which has no grammatical plural, 2 Sam. 7:14. especially in poetry, Deut. 32:8. Ps. 11:4. 12:2, 9. 14:2. 21:11. Comp. Chald. **אֲדָמִי** under art. **אֲדָמִי**.

אָדָם f. verbal from אָדָם, *carnelian*, a gem of a red colour. Ex. 28:17. 39:10. Ezek. 28:13. Sept. *σαρδινίον*, Vulg. *sardius*.

אָדָם, fem. **אָדָמָה** verbal adj. from אָדָם. dec. VIII. d. *red*. Cant. 5:10. spoken also of a *reddish-brown* heifer, Num. 19:2. and of a *fox-coloured* horse, Zech. 1:8. 6:2.

אָדָם (*red*, comp. the etymology Gen. 25:30) proper name.

1. son of Isaac, elder twin-brother of Jacob, more commonly called *Esau*. But on the contrary, *Edom* is the usual word to designate

2. his posterity, the *Edomites*, *Idumeans*, and their country, *Idumea*, on the south of Palestine. As the name of the people, it is of the masc. gender, Num. 20:20; as the name of the country, of the fem. gender, Jer. 49:17. Comp. the names אֱדוֹמִי and יִשְׂרָאֵל. The gentile noun is אֱדוֹמִי an *Edomite*, Deut. 23:8.

אָדָמָה fem. **אָדָמָה** verbal adj. from אָדָם. Plur. אָדָמָה. *reddish*. Lev. 13:19 ff. 14:37.

אָדָמָה f. prim. dec. XI. d.

1. *earth*, the element. Gen. 2:19 *out of earth Jehovah formed every beast*. Ex. 20:24 *an altar of earth*. 1 Sam. 4:12, etc.

2. *earth, ground*, which we cultivate. Gen. 4:2. 2 Chr. 26:10 אָדָמָה אֱהָב *a lover of husbandry*.

3. *land, country*. Gen. 28:15. Is. 14:2 אֶרֶץ יְהוָה *the land of Jehovah*, i.e. Canaan; comp. Hos. 9:3.

4, *the globe, whole earth*. Gen. 4:11. 6:1. 7:4.

Plur. found only Ps. 49:12 אֶלְעֵי אֲדָמָה *super terris*.

אָדָמָה one of the five cities, which were destroyed with the valley of Siddim, and sunk in the Dead Sea. Gen. 10:19. 14:2. Hos. 11:8.

אָדָמוֹנִי verbal adj. from אָדָם, *red-haired*; spoken of Esau, Gen. 25:25. of David, 1 Sam. 16:12. 17:42. So the ancient versions with one consent,

and not as some render it of a *ruddy countenance*.

אָדָמִי a city in the tribe of Naphthali. Josh. 19:33. It ought perhaps to be joined with the succeeding word אָדָמִי נֶחֱמִי.

אָדָן m. perhaps prim. dec. VI. a. 1. *base, pedestal*, under the boards and pillars of the tabernacle, in order to support them. Ex. 26:19 ff. 27:10 ff. 36:38. According to the description, they were metal plates of a rectangular form with a mortise or socket in the middle. Two of these plates were put under each board, and each board had two tenons (רִיב) which entered into their sockets, and supported the boards. The pillars had only one such plate or pedestal.—In Cant. 5:15, a more elegant pedestal appears to be intended.

2. *foundation of a building*; applied figuratively to the earth, Job 38:6.

אָדָר not found in Kal, but its primary signification appears to have been, *to be wide, broad*, see deriv. אָדָר, אָדָר; hence 2. *to be great, illustrious, noble*, see deriv. אָדָר. Comp. קָדָר.

Niph. *to make oneself glorious*. Ex. 15:6, 11.

Hiph. fut. אָדָר. *to make glorious*. Is. 42:21.

אָדָר m. verbal from אָדָר, dec. VI.

1. *broad mantle*, i. q. אָדָר. Mic. 2:8.

2. *splendour, magnificence*. Zech. 11:13. אָדָר דָּמָר *splendour of price*, i.e. splendid price; ironically.

אָדָר Chald. *threshing-floor*. Da. 2:35.

אָדָר m. *Adar*, the sixth month of the civil year, corresponding to part of February and part of March. It first occurs, like most of the names of the months, in the later books. Est. 3:7, 13. 8:12.

אָדָרִי m. pl. Chald. *chief judges*. Dan. 3:2, 3. Compounded of אָדָר *honour, dignity*, and יָדָר *to decide, judge*.

אָדָרִי Chald. Ezra 7:23. *quickly, or carefully, exactly*. Sept. *εὐρίπρως*. Most probably, according to Moser, the

Greek ἀδράστῃ=ἀδράστως not transiently, carefully. The τ is changed after י into ד, as in דרדר.

אֶדְרָפֶן 1 Chr. 29:7. Ezra 8:27. i. q. דְּרַפְמָן the Persian daric, a gold coin, which was in circulation among the Jews during their subjection to the Persians. The א is prosthetic, and דְּרַפְמָן occurs in the Rabbins. The word is of Persian origin, from د (dara) king, or from د (dargah) royal court. Its value was an Attic χρυσεύς, which the moderns estimate at 1½ ducats. The distinguishing mark of this coin was an archer, hence it is called in numismatics *Sagittarius*. See Ekhel's Doct. Numm. P. I. Vol. III. p. 551.

אֶדְרָמֶלֶךְ (mighty king) found only 2 K. 17:31. an idol of the Sipharenes, to which they offered human sacrifices, otherwise wholly unknown.

אֶדְרַע Chald. with א prosthetic, i. q. אֶדְרַע arm. Ezra 4:23.

אֶדְרַת f. verbal from אָדַר, dec. XIII. a. 1. wide mantle, mantle generally.

1 K. 19:13, 19. אֶדְרַת שֵׁנִי a Babylonish mantle, i. e. one curiously worked in Babylonish manner, Josh. 7:21. See Plin. VIII. 48. אֶדְרַת שֵׁשׁ a hairy mantle, perhaps a fur cloak, Zech. 13:4. Gen. 25:25.

2. glory, splendour. Ezek. 17:8, Zech. 11:3.

אֶדְרַשׁ i. q. דָּרַשׁ to thresh. Once Is. 28:28 אֶדְרַשׁ יְדוּשְׁנוֹ he threshes it constantly. Comp. Jer. 8:13.

אֶהֱבֶה and **אֶהֱבֶה**, fut. יֵהֱבֶה (in 1 pers. אֶהֱבֶה, inf. אֶהֱבֶה, more frequently אֶהֱבֶה).

1. to love. Construed with an accusative, more rarely with ל, Lev. 19:18, 34. with ב, Ecc. 5:9. Part. אֶהֱבֶה intimate friend, confidant, (more than רֵעַ acquaintance,) Prov. 18:24. Est. 5:10, 14. See קָנַה.

2. to desire, rejoice in. Ps. 40:17 אֶהֱבֶה אֶתְּכִי those who desire thy help. 70:5. Comp. 2 Tim. 4:8 τοὶ θέλοντες ἑαυτοὺς ἀποδοῦναι who desire his ap-

pearing. Ps. 116:1 אֶהֱבֶה כִּי יִשְׁמַע יְהוָה I rejoice because Jehovah has heard. When construed with ל before an infin. i. q. French aimer à faire quelque chose, to like to do a thing, Hos. 12:8. Is. 56:10. Jer. 14:10.

Niph. part. lovely. 2 Sam. 1:23.

Pi. part. אֶהֱבֶה lover, paramour. Ezek. 16:33, 36, 37. 23:5.

אֶהֱבֶה f. dec. X. 1. infin. of the preceding. Is. 56:6 אֶהֱבֶה אֶתְּשֵׁם יְהוָה to love the name of Jehovah. Deut. 7:8 אֶהֱבֶה יְהוָה כִּי אֶהֱבֶה since Jehovah loves you. 1 K. 10:9. 2 Chr. 2:10. 9:8.

2. love. Prov. 10:12. 2 Sam. 1:26. Cant. 8:6, 7.

3. object of love, mistress. Cant. 2:7. 3:5. 8:4.

4. adv. charmingly, elegantly. Cant. 3:10.

אֶהֱבֶה m. plur. verbal from אָהַב.

1. fornication, figuratively for foreign alliances. Hos. 8:9. Comp. וָהָה, Is. 23:17.

2. loveliness. Prov. 5:19 אֶהֱבֶה אֶתְּכִי the lovely hind, among the Orientals, a word of amorous endearment.

אֶהֱבֶה m. pl. verbal from אָהַב. love, sexual enjoyment. Prov. 7:18.

אֶהֱבֶה interj. expressive of grief, formed by an onomatopœia. Ah! wo! alas! most generally in the connexion אֶהֱבֶה אֶתְּכִי Ah, Lord God! Judg. 6:22. Jer. 1:6. 4:10. also Judg. 11:35. and with a dative, Joel 1:15 אֶהֱבֶה לַיּוֹם alas the day!

אֶהֱבֶה i. q. אֶהֱבֶה where? Hos. 13:10 אֶהֱבֶה אֶתְּכִי as in other places frequently אֶהֱבֶה אֶתְּכִי where then? So the Sept. Vulg. Chald. agreeably to the context.

אֶהֱבֶה, fut. יֵהֱבֶה, i. q. נָקַע, perhaps denom. from אָהַל to take up one's tent and move about as a Nomade, Gen. 13:12, 18. In the last passage the Sam. text has adopted a correct gloss יֵהֱבֶה into the text.

Hiph. idem. Fut. יֵהֱבֶה by contr. יֵהֱבֶה Is. 13:20 the Arabian shall not pitch tent there. But יֵהֱבֶה is prob. Syr. for יֵהֱבֶה the Hiph. of הָלַל to shine,

Job 25:5 *behold even the moon, it shineth not clear, or, is not pure.* Comp. *צָהִים* Syr. for *צָהִים*. Others render Job 25:5 *he abides not there*, which is not suited to the context. The various reading *הָאֵל* in one of Kennicott's MSS. is to be regarded as a correct gloss or explanation.

אהל m. prob. prim. const. *אהל*, with local *אהל*, with suff. *אהלי*, *אהליך* [oholcha]; Plur. *אהלים* with light suff. *אהליך*, *אהליך*, const. and before grave suff. *אהליך*.

1. *tent*, *הַמִּוֶּד*, *הַמִּוֶּד*, *הַמִּוֶּד*, the tent or tabernacle of meeting, (see *מוֹד*, *מוֹד*), for which also stands *אהל* simply, 1 K. 1:39. In larger tents *אהל* denotes, in a restricted sense, the external covering, consisting for the most part of skins, and is opposed to *מִשְׁכָּן* the inward lining, Ex. 26:1, 7. 36:8, 14, 19.

2. *the temple*, because it took the place of the tabernacle just mentioned. Ezek. 41:1.

3. *habitation* generally. Prov. 14:11. Ps. 52:7. 91:10. Is. 16:5 *אהל בית* house, i. e. citadel, of David.

אהלים m. plur. Num. 24:6. Prov. 7:16. and *אֶלֶּיךָ* Ps. 45:9. Cant. 4:14. *lign aloes* or *aloes wood*, the *ξύλαλον*, or *ἀγἀλλοχον* of the Greeks, the fragrant and very costly wood of a tree growing in the East Indies, with red fruit resembling pepper-corns, *Excæcaria Agallocha*, Linn. In Num. 24:6, the tree itself is intended, which, though foreign, the Hebrew poet might speak of, as our poets would of the palm: in the other passages the wood, as a perfume, is intended. See especially Celsii Hierob. T. I. p. 135—170.

אהלה f. name of a lewd woman, allegorically representing Samaria. Ezek. 23:4 ff. Most probable derivation is *הָאֵל* (she has her own tent, i. e. temple.)

אהליבה f. name of a lewd woman, allegorically representing idolatrous Jerusalem. Ezek. 23:4 ff. It is explained by *הָאֵל* (*my tent*, i. e. temple, is with her) in opposition to *הָאֵל* q. v.

אהליבמה f. (*tent of exaltation*) proper name of a wife of Esau. Gen. 36:2, 14. The same name is afterwards employed to denote an Edomitish tribe, ver. 41. just as *הַכְּנָעִי* the concubine of Eliphaz (v. 12.) gave name to another tribe, v. 40.

אהרן m. proper name of the brother of Moses, and first high-priest of the Hebrews. Ex. 4:14. 6:20. *בְּנֵי אַהֲרֹן* the children of Aaron, Josh. 21:4, 10, 13. and *בֵּית אַהֲרֹן* the house of Aaron, Ps. 115:10, 12. 118:3. i. e. the priests. Also *the high-priest* generally, Ps. 133:2. The root *אדר* is not found in Hebrew, but from it is derived Syr. *ܐܕܪܐ* lewd, wanton.

אִם conj. prim. 1. *if, if perhaps*. 1Sa. 20:10 *who will tell me, אִם יִפְתָּה אֶתְּךָ* if thy father answer thee somewhat roughly. Sept. *ἐὰν*, Vulg. *si forte*. Gen. 24:55 *אִם יָמִים* some days, if it were perhaps ten, i. e. about ten days. Sept. *ἢ μίσεως ὥστε δέκα*, Vulg. *saltem decem dies*. Lev. 26:11.

2. *but if*. Ex. 21:36. 2 Sam. 18:13. Is. 27:5. (i. q. *אִם* Lev. 13:16, 24.)

3. *and if*. Lev. 4:23.

4. most frequently, *or*. When repeated, *either, or*. Lev. 25:19.

אִי Prov. 31:4 Keth. probably to be pointed *אִי* i. q. *אִי* desire, inclination, verbal from *אָהָה* no. I.

אִיב m. dec. I. a.

1. *necromancer, a conjurer who calls up the dead to learn from them the future*. (See particularly 1 Sa. 28:7—19.) Deut. 18:11. 2 K. 21:6. 1 Chr. 33:6.

2. *the spirit of divination in such a conjurer*. Lev. 20:27 *a man, or woman, in whom is אִיב a spirit of necromancy*. 1 Sam. 28:8. Hence *אִיב* a woman that hath such a spirit, sorceress, 1 Sam. 28:7.

3. *the ghost itself which is raised*. Is. 29:4 *וְהָיָה כְּאִיב מִתַּחַת קֶרֶךְ* and thy voice shall be as that of a ghost from the earth.

Plur. fem. *אִיבוֹת* women exercising ne-

chromancy, sorceresses, Lev. 19:31. 20:6. 1 Sam. 28:3, 9. Is. 8:19. 19:3.

II. אוֹבוֹת f. plur. *skin bottles*. Job 32:19.

Also proper name of an encampment of the Israelites in the wilderness. Num. 21:10. 33:43.

אוֹבֵל and אוֹבֵל dec. II. b. *river, lake, marsh*. Dan. 8:2, 3, 6. Comp.

Arab. وبل *imbrem effudit*.

אוֹר m. dec. I. *firebrand*. Is. 7:4. Am. 4:11. Zech. 3:2.

אוֹרוֹת fem. plur. dec. X. *causes*; only in the connexion על אוֹרוֹת *because of, on account of*, Gen. 21:11, 25. Ex. 18:8. על-כֵּן אוֹרוֹת וְשֵׁר *because that*, Jer. 3:8.—In 2 Sam. 13:16, instead of על אוֹרוֹת read על אוֹר.

I. אוֹרָה only in Pi. אוֹרָה *to wish, desire*, generally spoken of נֶפֶשׁ *the soul*. 2 Sam. 3:21. 1 K. 11:37. Deut. 12:20. 14:26.

Hithpa. הִתְאוֹרָה, fut. apoc. יִתְאוֹר *idem*; without נֶפֶשׁ. Construed with an acc. Am. 5:18. with a dative, Prov. 23:3, 6. 24:1. הִתְאוֹרָה הַחֲמָה *cupidinem cupere, to desire ardently, to long or lust after, to covet*, Num. 11:4. Ps. 106:14. Prov. 21:26.

Deriv. out of course מִתְאוֹרָה, מִתְאוֹרָה.

II. אוֹרָה as in Arab. *to lodge, dwell*. Whence Hithpa. according to the present punctuation, Num. 34:10 הִתְאוֹרָתִי לָבֶם *take to yourselves for a dwelling*; but according to the versions, *measure off for yourselves*, as if i. q. הִתְאוֹרָה לָבֶם (verses 7, 8.) from תִּאָּרָה *to measure*. This renders it probable that the first form is derived from תִּאָּרָה, which may be, if we point it as the Hiphil from a quadriliteral תִּאָּרָה=תִּאָּרָה *to measure*, after the analogy of תִּאָּרָה=תִּאָּרָה. In that case the root אוֹרָה no. II. is to be rejected.

אוֹרָה f. verbal from אוֹרָה no. I. dec. X. *desire*. Deut. 12:15, 20. 18:6. Jer. 2:24. Constantly joined with נֶפֶשׁ, except Hos. 10:10.

אוֹרָה found only Gen. 10:27. proper

name of a descendant of Joktan, probably the head of some Arabian tribe. According to many testimonies from very different sources, this was the ancient name of the city Sana, the capital of Arabia Felix. See Bochart; and, for further confirmation, J. D. Michaelis Spicil. Geogr. Hebræorum Exter. T. II. p. 164 ff.

אוֹי interj. formed by an onomatopoeia, expressive of grief, *wo! alas!* generally with a dat. 1 Sam. 4:8 אוֹי לָנוּ *wo unto us!* or of threatening, Num. 21:29.

אוֹיָה interj. *idem*. Ps. 120:5.

אוֹיָה verbal from אוֹי, dec. I. adj. *foolish* and subst. *a fool*, sometimes connected with the idea of *impiety*, which is more frequent in its synonymes, especially נָבָל. Most common in Proverbs; chap. 1:7. 10:14, 21. 12:15, 16.

אוֹיָה denom. from אוֹי by adding the adjective termination יָה *idem*. Zech. 11:15.

אוֹיָה מֶרֶדֶךְ m. proper name of a king of Babylon and successor of Nebuchadnezzar. 2 K. 25:27. Jer. 52:51. The latter part of this compound name is the name of a Babylonish idol (see מֶרֶדֶךְ): the former signifies in Hebrew *foolish*, but is without doubt an entirely different Assyrian or Persian word, which has been somewhat altered, so as to sound like Hebrew. Syncellus writes the name *Evidan-merodach*.

אוֹרָה and אוֹרָה an obsolete root, which probably signified *to be strong, mighty*. Deriv. אוֹרָה, אוֹרָה *the mighty*; אוֹרָה *might, God*; perhaps also אוֹרָה *ram*, אוֹרָה *turpentine-tree*, both so named from their *strength*; and with a moveable יָ, אוֹרָה *strength*. An entirely different word from this is

אוֹרָה a root also obsolete, *to be foolish*. Deriv. אוֹרָה *foolish*, אוֹרָה *foolishness*. By metath. this verb becomes אוֹרָה=אוֹרָה Niph. *to be foolish*, q. v.

אוֹרָה m. dec. I. a.

Hos. 12:4. Particularly *the power of generation*, ראשית האון *firstling of one's strength, first-begotten*, Gen. 49:3. Deut. 21:17. Ps. 105:36. Plur. אונים, Is. 40:26, 29. Ps. 78:51.

2. *wealth, riches*. Hos. 12:9. Job 20:10. Comp. חל. According to others, i. q. דון, by interchanging א and ה.

אופז Jer. 10:9. Dan. 10:5. *Uphaz*, a country rich in gold, the situation of which is nowhere pointed out.

אופיר, also אופר, *Ophir*, a celebrated country, famous for its gold, which Solomon's ships visited in company with the Phœnician. They brought back from thence gold, precious stones, and sandal-wood, (1 K. 9:28. 10:11. 2 Chr. 8:18. 9:10. also (according to 1 K. 10:22, where Ophir indeed is not mentioned, but is intended) silver, ivory, apes, and peacocks, (הפנים according to others *pheasants*.) The Bible speaks frequently of the gold of *Ophir*, Job 28:16. Ps. 45:10. 1 Chr. 29:4. In Job 22:24, אופיר stands alone for *Ophiritic gold*. Were we obliged to suppose all these articles the actual productions of Ophir, then this country must, as Bochart, Reland and others have thought, be looked for only in India; and the LXX appear to have had this opinion, in rendering it Σαφίη, Σαυφίη, Σαφίρη, which is the Egyptian name for India. (Josephi Antiq. Jud. viii. 6. 4. comp. Jablonskii Opusc. ed. Te Water. T. I. p. 337.) But in Gen. 10:29, Ophir stands in the midst of other Arabian countries, and the arguments preponderate for placing it in Arabia; yet possibly it is mentioned in that connexion only on account of its being an Arabian colony planted abroad. If it was in Arabia, the articles mentioned above, except apes, precious stones, and perhaps pheasants, must have come to Ophir in the way of commerce, and it is probable that they were brought from the East coast of Africa. (אופיר is thought to mean *Africa* itself by the Chaldee interpreter and by some others in Origen

on Job 22:24.) Antiquity has constantly ascribed a great abundance of gold to the nations of Arabia, (comp. art. אפז; concerning the Midianites, Num. 21:22, 50. Judges 8:24, 26; and concerning the passages in the classics, Bochart;) although it is probable that gold was never produced there. See Mannert's Geographie der Griechen und Römer. Th. vi. H. 1. p. 8. The very name *El Ophir* has lately been pointed out as a city in Oman, in former times the centre of a very active Arabian commerce. Comp. Bochart's Phaleg. ii. c. 27. Reland's Dissert. Miscell. i. 4. J. D. Michaëlis Spicileg. T. II. p. 184 ff. Bredow's histor. Untersuchungen. Th. ii. p. 253 ff. Seetzen in Zach's monatl. Correspondenz. B. XIX. p. 331 ff.

אופן m. dec. VIII. a. *wheel*. Ex. 14:25. Prov. 20:26 וישב עליו אופן *and brings over them the wheel of the threshing-wagon or sledge*. Comp. דוש.

און 1. *to be narrow*. Josh. 17:15.

2. *trans. to press*. Ex. 5:13.

3. *to press oneself, to hasten*. Josh. 10:13. Prov. 19:2. 28:20. When construed with בן, *to take one's self away, to withdraw*, Jer. 17:16 לא אצטי מרעה אחרוך *I have not withdrawn myself from following thee as a shepherd*, i. e. as a prophet.

Hiph. *to press on any one*, construed with ב, Gen. 19:15. Is. 22:4.

אוצר m. verbal from אצר, dec. II. Plur. אוצרות.

1. *store, stores*; e. g. of provisions, 2 Chr. 11:11. 1 Chr. 27:27. Job 38:22 *stores of the snow, of the hail*. Especially of costly articles; hence *a treasure*, Prov. 21:20. often *the treasure* of the temple, 1 K. 7:51. of the royal house, 14:26. בית האוצר *treasure-house*, Neh. 10:39.

2. i. q. בית האוצר *storehouse*, Joel 1:17. *treasure-house*, 2 Chr. 32:27.

אור 1. *to be or become light*; applied to the morning, Gen. 44:3. to the sun, Prov. 4:18. to the eyes, 1 Sa. 14:27, 29.

Used impers. אור *it is light, it is day*, 1 Sam. 29:10.

2. used figuratively. Is. 60:1 *up, to the light, for thy light is come.*

Niph. אור, fut. יאור. *to become light*, 2 Sam. 2:32. *to be enlightened*, Job 33:30. Part. אור *shining, illustrious, glorious*, Ps. 76:5.

Hiph. אור 1. *to illumine, enlighten*. Ps. 77:19. 97:4. 105:39. Particularly (1.) with עינים, *to enlighten the eyes* of any one, Ps. 13:4 *enlighten mine eyes*, (antith. *sleeping the sleep of death*;) elsewhere *to gladden, make joyful*, Prov. 29:13. Ps. 19:9. (Parall. *rejoicing the heart*.) Ezra 9:8. (2.) with עינים, *to enlighten the countenance* of any one, *to make it serene*, Ecc. 8:1. *a man's wisdom shall make his face serene, but his haughty countenance shall be disfigured*. Ps. 80:4, 8. When construed with אל, אל, ב, *to make one's face to shine on any one, to be propitious to him*, Ps. 31:17. 119:135. Dan. 9:17. Also without עינים in the same sense, Ps. 118:27. (3.) *to instruct*. Ps. 119:130.

2. *to shine, strictly to make it light*. Gen. 1:15. Ex. 13:21.

3. *to kindle, set on fire*. Mal. 1:10. Is. 27:11. Comp. אור *fire*.

Deriv. out of course, אור.

אור m. (fem. perhaps Job 36:32.) verbal from אור, dec. I. a. *light*. Gen. 1:3—5. Particularly (1.) *daylight, day-break*. 1 Sam. 14:36. Neh. 8:3 אור *from daybreak to mid-day*. Job 24:14. (2.) *the sun*. Job 31:26. 37:21. Hab. 3:4. (3.) *light of life, life*. Job 3:16, 20. in full, אור החיים Ps. 56:14. (4.) *light, as an emblem of happiness*; the figure sometimes being preserved, Job 22:28. Is. 9:1. 30:26. and sometimes not, Ps. 97:11. Parall. אור *instruction*. (5.) *light as an emblem of instruction*. Is. 49:6 אור גוים *light of the gentiles*, i. e. their teacher. 51:4. 2:5 *let us walk in the light of Jehovah*, see verse 3. Comp. Prov. 6:23 *the commandment is a lamp, and the law is light*. Probably also in this sense Jehovah is called *the light of Israel*, Is. 10:17. (60:3?) (6.) אור פנים

light or serenity of countenance. Job 29:24. When applied to God, to a king, *a propitious countenance*, Prov. 16:15 *in the serene*, i. e. propitious, *countenance of the king*. Ps. 4:7. 44:4.

I. אור m. verbal from אור, dec. I. a. *fire*. Ezek. 5:2. Is. 44:16. 47:14. 50:11. See verb אור Hiph. no. 3.

Plur. אורים or אור, sometimes alone Num. 27:21. but generally with אורים. Luth. *Licht und Recht*; Sept. more correctly ἀλῶσις καὶ ἀλήθεια; perhaps plurales excellentiæ, *light*, i. e. revelation, and truth, the sacred lot of the Hebrews which the high-priest bore in or on his breast-plate (חֹשֶׁן) and consulted in difficult cases. Ex. 28:30. Lev. 8:8. Ezra 2:63. Neh. 7:65. Of what it consisted is a matter of dispute. Josephus (Antiq. iii. 8. 9.) and the Rabbins say, that it consisted of the gems in the breast-plate; but a more probable opinion is derived from Ex. 28:30, (comp. Philo de vita Mosis, Opp. T. II. p. 152. ed. Mangey.) that the Urim and Thummim were two small oracular images, similar to the Teraphim, and personifying Revelation and Truth, which were placed in the cavity of the breast-plate. There appears to have been a very similar custom among the Egyptians, see Diod. Sic. i. 48, 75. Aelian Var. Hist. xiv. 34.

II. אור Gen. 11:28. Neh. 9:7. proper name of a city in Mesopotamia, which is also mentioned by the same name in Ammian. Marc. xxv. 8.

אורים or אור found only Is. 24:15. probably *the north country*.

Comp. אור ^{סע} septentrio. This explanation does not form an exact antithesis to אור הים *the islands of the western sea* in the parallel clause; but such exactness ought not to be required, see Am. 8:12. Ps. 107:3. Deut. 33:23.

אורה fem. of אור, dec. X. *light*. Ps. 139:12. Fig. *happiness*, Est. 8:16.

Plur. אורות *herbs, vegetables*. 2 K. 4:39. (In the Shemitish languages, the ideas

of sprouting, being green, flourishing, are connected in many words with that of shining. See אֹת. In the Samaritan version אֹת is used for אֹת an herb, Gen. 1:11, 12.) So perhaps Isaiah 26:19 אֹת for a dew of plants is thy dew, i.e. refreshing, healing, as the dew of plants. Others: morning dew. Others: the dew of life.

אֹת by metath. for אֹת stalls or cribs. 2 Chr. 32:28.

אֹת (light of Jehovah) proper name. 1. a Hittite, husband of Bathsheba, caused to be murdered by David. 2 Sam. 11:3.

2. a high-priest under Ahaz, contemporary with Isaiah. Is. 8:2. 2 K. 16:10.

אֹת com. dec. I. Plur. אֹת. sign. Particularly (1.) sign, flag, standard. Num. 2:2 ff. namely, such as each tribe carried, and different from אֹת a common standard for three tribes. (2.) sign, memorial, pledge, e.g. of a covenant. Thus circumcision, Gen. 17:11, and the sabbath, Ex. 31:13, 17. Ezek. 20:12, 20, are called signs of the covenant between Jehovah and the Jews. Hence, in a more general sense, sacred rites, religious institutions, offerings and the like, Ps. 74:9 אֹתֵינוּ לֹא רָאִינוּ our sacred rites we see not. So verse 4. (3.) sign, memorial, remembrance, e.g. of something to be done, Ex. 13:9, 16. Deut. 6:8. or avoided. Ezek. 14:8. Num. 17:25. [10.] Deut. 28:46. (4.) sign, token, pledge, omen, of a promise to be performed, or of a prediction to be fulfilled. The deity, or the prophet as his interpreter, predicts a special event, the fulfilment of which is a pledge for the accomplishment of the whole prophecy. Ex. 3:12. 1 Sam. 2:34. 10:7, 9. 2 K. 19:29. 20:8, 9. Is. 7:11, 14. 38:7, 22. Jer. 44:29. Comp. מִסֵּה no. 1. with which it is sometimes joined, Deut. 13:2. In a more general sense, sign or proof of a divine mission, Judg. 6:17. (5.) emblem, type, symbol, of a future event, synonymous with מִסֵּה no. 2. Ezek. 4:3 אֹת הָיָה לְבֵית יְשׁוּעָה let this be a

type to the house of Israel. Is. 8:18. 20:3. (6.) sign in heaven, a prodigy. Jer. 10:2. Particularly a miracle wrought by God or by his messengers, and then synonymous with מִסֵּה no. 1. with which it is very frequently connected. Deut. 4:34. 6:22. 7:19. Ex. 4:8, 9, 17 ff. Also in classical Greek and Latin authors, the same words which denote a mark, sign, likewise denote a miracle. Comp. σημεῖον, τέρας, monstrum, portentum, ostentum, prodigium.

אֹת or אֹת only in Niph. אֹת, 1 pers. pl. fut. אֹת, 3 pers. אֹת to consent. 2 K. 12:9. Construed with a dative of the person, Gen. 34:15, 22, 23.

אֹת or אֹת, with suffixes a sign of the accusative case. See אֹת no. II.

אֹת adv. prim. I. then, at that time, Germ. damals. Gen. 12:6. Josh. 14:11. In this sense it refers back to past time, but has a verb after it in the future tense, which must be rendered as if in the preterite, Josh. 10:12. Ex. 15:1. Deut. 4:41.

2. then, at some future time, Germ. dann. Ps. 96:12 אֹת תִּשְׂמְחוּ then shall they rejoice. Zeph. 3:9. Job 3:13. Often at the beginning of the latter member of a sentence, Job 13:20. Prov. 2:5.

3. therefore, on that account. Jer. 22:15. Ps. 40:8 therefore I said, Behold, I come.

4. אֹת and אֹת formed like the French depuis, dès lors. (1.) from that time on, after, since; construed with a verb finite and infin. Ex. 5:23 אֹת אֶלְכָּם since I came to Pharaoh. Gen. 39:5. Ex. 4:10 אֹת דִּבַּרְתָּ since thou hast spoken. Josh. 14:10. also with substantives, Ruth 2:7 אֹת הַבֹּקֶר from the morning on. Ps. 76:8 אֹת מִן הַזֶּמַּן from the time of thine anger onward, i.e. when thine anger has once broken out. (2.) used absolutely, formerly, in times past, long ago, 2 Sam. 15:34. Is. 44:8. 45:21. 48:3, 5, 7. also from ancient times, Prov. 8:22.

אֹת and אֹת Chald. to kindle, heat. Part. pass. אֹת, Dan. 3:22. infin. אֹת, with suff. אֹת, 3:19.

אָל Chald. found only Dan. 2:5, 8
 אָל מִי כְלָמָא *the word from me is fixed*,
 i. e. my command is unchangeable. So
 Aben Ezra compares the Talmudic אָל
robur, firmitas. Perhaps *the command*
has gone forth from me, making אָל =
to depart, go out; comp. Dan. 9:23.
 Is. 45:23.

אָזב m. (Syr. for אָזב) *hyssop*, a
 bunch of which was used in the sacred
 sprinklings. Ex. 12:22. Lev. 14:4, 6,
 49, 51. This word, like the names of
 many other oriental plants, passed from
 the eastern nations to the Greeks. Comp.
 Greek ὕσσωπος.

אָזר m. (Syr. for אָזר) verbal from
 אָזר, dec. III. g.

1. *girdle*. Ps. 5:27. Jer. 13:1 ff.

2. *fetter*. Job 12:18. Vulg. *funis*.

אָז adv. i. q. אָז then. Ps. 124:3—5.
 The Chald. אָז is nearly related to this
 word.

אָזכרה f. verbal from Hiph. of אָזר,
 dec. X. *praise-offering* or *remembrance-*
offering, i. e. in the ritual language, that
 part of the meat-offering which was
 burnt. Sept. ἀνθυμῶσιον. Vulg. *memoriale*.
 Lev. 2:2, 9, 16. 5:12. 6:8 [15.]
 Num. 5:26. The priest took from the
 meat-offering a handful of the flour,
 some of the oil, and the whole incense,
 and burnt them on the altar to Jehovah.
 The rest fell to the priest; see Lev.
 2:2, 3, 9, 10.—In Lev. 24:7, the in-
 cense scattered on the shew-bread is also
 called אָזכרה. This word is a verbal, (or
 strictly speaking, Chald. infin. Aphel,)
 from אָזר. Comp. אָזר לִנְחָה *to burn in-*
cense, Is. 66:3. a technical expression
 of the ritual service.

I. **אָל** fut. אָל for אָל, Jer. 2:36.
 also אָל Prov. 20:14.

1. *To go away*. Prov. 20:14 אָל לֹא
 אָל *going his way, then he boasteth*.
 Jer. 2:36 *why goest thou away so much?*

2. *to go away, disappear*; applied to
 the drying up of water, Job 14:11. to
 the consumption of the articles of living,
 1 Sam. 9:7. to the disappearing of suc-
 cour, Deut. 32:36.

אָל Chal. 1. *to go*. Ezra 4:23. 5:8, 15.
 2. *to go away*. Dan. 2:17. 6:19.

II. **אָל** *to spin, weave*. (Comp. Tal-
 mud. אָל *a weaver*; and Syr. and
 Arab. אָל *to spin*; and see letter א, p. 1.)
 Part. Pu. אָל *something spun or woven*.
 Ezek. 27:19.

אָל i. q. Arab. وَزَن *to weigh*, whence
 אָל *scales*. In Heb. found only in Pi.
 אָל *to weigh, examine*. Ecc. 12:9. In
 Rabbin. אָל *to be weighed, proved*.

אָל m. dec. V. b. found only Dent.
 23:14. *implement, utensil*. In Chald.
 אָל denotes *arms, weapons*, a very kin-
 dred idea, from Aram. אָל *to arm*.

אָל f. dec. VI. p. Dual אָל *ear*;
 freq. אָל אָל *to speak in the ears*, i. e.
 in the presence, *of any one*. Gen. 20:8.
 23:16. 44:18. Ex. 10:2. Hence

Hiph. אָל denom. from אָל *to hear*,
give ear, to perceive by the ear; con-
 strued with an acc. Gen. 4:23. Job
 33:1. with אָל, Job 34:2. with אָל, Ps.
 77:2. with אָל, Prov. 17:4. with אָל,
 Num. 23:18. of the person or thing
 heard.

2. applied to God anthropopathically,
to hear. Ps. 5:2. 17:1. 39:13. 54:4.
 In both these significations it is used
 almost solely in the more elevated poetic
 style.

3. *to hearken to, obey*. Neh. 9:30.
 Ex. 15:26.

Note. The א quiesces and falls away
 in אָל for אָל, Job 32:11. אָל part. for
 אָל, Prov. 17:4.

אָל with prosth. א, i. q. אָל
chains, fetters. Jer. 40:1, 4. In verse
 1, the א is wanting in several MSS.

אָר fut. אָר.

1. *to gird, to gird up or about*; spoken
 of a garment, with an accusative of the
 person, Job 30:18. with an acc. of the
 part girded, Job 38:3 אָר אָר *gird*
up thy loins, i. e. make thyself ready.
 40:7. Jer. 1:17.

2. *to gird on, to gird one's self*, con-
 strued with an acc. of the thing, 1 Sam.
 2:4 אָר אָר *they gird themselves with*

strength. 2 K. 1:8 **אָרְרָה** *girded with a girdle.*

Niph. *to be girded about.* Ps. 65:7.

Pi. *to gird*, construed with a double accusative of the person and thing. Ps. 18:33, 40 **תִּפְּצֵנִי** *thou hast girded me with strength.* Comp. 30:12. Is. 50:11 **תִּפְּצֵנִי** *girded*, i. e. armed, *with fiery darts.* Comp. other verbs of clothing; e. g. **לָבַשׁ**.

Hithpa. *to gird; arm one's self.* Is. 8:9. with an acc. Ps. 93:1.

אֶרְוֶה i. q. **רָוַץ** *the arm* (with prosth. **א**, see letter **א**, p. 2.) Jer. 32:21. Job 31:22.

אֶרְוֶה m. verbal from **רָוַץ** *to rise, sprout up.*

1. *a tree still standing in its original soil, and not transplanted.* Ps. 37:35.

2. *a native, one born in a place, not a foreigner, indigena.* Lev. 16:19. 18:26.

אֶזְרָחִי a patronymic noun (from **אֶזְרָח**), *an Ezrahite, descendant of Ezrah*; applied to Ethan, 1 K. 5:11, [4, 31.] Ps. 89:1. and to Heman, Ps. 88:1. Both of these persons were descendants of Zerah (**זֶרַח**) the son of Judah, 1 Chr. 2:6; whence **אֶזְרָחִי** is probably only another form of the name **זֶרַח**, which became the usual one in the patronymic.

I. **אָח** m. prim. irreg. const. and before grave suff. **אָחִי**, with light suff. **אָחִי**, **אָחִי**, **אָחִי**; Plur. **אָחִים**, (for **אָחִים**) const. and before grave suff. **אָחִי**, with light suff. **אָחִי**, **אָחִי**, **אָחִי** (for **אָחִי**), **אָחִי**.

1. *brother*; freq. When it is not important to fix the exact degree of kindred, it denotes also *a half brother*, Gen. 42:15. 43:3. but the more accurate expression for the latter is **אָחִי אֶמֶן**.— Sometimes, with emphasis, *an own brother*, Gen. 44:20.

2. *cousin, kinsman* of any degree. Gen. 14:16 *Lot, his brother*, i. e. his nephew. 13:8. 29:12, 15.

3. *one belonging to the same tribe, contribulis.* 2 Sam. 19:13. The Levites are so called in respect to each other, Num. 8:26. 16:10. Neh. 3:1.

4. *fellow countryman.* Judg. 14:3. Ex. 2:11. 4:18. Also kindred nations are called **אָחִים**; e. g. Edomites and Hebrews, Gen. 9:25. 16:12. 25:18. Num. 20:14.

5. *confederated, bound together by a league*; e. g. Tyrians and Hebrews, Am. 1:9.

6. *friend, companion.* Job's friends are so called, Job 6:15. (19:13.?) Hiram gives this name to Solomon, 1 K. 9:13. Comp. Neh. 5:10, 14.

7. *neighbour, fellowman*, i. q. **רֵעַ**. Lev. 19:17. Hence following after **אֶחָד**, *one, another*; *alter, alter*. Gen. 13:11 **אֶחָד מֵאֶחָד** *the one from the other, from one another.* 26:31. Ex. 16:15. This mode of expression is applied also to inanimate objects of the masc. gender, Ex. 25:20 *and the faces of the cherubim were אֶחָד אֶל אֶחָד towards one another.* 37:9.

8. It is applied metaphorically to persons and things which have resemblance. Job. 30:29 *I am a brother of the jackal*, i. e. I moan like him. Prov. 18:9. Ezek. 18:10.

II. **אָח** interj. of lament. *Ah! alas!* construed with the dative, Ezek. 6:11. 21:20. [15.]

III. **אָח** f. (comp. Arab. **أَخ** *ardeo*) *a fire-pan*, such as is employed in the east for warming chambers. This pan, called in Pers. and Turk. *tennor*, or *tendur*, is placed in a small cavity in the midst of a winter apartment: when the fire is burnt down, a cover, like a dish, is placed upon it, and round the whole a carpet is spread to retain the heat. Jer. 36:22, 23.

אָח Chald. *brother*, as in Heb. Plur. with suff. **אָחִי**, Ezra 7:18.

אָחִיזָב m. (*father's brother*) proper name of a king of Israel about the year 900 before Christ, characterized as a weak prince and an idolater. 1 K. 16:28. 22:40. He was followed on the throne by his two sons Ahaziah and Jehoram in succession, but his family

was afterwards utterly rooted out by Jehu.

אָהר plur. found only Is. 13:21. a species of howling animals, perhaps *owls*, or *uhus*, comp. **אָה** interj. of lament. According to others: *howlings, lamentations*. So the Sept.

אָהר not found in Kal, but instead of it **אָהר** to unite.

Hithpa. Ezek. 21:21 [16] **אָהר** *unite thyself*, i. e. rage with united strength, (addressed to the triple sword.)

אָהר m. const. **אָהר**; and **אָהר** (for **אָהר**) f. in pause **אָהר**.

1. *one*; freq.

2. *first*. Only in numbering the days of the month, (the use of the cardinals for the ordinals is generally limited to notices of time;) e. g. Ezra 10:16, 17 **אָהר** *the first day of the month*, i. q. **אָהר** *on the first day of the month*, Gen. 8:5, 13. In other passages, e. g. Gen. 1:5. 2:11, the usual signification is retained, as in Lat. *unus, alter, tertius*, e. g. Suet. Oct. 101.

3. *any one, some one*. **אָהר** *one of the people*. **אָהר**, *no one*. Hence

4. it is used in later Hebrew for the indefinite article *a, an*. 1 K. 20:13 **אָהר** *a prophet*, *πρόφῆτης τις*. Dan. 8:3 **אָהר** *a ram*. 1 K. 19:4.

5. When doubled, *one, the other*. Ex. 17:12. 18:3, 4. sometimes repeated thrice, 1 Sam. 10:3. Also when repeated, used distributively, *one apiece, one by one, one each*, Num. 13:2. **אָהר** *one man from each tribe*. 34:18.

6. **אָהר** *as one, together, in company*. Ezra 2:64. **אָהר** *the whole congregation together*. 3:9. 6:20. Ecc. 11:6 **אָהר** *both alike*. Is. 65:25. The same signification has **אָהר** Judg. 20:8. 1 Sam. 11:7. In Chald. **אָהר** *idem*.

7. **אָהר** (being omitted) *once*. 2 K. 6:10. Ps. 62:12. — **אָהר** *idem*, also i. q. **אָהר** *together*, Jer. 10:8. also *at once, suddenly*, Prov. 28:18.

Plur. **אָהר** 1. *the same*. Gen. 11:1. 2. *joined in one*. Ezek. 37:17 *the two sticks* **אָהר** *shall become one*.

3. *some, several*; hence *a few*, Gen. 27:44. 29:20.

אָהר m. Gen. 41:2, 18. Job 8. 11. *Grass, reeds*, growing in marshy grounds, and forming pasture for cattle. The word is of Egyptian origin, and is also preserved in the Greek of the Sept. (Is. 19:7.) and of Sirach (Ecclus. 40:16.) in the form *Αχρ*, *Αχρ*. Jerome on Is. 19:7, says: Quum ab eruditis quaererem, quid *Αχρ* significaret, audiui, ab Aegyptiis hoc nomine lingua eorum omne quod in palude virens nascitur significari. See Jablonskii Opusc. ed. Te Water. T. I. p. 45. T. II. p. 160.

אָהר f. dec. X. *information, argument, defence*. Job 13:17. It is a verbal from the Hiph. of **אָהר** to *inform*, of which in Heb. only the Piel, but in Chald. the Hiph. or Aphel occurs.

אָהר f. denom. from **אָהר** no. I. *brotherhood*. Zech. 11:14.

אָהר Chald. *explanation*. Dan. 5:12. Strictly infin. Aph. from **אָהר** to *shew, explain*.

אָהר dec. III. 1. *hinder side, back part*. Only in plur. **אָהר** Ezek. 8:16. 1 K. 7:25. In the singular it is used adverbially, and signifies (1.) *behind*. Ezek. 2:10. 1 Chr. 19:10. Antith. **אָהר** *before*. (2.) *back, backwards*. Gen. 49:17. Hence **אָהר**, *to decline, fall away*, particularly from the service of God. So **אָהר**, Jer. 7:24. Hence 2. *the west side, antith*. **אָהר**. Is. 9:11. Also adverbially, *westward*, Job 23:8.

Note. The Shemite, in speaking of the quarters of the heavens, supposes his face turned toward the east; so that the east is before him, the west behind, the south on the right hand, etc. Comp. **אָהר**, **אָהר**, **אָהר**.

3. *the future, time to come*: hence **אָהר** *for the future*, Is. 41:23. 42:23.

אָהר f. (for **אָהר** from masc. **אָהר** Chald. and Arab. for **אָהר**) irreg. const.

and before suff. אָהוּ (once אָהוּ Num. 6:7); Plur. with suffixes, אָהוּכִים, אָהוּכֹת, etc. (as from a sing. אָהוּ); also אָהוּכִים, אָהוּכֹת, etc. (as from a sing. אָהוּ fem. of אָהוּ.)

1. *sister*; freq.

2. *one more distantly related, a kinswoman*. Job 42:11. In Gen. 24:60, the mother and brother of Rebekah say to her, אָהוּכִים תְּהִי תוּ *thou art our sister*.

3. It is applied figuratively to kindred states, Ezek. 16:46. 23:31. and kingdoms, Jer. 3:7, 8.

4. It is used as a word of endearment to an object beloved. Cant. 4:9 ff.

5. *female companion*, i. q. רֵעָה; freq. Hence

6. with אָהוּ preceding, *one, another; altera, altera*. Applied also to inanimate objects of the fem. gender, Ex. 26:3 *five curtains shall be joined* אָהוּ אֶל אֶחָדָה *one to another*. verses 5, 6, 17. Ezek. 1:9. 3:13.

7. It is used figuratively in such phrases as Prov. 7:4 *say to wisdom, thou art my sister*. Job 17:14. Comp. the other names of kindred, especially אָב no. 7. אָמ no. 8.

אָהוּ, fut. אָהוּ (rarely אָהוּ 1 K. 6:10. Ecc. 7:18.)

1. *to seize, lay hold of*; construed with an accusative, Judg. 12:6. with בְּ, Ex. 4:4. 15:14 *terror seizes the inhabitants of Philistia*. v. 15. Ps. 48:7. Also inverted, Job 18:20 *the forefathers lay hold of fear*, i. e. fear lays hold of them. 21:6. So the Arabians say: *cepit metum alicujus rei*.

2. *to take, catch, in hunting, fishing*. Cant. 2:15. Ecc. 9:12.

3. *to hold*; construed with an acc. 1 Chr. 13:9. 2 Chr. 25:5. with בְּ, Gen. 25:26. אָהוּ רָקַד *to pursue one's course*, Job 17:9. — Part. pass. with act. signification, Cant. 3:8 אָהוּ הָרַב *holding the sword*.

4. *to bind, join, fasten*. (The ideas, *to take, to hold on, to adhere*, are combined in many verbs; comp. לָקַח in Hithpa. and in Greek, ἵκεται *to*

adhere to any thing, ἵκεται *connected*.) Ezek. 41:6 וְהָיוּ אֲחֻזִּים בְּקִיר הַבַּיִת *but so that they were not fastened in the wall of the temple*. 1 K. 6:6. Hence

5. *to close, fasten, bar*, as in Syriac. Neh. 7:3.

6. i. q. Lat. *contigno, to bind beams together, to cover a house*. 1 K. 6:10 *he covered the house with cedar-wood*. Comp. קָשַׁב Hab. 2:19.

7. *to take out*, (from a great number,) particularly passively *to be drawn out by lot*. (The same signification has the synon. לָקַח in Niph. and also אָהוּ in Ethiop.) Num. 31:30 *of the children of Israel's half* אָהוּ אֶחָד מֵאֶחָד *take one out of fifty*. verse 46. 1 Chr. 24:6 בֵּית אֶבְרָם אָהוּ אֶחָד מֵאֶחָד *one family was drawn from Eleazar*.

Niph. 1. pass. of Kal no. 2. Ecc. 9:12.

2. pass. of Kal no. 3. Gen. 22:13.

3. *to take possession*. Gen. 34:10. 47:27. Josh. 22:9, 19. Comp. deriv. אָהַז, and also Syr. אָהַז *to possess*.

Pi. i. q. Kal no. 5. *to close*. Job 26:9 *he closes, i. e. covers, the face of his throne*.

Hoph. pass. of Kal no. 4. *to be fastened*. 2 Chr. 9:18.

אָהוּ m. proper name of a king of Judah, contemporary with Isaiah, Hosea, and Micah, a weak prince and an idolater. 2 K. 16:1 ff. 2 Chr. 28:16 ff. Is. 7:1 ff. 38:8. Sept. Ἀχαζ.

אָהַז f. verbal from אָהַז, dec. X. *possession*. Gen. 17:8. 23:4. See אָהַז Niph. no. 3.

אָהַז and אָהַז (Jehovah has seized) prop. name. 1. son of Ahab, king of Israel. 1 K. 22:40. 2 K. 1:2. 2 Chr. 20:35. Sept. Ὁ Αχαζ.

2. son of Jehoram, king of Judah. 2 K. 8:24. 9:16. 2 Chr. 22:1. He is called in 2 Chr. 22:6, אָהַז an evident corruption; for 12 MSS. Sept. Syr. Vulg. and Arab. retain the usual name. The same person is also called אָהַז i. q. אָהַז by metathesis, 2 Chr. 21:17. Here too the Sept. Syr. Chald.

Arab. and cod. Kennicott. 332 are in favour of אַחֲרָיִם, but the common Heb. text may be retained, as the two names are synonymous.

אַחֲרֵיהֶם Chald. with prosth. א, i. q. Heb. אַחֲרֵיהֶם *riddle*. Dan. 5:12.

אַחֲרֵימֶלֶךְ m. (*brother of the king*) prop. name. 1. a priest at Nob and friend of David, 1 Sam. 21:2. 22:9. Ps. 52:2. and afterwards a chief-priest under him, 2 Sam. 8:17. He is probably the same person with אַחֲרֵיבֶלֶךְ, as each of them is called a son of Ahitub. Comp. 1 Sam. 14:3, with 22:9.

2. a Hittite, companion of David. 1 Sam. 26:6.

אֲחֵרִי Ps. 119:5. and אֲחֵרִי 2 K. 5:3. adv. of wishing. *O that! would God!* Probably derived from אַחֲרָה no. II.

אֲחֵלֶמָה f. Ex. 28:18. 39:12. name of a precious stone, which the Sept. Vulg. have translated ἀμύστος, *ame-thystus*. In its form, it is a verbal, from the Hiph. of אָלַם *to dream*; hence the story of the Rabbins, that this gem has the property of causing dreams.

אֲחֵמָתָא Ezra 6:2. *Ecbatana*, capital of Media, and summer residence of the Persian monarchs, probably near the modern *Hamadan*.

אַחֵר *to stay, tarry*. Hence 1 pers. fut. אַחֲרָה, Gen. 32:5.

Pi. אַחֲרָה, fut. אַחֲרָה *to tarry, delay*, as in Kal. Judg. 5:28. Ps. 40:18. construed with ל before the infin. Deut. 23:22. with an acc. Ex. 22:28 *the abundance of thy grain thou shalt not delay*, i.e. hold back.

2. *to abide long, tarry late*. Prov. 23:30 אַחֲרֵימֶלֶךְ *who tarry late at the wine*. Is. 5:11. Comp. Ps. 127:2.

3. caus. *to retard, hinder*. Gen. 24:56.

אֲחֵרָה, fem. אַחֲרָה (with Dagesh forte implied;) Plur. אַחֲרָהִים, (as if from אַחֲרָה) *other*. אֲחֵרָה אֱלֹהִים *another or strange God*, i.e. an idol. Is. 42:8. Deut. 6:14. 7:4. 8:19. — Ps. 16:4 אַחֲרָהּ *they hasten to another*, i.e. they decline from Jehovah to idols.

אֲחֵרָה 1. originally a subst. *the hinder part*. Plur. 2 Sam. 2:23 אַחֲרֵי הַחֵמָה *with the hinder end of the spear*.

2. adv. (1.) *behind*. Once Gen. 22:13, (where, however, the Samar. text, 42 Heb. MSS. Sept. and Syr. favour the easier reading אַחֲרָה,) Vulg. *post tergum*. (2.) more frequently, *afterwards*. Gen. 18:5. Ex. 5:1. Num. 19:7. Also adverbially in this sense אַחֲרָה, Pr. 28:23.

3. prep. Plur. אַחֲרָה, with suff. אַחֲרָיִם, etc. (1.) *after, behind*. Thus אַחֲרָיִם הָיָה לָהּ *to go after, to follow*. Hence, in a geographical sense, *to the west of*, (comp. אַחֲרָה no. 2.) Ex. 3:1 *west of the desert*. (2.) *after, since*, construed with an infin. Gen. 5:4. with אַחֲרָה and a finite verb, Josh. 9:16. Judg. 11:36. (3.) אַחֲרָיִם הָיָה *after it was so*, upon that, *afterwards*. 2 Sam. 2:1. Hence אַחֲרָה בְּנֵי אִשָּׁר (liter. *after it was so that*), *after*, as in Lat. *posteaquam* for *postquam*, Gen. 6:4. Also אַחֲרָה being omitted, 2 Sam. 24:10. comp. אַחֲרָה לְעַם for אַחֲרָה לְעַם under art. בְּנֵי.

Combined with other prepositions (1.) מֵאַחֲרָה *from after, away from*. 2 Sam. 20:2. 2 K. 17:21. Also, the force of בְּנֵי being lost, simply *behind, after*, Ex. 14:19. Josh. 8:2. Ecc. 10:14. Jer. 9:21. hence מֵאַחֲרָה *afterwards*, 2 Sam. 3:28. (2.) אַחֲרָה אֵל *behind*, construed with an acc. 2 K. 9:18. (3.) אַחֲרָה אֵל *behind*, construed with a dative, Ezek. 41:15.

אַחֲרָה, fem. אַחֲרָה, denom. from אַחֲרָה, with adj. termination אַחֲרָה, dec. I. b.

1. *hinder*. Gen. 33:2. Hence *western*, (see אַחֲרָה no. 2.)—הַיָּם הַמִּזְרָחִי *the western sea*, i.e. the Mediterranean, in opposition to the eastern or Dead sea, Deut. 11:24. 34:2. Joel 2:20.

2. *following, future*. Ps. 48:14. 78:4, 8 אֲחֵרֵי הַיּוֹם *the future generation*.—אֲחֵרֵי הַיּוֹם *the following day, or time to come*, Prov. 31:25. Is. 30:8. — Plur. אַחֲרָהִים *posterity*, Job 18:20. Ecc. 4:16.

3. *last*. Is. 44:6 *I am the first, and I am the last*. 2 Sam. 19:12, 13.

The fem. stands adverbially for a *second time*, Dan. 11:29. with prefix לְ *and, afterwards*, Deut. 13:10. Ec. 1:11.

אחרי prep. Chald. *after*, as in Heb. Dan. 2: 29.

אחרי adj. Chald. *another*. Dan. 2: 39. 7: 5, 6.

אחרי adv. Chald. Dan. 4: 5 [8] *at the last, finally*.

אחרי f. denom. from **אחז**, dec. I. b. 1. *last, hindermost, or remotest part*. Ps. 139: 9.

2. *more frequently of time, end, latter end*. Deut. 11: 12. Job 8: 7. 42: 12. Prov. 5: 11. (Antith. **אחרי**.) Prov. 5: 4 **אחרי** *her end*, i. e. the end which the adulteress leads to, *is bitter*; comp. 23: 21. Especially *a happy end or conclusion*, 23: 18. 24: 14.

3. *futurity*. Frequently in the phrase **אחרי** *in process of time*, Is. 2: 2. Gen. 49: 1. Mic. 4: 1.

4. as a concrete, *posterity, remains*. Dan. 11: 4. Ps. 109: 13. Am. 4: 2, 9: 1. Ezek. 23: 25.

אחרי Chald. *end*, as in Heb. Dan. 2: 28.

אחר Chald. *another*. Dan. 2: 11.

אחורית adv. from **אחור**. *backwards*. Gen. 9: 23. 1 Sam. 4: 18.

אחשדרפנים masc. plur. Est. 3: 12. 8: 9. 9: 3, etc. *high satraps, chief governors*, Persian officers nearly analogous to the present Turkish pachas. These satraps or high satraps had the civil and military jurisdiction over several smaller provinces, each of which had its own **פקד** *governor*. The word is of Persian origin, and probably compounded. The first part **אחש** is the Pers.

אחש *excellence, worth*. (See the following articles.) But the latter part is perhaps more uncertain. The letters agree very well with **דורבן** *a door-keeper, porter, or a courtier* generally; but the explanation is to be preferred, which makes **אחש** = **שורן** or Pers. **سُورَب** *a satrap*, with the termination **ן** as in **אחשדרפנים**.

אחשדרפנים masc. plur. Chald. i. q. Heb. Dan. 3: 2, 3, 27. 6: 2, 3.

אחשורוש a name or title which is given to several different Persian kings. Dan. 9: 1. Ezra 4: 6. Est. 1: 1. The signification of the first part of this name has just been given in the preceding article. The latter part is either **רוש**, Pers. **پروش** or **پروشان** *prince*, (2 and 1 being commuted, see letter 2,) or Pehlvi, *Zwaresch (a hero)*.

אחשתרנים plur. masc. *mules of a superior breed*. A Persian word compounded of **אחש** *excellence, price*, and **استار** *mule*. Est. 8: 10. It appears from what follows that they were bred between an ass and a mare.

אחת see **אחד**.

אט subst. from obs. **אטט**. *a going softly or slowly*. Hence **אט**, **אטט**, **אטט** for the most part used adverbially. (1.) *slowly, softly*, applied to walking, 1 K. 21: 27. to the running of water, Is. 8: 6. Gen. 33: 14 **אטט** *in my slow pace*, i. e. gradually as I am accustomed to go. (2.) *mildly, gently*. 2 Sam. 18: 5 **אטט** *deal gently for my sake with the lad*. Job 15: 11 **אטט** *and our language so full of mildness to you*.

אמרים masc. plur. *conjurers, magicians*. Once Is. 19: 3. The root **אמט** signifies in Arab. *to make a gentle noise, to mutter*, and in this derivative has reference to the muttering over of magical spells. Comp. **אמט**.

אמט m. name of a prickly shrub, *the southern buckthorn, Christ's thorn, rhamnus, (rhamnus paliurus, Linn.)* Judg. 9: 14, 15. Psalm 58: 10. In the Arab. **اطد** but more frequently **عوسج**.

אמטן m. (Syr. for **אמטן**) dec. III. g. found only Prov. 7: 16 **אמטן** *Egyptian tapestry*. In Chald. **אמטן** signifies *a cord, rope, instita*, somewhat kindred to the sense given above. Sept. **ἀμφι-ταπα τὰ π' Αἰγύπτου**. Others think it

an Egyptian word: *athi-ounian*, (*stamen lini*;) whence also the Greek *ἀθύριον*, *θύριον*, *linen*, is said to be derived.

אָטַם *to shut, close, stop*, e. g. the mouth, ears. Prov. 17:28. 21:13. **אָטוּמִים** *closed windows*, i. e. prob. lattices inserted into the wall in such a manner, as not to be raised or opened, Ezek. 40:16. 41:16, 26. The same is somewhat differently expressed 1 K. 6:4.

Hiph. *idem*. Ps. 58:5.

אָטַר, fut. **אָטַרְךָ** *to shut, close*. Once Ps. 69:16. In Arabic this verb has the kindred signif. *to surround, to enclose*.

אָטַר verbal adj. from **אָטַר** *bound, impeded*, followed by **בְּיָמֶיךָ** *bound in his right hand*, i. e. only left-handed. Judg. 3:15. 20:16. The verb in Arabic, Conj. v. signifies *to be bound, hindered*.

אֵי 1. adv. of interr. prim. *where?* with suff. **אֵיכָּה** *where art thou?* Gen. 3:9. **אֵי** *where is he?* **אֵימָם** *where are they?* **אֵי** is synonymous with **אָי**.

2. Connected with other adverbs or with pronouns, it simply gives them an interrogative signification, just as **אָטַר** gives them the force of relatives. Comp. in English, *wherein for in which*. Hence (1.) **אֵי הוּא** *who? what?* Job 38:19, 24. 2 K. 3:8. also *where?* (from **הָיָה** *here*.) Est. 7:5. 1 Sam. 9:18. 1 K. 22:24. In the indirect inquiry, Ecc. 11:6. Also as one word **אֵיכָּה**, see below. (2.) **אֵיכָּה** *whence? from what?* Gen. 16:8. Job 2:2. Jon. 1:8 **אֵיכָּה** *from what people?* 2 Sam. 15:2 **אֵי מָה** *from what city?* (3.) **אֵי לָמָּה** *on what account?* (from **לָמָּה** *on this account*.) Jer. 5:7.—Several other adverbs are joined with **אֵי**; but always in one word. See **אֵיכָּה**, **אֵימָה**, **אֵימָה**. (3.) In Prov. 31:4, the Keri **אֵי** is usually explained as i. q. **אֵין** *not*. But we may retain the usual sense of this word, and translate the clause thus: *and it is not becoming for princes to say, Where is strong drink?*

I. **אֵי**, more frequently in plur. **אֵימָם**, (once **אֵימָם** Ezek. 26:18.) m. (fem. perhaps Is. 23:2. unless we consider it as an instance of the constructio ad sensum, as

is the case with **אֵי** in the preceding verse,) by contr. for **אֵימָם** verbal from **אָטַם** = Arab.

אֵי *to take for an habitation, to inhabit*, (comp. **אֵי** for **אֵי**, **אֵי**, **אֵי**.)

1. *habitable, dry land*, in opposition to water. Is. 42:13 **אֵימָה נְהַרֹת לְאֵימָם** *I will make the rivers dry land*; comp. 43:19, 20. 47:2. 50:2.

2. *coast, shore, sea-coast*; of Ashdod, Is. 20:6. of Tyre, 23:2, 6. of Chittim and Elishah, Ezek. 27:6, 7.

3. *island*. Jer. 47:4 **אֵי נַפְתּוֹר** *isle of Caphtor*, i. e. prob. Cyprus. **אֵי הַיָּם** *the islands of the sea*, Est. 10:1. Antith. **אֵי הַיָּם** *main land*; comp. Ps. 97:1. Particularly did the Hebrews employ **אֵימָם**, also **אֵי הַיָּם** (Gen. 10:5.) and **אֵי הַיָּם** to denote *the islands and remote coasts of the west*, of which they had acquired an obscure knowledge through the navigation of the Phenicians. Gen. 10:5. Ps. 72:10 (in connexion with Tarshish.) Is. 11:11. 24:15. 66:19. Ezek. 26:15, 18. 27:3, 15. Dan. 11:18. The idea is made clear by a paraphrase, Jer. 25:22 **אֵי אֵשְׁכֶר** *remote coasts, distant lands, lands beyond sea*; the Hebrews having in mind the vast extent of country to the west. Is. 40:15. 41:5. 42:15. 49:1, etc.

II. **אֵי** (for **אֵימָם** verbal from **אָטַם** = Arab. **اوى** i. q. **اوى** *to howl*.) 1. subst. *howling*. Hence as a concrete, *the howler*, or a *jackal*, so called from his doleful howling, especially at night. Found only in the plur. **אֵימָם** Is. 13:22. 34:14. Jer. 50:39. In Arab. he is called **ابن اوى** *son of howling*, i. e. the howler.

2. adv. or interj. *alas!* Ecc. 4:10. 10:16.

III. **אֵי** adv. *not*. found only Job 22:30, and in the proper name **אֵיגִל** (*inglorious*) 1 Sam. 4:21. In Ethiop. and Rabbin. *idem*.

אֵיב *to hate, be an enemy to*. found only Ex. 23:22.—Part. **אֵיבִי** *enemy, adversary*, Gen. 22:17. 49:8. sometimes

as a participle governing the case of its verb, 1 Sam. 18 : 29 אֵיב אֶת דָּוִד *an enemy of David*. Fem. אֵיבָה *female adversary*, Mic. 7 : 8, 10.

אֵיבָה f. verbal from אָבַע, dec. X. *enmity, hostility*. Gen. 3 : 15. Num. 35 : 21. Contracted from אֵיבָה, as אֵיבָה from אֵיבָה.

אֵי m. dec. I. a. *distress, ruin, destruction*. Job 18 : 12, 21 : 17, 30 : 12. Prov. 1 : 26, 27, 6 : 15. The root אֵי in Arab. signifies *to press, bend down*; and its derivatives, *oppression, misfortune*.

אֵי i. q. אֵי *where?* (with הָ paragogic, comp. הִנֵּה = *behold*.) Gen. 3 : 9, 18 : 9. Used indefinitely, Nah. 3 : 17. Job 15 : 23 *he wanders about for bread* אֵי *where it may be found*.

אֵי fem. name of some bird of prey, perhaps a *falcon, hawk, or vulture*. Lev. 11 : 14. Job 28 : 7. Sept. *ixtū*, and *ḥṭṭ*. Vulg. *vultur*.

אֵי m. *Job*, the hero of the book which bears his name, occurring also Ezek. 14 : 14, 20. The name is most probably fictitious, having reference to the description which is given of his life and fortune, and signifying *persecuted*, (namely, by adverse fortune,) from אָבַע. Comp. יָדָה *born from יָדָה to bear*. Another explanation, viz. *serio resipiscens* is given by the Koran, (Sur. 38 : 40, 44.) The eastern people, at the present day, consider him as a real person, and a descendant of Esau; but their opinion is not conclusive evidence.

אֵיבָה f. proper name of the wife of Ahab, king of Israel, notorious for her cruelty, her persecution of the prophets, and her introduction of the worship of the Phenician Baal. 1 K. 16 : 31, 18 : 4, 13, 21 : 5 ff. 2 K. 9 : 7 ff. Hence the name *Isabella*. Several plausible derivations of this word have been proposed, but none of them is certain.

אֵי *where?* Job 28 : 19, 24. Compounded of the interrogative particle אֵי (see אֵי no. 2.) and הֵן *here*.

אֵי *how?* by contr. for אֵיבָה. Gen. 26 : 9. Sometimes as an interj. of la-

ment. *Ah how*, Ps. 73 : 19. Is. 14 : 4. So Ecc. 2 : 16 *Ah how dies the wise man with the fool!* Used indefinitely, Ruth 3 : 18, 2 K. 17 : 28.

אֵיבָה compounded of אֵי no. 2. and הֵן i. q. הֵן *here, thus*. 1. *where?*

2. *how?* Deut. 1 : 12, often as an interj. *Ah how*, Is. 1 : 21. Lam. 1 : 1. Used indefinitely, Deut. 12 : 30.

אֵיבָה 2 K. 6 : 13 Keth. or אֵיבָה Keri. *idem*.

אֵיבָה *how?* Cant. 5 : 3. Est. 8 : 16. from אֵי and הֵן = אֵיבָה or הֵן *thus*.

אֵל m. dec. VI. f.

1. *ram*. Gen. 15 : 9. Plur. אֵלִים Ex. 25 : 5. See root אֵל.

2. a technical expression in architecture, the exact meaning of which has not yet been discovered. 1 K. 6 : 31. Ezek. 40 : 9 ff. 41 : 3 ff. Comp. in Chald. אֵלָה for אֵלָה אֵלָה Is. 6 : 4. These passages will have the clearest sense, if we render this word *pillars* or *pilasters*, with which the doors and walls of the temple were ornamented. The name אֵל (*ram*) may refer perhaps to the twisted form of the capital, as e. g. in Corinthian pillars. Vulg. *frontes*, Luth. *Erker*; neither of which suits the connection. More plausible is the explanation of Cocceius, *projectura parietis in imo prominentis*.

אֵל m. verbal from אָלַל. *strength*. Once Ps. 88 : 5.

אֵל m. verbal from אָלַל, dec. I. plur. אֵלִים. 1. *the mighty, noble*. Ex. 15 : 15. Ezek. 17 : 13. 2 K. 24 : 15 Keri.

2. *turpentine-tree, terebinthus*, for which the fem. אֵלָה is more common. So in the prop. name אֵל פִּתְחָן, Sept. *εἰς πύλινος τῆς Φαγάν*. Gen. 14 : 6. Plur. אֵלִים Is. 61 : 3.

אֵלִים (*turpentine-trees*) proper name of the second encampment of the Israelites after they left Egypt, with 12 wells of water, and 70 palm-trees. Ex. 15 : 27, 16 : 1. Num. 33 : 9. Now called *Girondel*, a valley well watered, and abounding in palm-trees.

אֵל com. (fem. e.g. Ps. 42:2.) prim. *stag, hart.* Deut. 12:15. 14:5. Is. 35:6. Plur. אֵלִים Cant. 2:9, 17.

אֵלָה fem. of אֵל *hind.* Gen. 49:21. (here as an epicene joined with a masc. participle.) Plur. אֵלִיּוֹת, const. אֵלִיּוֹת 2 Sa. 22:34. Cant. 2:7.

אֵילָן (*turpentine-tree*, see אֵלֶן) prop. name of a city in the tribe of Dan. Josh. 19:43. 1 K. 4:49.

אֵילָן (from אֵל, as if *deer pasture*) proper name. 1. a Levitical city in the tribe of Dan. Josh. 10:12. 19:42. 21:24. Judg. 1:35.

2. a city in the tribe of Zebulun. Judg. 12:12.

אֵילֹת see אֵילָת.

אֵילֹת f. dec. I. a. i. q. אֵל *force, strength.* Once Ps. 22:20. See אֵל.

אֵילָם and אֵלָם m. Plur. אֵילָמִים and אֵילָמוֹת i. q. אֵלָם *hall, porch, portico.* Ezek. xl.

אֵילָן m. Chald. *tree.* Dan. 4:7, 8 ff. It corresponds to the Heb. אֵלֶן *turpentine-tree*, but has this wider signification.

אֵילָת Deut. 2:8. also אֵילֹת 1 K. 9:26. 2 K. 16:6. *Elath*, a well-known port in Idumea, in Greek Αἰλάα, now *Ailah*. It lies on a bay of the Arabian gulf, to which it gives name.

אֵילָה fem. of אֵל *female deer, hind.* Among the Orientals it is used as a word of endearment to a wife. So Prov. 5:19. The title of Ps. xxii. אֵלֵי הַשֶּׁחֶר is of difficult interpretation. Perhaps *after the hind of the dawn*, i. e. to be sung after a song or tune called *the hind of the morn.* Comp. קֶשֶׁת. By *hind of the dawn*, perhaps the sun is meant, which the Arabian poets sometimes call *gazelle*.—Were it a note of time, then the best explanation consists in the Rabbin. אֵילָהּ שֶׁחֶר *break of day.*

אֵים, fem. אֵימָה, adj. *terrible, dreadful.* Hab. 1:7. Cant. 6:4, 10. In Chald. Pa. אֵים *to terrify.*

אֵימָה (for אֵימָה) f. verbal from obs. אֵים, dec. X.

1. *terror.* Deut. 32:25. The genitive following is often to be understood passively, Prov. 20:2 אֵימָה סֶקֶךְ *the terror which a king causes.* Job 33:7 אֵימָה *fear of me.* With ה parag. אֵימָה Ex. 15:16. Plur. אֵיִם Ps. 55:5. and אֵיִם Ps. 88:16.

2. Plur. אֵיִמִּים *idols.* Jer. 50:38. Literally *objects of fear or terror*; comp. e. g. כֶּסֶּפֶּה.

אֵיִמִּים and אֵיִמִּים plur. masc. *Emims*, an ancient people, the original inhabitants of Moab. Gen. 14:5. Deut. 2:11. As an appell. *the terrible ones, the strong ones.* Chald. *fortes.*

אֵין, const. אֵין, properly a subst. *nothingness, defect, non-existence*, (comp. אֵין) but more frequently used as an adv. of negation.

1. *not*, but constantly including the subst. verb *to be* in its various persons and tenses; of course i. q. אֵשׁ Gen. 37:29 אֵין יוֹסֵף בְּבֹר *Joseph was not in the pit.* Num. 14:42. It deserves particular remark (1.) that if a personal pronoun is the subject of the proposition, it is suffixed to this word; whence the following forms arise אֵינִי *I am* or *was not*, אֵינְךָ, אֵינָם, אֵינֶנּוּ, אֵינֶנּוּ, אֵינֶנּוּ, אֵינֶנּוּ. These suffixes here express the subject or nominative. (2.) Since אֵין includes the subst. verb, it is very often joined with the participle. Ex. 5:16 אֵין נָתַן *straw is not given.* Josh. 6:1 אֵין יָצָא וְאֵין בָּא *there was not any one going out and coming in*, i. e. no one went out or came in. Lev. 26:6. *No one* is often expressed in this manner; see Gen. 41:8, 15, 24, 39. Deut. 22:27. (3.) אֵין לִי *mihi non est* is the usual expression for *I have not*. Construed with לִי and an infin. it often signifies *it is not permitted*; e.g. Est. 4:2 אֵין לָבֹא *it is not permitted to enter.* Ruth 4:4. Ecc. 3:14. (4.) אֵין אִישׁ *no man*, אֵין מְאֹדָה, אֵין דָּבָר *nothing*, אֵין כֹּל *nothing at all.* Num. 11:6. Ecc. 1:9.

2. If there is no other predicate of the proposition, אֵין includes the predicate itself, and signifies *not to be, not to exist*,

not to be extant. 1 Sam. 9:4 and they passed through the land of Shalim **וְאֵין** and they were not there. 10:14. 1 K. 18:10. Frequently with suff. which express the subject; e. g. **אֵינוּ** he was no more, for he lived no longer, Gen. 5:24. 42:13, 32, 36.

3. *nothing*, often, as above, including the verb. 1 K. 8:9. Ps. 19:7. **לֹא־אֵין** to nothing, Is. 40:23.

4. *without*, for the more full **בְּלֹא** Ex. 21:11. Joel 1:6 **אֵין מִסָּפֵר** without number.

5. Combined with prepositions are (1.) **בְּלֹא** literally *in the non-existence of*, hence *before that*, *without*. Prov. 8:24 **בְּלֹא הַמַּבּוּל** before the floods were. Ezek. 38:11 **בְּלֹא חוֹמָה** without walls. Prov. 11:14. 15:22. 26:20. (2.) **כִּי־אֵין** liter. about nothing, hence *nothing was wanting, almost*. Ps. 73:2. Parall. **בְּקִצֵּץ** about a little, *little was wanting, almost*. (3.) **לֹא־אֵין** to him who . . . not for **אֵין** **לֹא־אֵין** Is. 40:29. Neh. 8:10. 2 Chr. 14:10. so that . . . not. Ezra 9:14. 2 Chr. 20:25. (4.) **כִּי־אֵין** because . . . not, Is. 50:2. so that . . . not, Is. 5:9. barely not, Jer. 10:6, 7. 30:7. (Concerning the double negation, see **כִּי־אֵין**.)

Note. If we consider **אֵין** as a subst. in the absolute state, and **אֵין** as a subst. in the const. state, the reason will be seen why the former stands only at the close of a proposition, but the latter only in connexion with something following; e. g. Num. 20:5 **אֵין מַיִם** water was not there, which inverted would become **אֵין מַיִם**, as in Ex. 17:1.

II. **אֵין** adv. of interr. *where?* i. q. **אֵין**, **אֵין**, with paragogic **נָ** (comp. **אֵין**, **אֵין**) found only with prefix **מִ** **מִכֵּן** whence? Gen. 29:4, etc.

אֵין found only 1 Sam. 21:9. i. q. **אֵין** not, but here used interrogatively for **הֲאֵין** is there not?

אֵיפָה more rarely **אֵפָה**, dec. X. f. a corn measure, containing 3 seahs or 10 omers. Ex. 16:36. Its definite capacity is not known. Josephus (Antiq. xv. 12.) compares it with the *Attic medimnus*, which is about a Berlin bushel.

That it was a considerable measure appears from Zech. 5:6 ff.—**אֵפָה וְאֵפָה** two kinds of measure, Prov. 20:10.

אֵיפָה (compounded of **אֵין** and **הֵרָא** here, thus,) *where?* Ruth 2:19. *how?* Judg. 8:18. used indefinitely, *where*, Jer. 36:19.

אֵיפָה i. q. **אֵיפָה** now, then. Judg. 9:38.

אִישׁ m. prim. irreg. Plur. very rarely **אִישִׁים** (Ps. 141:4. Prov. 8:4.) but instead of it is commonly used **אֲנָשִׁים** const. **אִישׁ** (from an obs. sing. **אִישׁ**=**אִישׁ** man.)

1. *man*, i. q. Lat. *vir*. Sometimes used collectively, and construed for the most part with the plural; e. g. Judg. 8:22 **וְאִישׁ יִשְׂרָאֵל** then spake the Israelites. Often in apposition before other substantives, as **אִישׁ כְּרִים** an eunuch, Jer. 38:7. Used as an appropriate designation of sex, even in animals, Gen. 7:2. hence *a husband*, Gen. 3:16. Hos. 2:18. [16.]

2. joined with many substantives, especially those which designate quality, it denotes a possessor of that quality, or some connexion with the thing expressed by the noun; as **אִישׁ אָרָם** a wicked wretch, **אִישׁ מְלָחָמָה** a contentious man, **אִישׁ מִלְחָמָה** a warrior.

3. followed by **הַזֶּה** or **הַהוּא** the one . . . the other. See **הַזֶּה** and **הַהוּא**. So **אִישׁ** repeated, Is. 3:5.

4. *any one*, *some one*. Ex. 16:29. Cant. 8:7.

5. *every one*. Ex. 16:29. Gen. 40:5. In this signification the signs of cases are often omitted, Num. 26:54 **אִישׁ יֵפֶן** to every one shall be given. Instead of this stands also **אִישׁ אִישׁ**, Ex. 36:4. **אִישׁ אִישׁ**, Est. 1:8. The repetition of **אִישׁ** also expresses distribution, Num. 1:4.

6. used impersonally like the French *on* or Germ. *man*, 1 Sam. 9:9 *formerly in Israel* **אִישׁ קָאָרַם** man said thus, i. e. it was thus said.

7. **אִישׁ** in oppos. to **אִישׁ**, see **אִישׁ** no. 1. (2.)

אִישׁוֹן m. (according to others, comp. Ps. 17:8.) dimin. from **אִישׁ**, dec. I. b.

1. *homulus*, *mannikin*, *little man*;

joined with אֵית, Deut. 32:10. Prov. 7:2 *the little man in the eye*, i.e. the apple of the eye, so called from the little image of himself, which the beholder sees therein. This beautiful figure is found in many languages of the ancient

world. Arab. ^{عَيْن} ^{العين} ^{انسان} (*man of the eye*.) Greek ^{κόρη} ^{κορη} ^{κορη}, Lat. pupa, pupilla, pupula; (*little damsel, puppet*.) The more full expression is אֵית ^{פדען} ^{פדען} ^{פדען} *the little man, daughter of the eye*, Ps. 17:8. see פדען.

2. figuratively *middle*. (So in Arabic, ^{مِثْل} ^{مِثْل} ^{مِثْل} *apple of the eye*, stands for *middle, head, summit*.) Thus Prov. 7:9 *middle of the night*. 20:20 *midst of darkness*. In the last passage the Keri reads אֵית ^{זמן} ^{זמן} ^{זמן} *time*, a gloss which gives a very unsatisfactory explanation.

אֵית m. found only Ezek. 40:15 Keri. *entrance*, verbal from אָרַח i. q. ^{בוא} ^{בוא} ^{בוא} *to come, to enter*. In the Kethib אֵית Yod is transposed.

אֵית Chald. i. q. Heb. ^ע ^ע ^ע; from which it is formed by changing ע into ח, prefixing prosthetic א, and annexing the termination י, (comp. אֵית, אֵית.)

1. It has the force of the subst. verb *to be*, in all its persons, particularly the third. Dan. 5:11 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *there is a man in thy kingdom*. 3:12, 25. With the participle it forms a periphrasis for the finite verb, Dan. 3:17. If the subject of the proposition is a pronoun, it is suffixed to אֵית in the following manner; אֵית ^{אֵית} ^{אֵית} ^{אֵית} *thou art*, אֵית ^{אֵית} ^{אֵית} *he is*, אֵית ^{אֵית} ^{אֵית} *we are*, אֵית ^{אֵית} ^{אֵית} *ye are*, Dan. 2:26. 3:14, 15, 18. The suffix pronoun of the third person is often pleonastic, Dan. 2:11.

2. *there exists, is found, is extant*. Dan. 2:10, 11. 3:29. 4:32 [35.]

3. with י, *I have, mihi est*. Ezra 4:16.

אֵית m. (for אֵית ^{אֵית} ^{אֵית} ^{אֵית} *God is with me*, or for אֵית ^{אֵית} ^{אֵית} ^{אֵית} *there is a God*.) prop. name, found only Prov. 30:1. Ithiel and Ucal were probably Agur's scholars

or children, to whom he directed his instructions.

אֵית m. (*island of the palm-tree*) proper name of a son of Aaron. Ex. 6:23. 28:1.

אֵית adj. and subst. dec. I. prob. verbal from obs. אֵית = Arab. ^{وَتْن} ^{وَتْن} ^{وَتْن} *perennis et indesinens fuit aqua*.

1. *constant, lasting, never-failing, perennis*, applied especially to water. Deut. 21:4. Am. 5:2 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *a never-failing brook*. Also without אֵית ^{אֵית} ^{אֵית} ^{אֵית} *idem*, 1 K. 8:2 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *the month of flowing brooks*, (otherwise called *Tisri*,) which corresponds to part of Sept. and part of October. In a neuter or abstract sense, it is used substantively, and placed after another noun as a genitive, Ps. 74:15 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *the never-failing streams*. Hence *the stream, channel itself*, Ex. 14:27.

2. *firm, strong, mighty*. This signification is kindred to the preceding.) Jer. 5:15 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *a strong nation*. Job 12:19 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *the mighty*. Vulg. *optimates*. (33:19?) As a subst. *firmness, strength*, Gen. 49:24 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *his bow abides strong*.

3. prob. *hard, inflexible*; hence, (by a common association of ideas in the Shemitish languages,) *harsh, severe, pernicious*. Prov. 13:15 *the way of transgressors is pernicious*. So Luther: *bringt wehe*. Job 33:19 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *the contest in his bones is severe*.

4. *rock*, (perhaps only poetically,) literally *something fast, firm, solid*. Mic. 6:2 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *ye rocks, foundations of the earth*. Jer. 49:19. 50:44 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *dwelling of the rocks*, (comp. 49:16 אֵית ^{אֵית} ^{אֵית} ^{אֵית}.)

5. proper name of an Ezrahite, (see אֵית,) celebrated for his wisdom, 1 K. 5:11, [4:31,] and supposed author of Ps. lxxxix.

אֵית conj. prim. 1. *only*. Gen. 7:23. Ex. 10:17 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *only this once*. Deut. 16:15 אֵית ^{אֵית} ^{אֵית} ^{אֵית} *only joyful*, i.e. entirely joyful.

2. *but, yet, nevertheless*, Gen. 20:12. 26:9. Lev. 11:4. Often in strong antitheses, *but on the contrary, nay rather, imo vero, quin*, Is. 14:15. 43:24.

3. *scarcely, only just now*. Gen. 27:30. Judg. 7:19.

4. *also*. Gen. 9:4.

5. *indeed, certainly, surely*. in the beginning of a proposition, i. q. גי. Is. 19:11. Job 16:7. 19:13. Ps. 139:11.

אֶכְר name of a city built by Nimrod. Once Gen. 10:10. Sept. 'Aexad. According to the Targums, Jerome, and Ephrem Syrus, *Nisibis* in Mesopotamia. Ephrem Syrus, however, reads אכר.

אֶכְרִי verbal adj. from אכר. *deceitful*; hence particularly *a deceitful brook*, (opposite of אֶמְקֵי) which, drying up suddenly, disappoints the traveller who visits it. Jer. 15:18. Mic. 1:14. We may suppose אֶכְרִי brook to be understood.

אֶכְרִי (*deceived, deception*), prop. name.

1. a maritime city in the tribe of Asher, between Acco and Tyre, *Ecdippa*, now *Zib*. Josh. 19:29. Judg. 1:31.

2. a city in the tribe of Judah. Josh. 15:44. Mic. 1:14. Comp. אֶכְרִי, and אֶכְרִי.

אֶכְרִי m. adj. Comp. Syr. כֶּמֶן *vir strenuus*.

1. *daring, bold*. Job 41:2.

2. *hostile*; substantively, *an enemy*. Job 30:21.

3. *cruel, unmerciful*. Lam. 4:3.

4. *destructive, pernicious*, applied to poison. Deut. 32:33.

אֶכְרִי denom. from אכר, with adj. termination י.

1. *cruel, unmerciful*. Prov. 5:9. 11:17. Jer. 6:23.

2. *destructive, pernicious*. Prov. 17:11 *a messenger of destruction*, i. e. one who brings awful tidings, e. g. the sentence of death, or the like. Is. 13:9. Jer. 30:14.

אֶכְרִי f. denom. from אכר, *cruelty, fierceness*, applied to anger. Prov. 27:4.

אֶכְרִי f. verbal from אכל. *food, what is eaten*. 1 K. 19:3.

אֶכְרִישׁ m. proper name of a king of the Philistine city Gath. 1 Sam. 21:11. 27:2. 1 K. 2:39.

אֶכְרִי, fut. אֶכְרִי and אֶכְרִי; see art. אֶכְרִי note 1.

1. *to eat*; applied to men and animals, and construed with an accusative. When construed with א, it signifies *to eat of, partake of*, Ex. 12:43—45. 48. Judg. 13:16. Zech. 11:1. Applied figuratively to the sword, (comp. אֶכְרִי) 2 Sam. 2:26. to fire, Num. 16:35. 26:10. to hunger, pestilence, and sicknesses, Job 18:13. Ezek. 7:15. The following phrases ought also to be noticed (1.) אֶכְרִי לֶחֶם *to eat bread*, i. e. to take a meal, Gen. 43:16, 25, 32. Jer. 41:1. 52:33. Comp. Mat. 15:2. (2.) אֶכְרִי בֶּשֶׂר *to eat the flesh* of any one, i. e. to seek for one's life, spoken of blood-thirsty enemies, Ps. 27:2. comp. Job 19:22. (3.) *to eat one's own flesh*, i. e. to waste away, Ecc. 4:5. (4.) Jer. 15:16 *thy words came to me, and I did eat or devour them*, i. e. I received them eagerly. Hence the figure of eating a book, Ezek. 3:1 ff.

2. *to consume, destroy*; e. g. a people, spoken of an enemy, Deut. 7:16 אֶכְרִי אֶת־כָּל־הָעַמִּים *and thou shalt destroy all the nations*. Jer. 10:25. 30:16. 50:7, 17. 51:34. Hos. 7:7 אֶכְרִי אֶת־שֹׁפְטֵיהֶם *they have destroyed or killed their magistrates*. Hence also אֶכְרִי עֲנִיִּים *to consume the poor or unfortunate, to prey upon their property*, or, as we by a similar figure say, *to drain their blood*, Prov. 30:14. Hab. 3:14.

3. *to enjoy*; e. g. sexual pleasure, Prov. 30:20. Construed with א, Job 21:25 וְלֹא אֶכְרִי בְּפוֹקֵה *and does not enjoy good*.

Niph. אֶכְרִי passive of Kal; also *to be permitted to be eaten*, Lev. 11:47.

Pu. pass. of Kal, Neh. 2:3.

Hiph. אֶכְרִי, fut. אֶכְרִי, once 1 pers. sing. אֶכְרִי (Hos. 11:4.) infin. אֶכְרִי once 1 pers. sing. (Ezek. 21:33. [28.]).

1. caus. of Kal, *to give to any one to eat, to feed*, construed with two accusa-

tives, Ex. 16:32. Num. 11:18. Prov. 25:21. *to give to enjoy*, Is. 58:14.

2. i. q. Kal, *to consume*; spoken of the sword, Ezek. 21:33. [28.] of fire, Job 20:26.

Hoph. found only Ezek. 42:5 יִקְרְבוּ they were made shorter, they came short, literally, they were cut off. Comp. קָטַר *to cut off, to eat*, and intransitively, *to come short, to fail*.

Deriv. out of course מִאֲכָל, מִמְּאֲכָל, מִמְּאֲכָל, מִמְּאֲכָל.

אָכַל, fut. יֹאכַל. Chald. *to eat*, as in Heb. Concerning the phrase אָכַל עֲרֵץ *to accuse, calumniate*, see עָרַץ.

אָכַל m. verbal from אָכַל, dec. VI. m. food, particularly grain, produce of the field, Gen. 41:35. 42:7, 10.

אָכַל proper name, see אֲחִיזָא.

אָכַל fem. of אָכַל. food. Gen. 1:29, 30.

אֵין i. q. כֵּן *thus*, with א prosth.

1. truly, certainly. Gen. 28:16. Ex. 2:14. Jer. 8:8.

2. but, yet. Ps. 31:23. Is. 53:4.

אָבַק (comp. Syr. ^٢آحف solicitavit.) *to urge on to labour*. Once Prov. 16:26. Vulg. compulit.

אָבַק or אָבַק, with suff. אָבַק, prob. i. q. כַּף *hand*. Once Job 33:7 *my hand cannot lie heavy upon thee*. Sept. ἡ χεὶρ μου. Comp. 13:21. In the form אָבַק, the א would be prosthetic, as in Chald. אָבַק=בָּן *garden*. The form אָבַק, may be illustrated by comparing אָבַק=דָּשׁ *my burden, the weight of my character*; comparing Chald. אָבַק *ephippium, sella equi*; and Arab. أَكْف *clitellas imposuit*.

אָבַר m. dec. I. ploughman, farmer, husbandman. Is. 61:5. Jer. 14:4. 31:24. The root אָבַר signifies in Arabic, conj. V. *foveam fodit*, and is cognate with אָבַר.

אָשֶׁר a city in the tribe of Asher. Josh. 12:20. 19:25.

אָל from obs. אָל, strictly a subst. no-

thingness, but by usage only a particle of negation.

1. lest, that.... not, especially before a future, to express a prohibition, dehortation. Gen. 43:23 אַל תִּירָאוּ *fear ye not*. 15:1. Ps. 40:18 אַל תִּתְחַדֵּר *delay not*. Gen. 19:7, 8.

2. i. q. אִם *not*, but more rarely. Am. 5:14.

3. nay, no. Ruth 1:13 אַל בָּנֹתַי *no, my daughters*.

4. nothing. Job 24:25.

5. interrogatively for אִם. 1 Sa. 27:10.

אָל Chald. idem. Dan. 2:24.

I. אָל m. verbal (with participial form) from obs. אָל, and synonymous with אָל, dec. I. a.

1. strong, mighty. Ezek. 31:11 אָל הַבָּיִת *the mighty one*, i. e. the prince, of the nations. Plur. אֱלִים, Job 41:17. [25.] Ez. 32:21 אֱלֵי גִבּוֹרִים *the strongest of the heroes*. The reading אָל is also found in all these passages. (Is. 9:5 אָל גִּבּוֹר *the mighty hero*; see Gesenius' Jesaia, p. 25.)

2. as an abstract noun, strength, power. Only in the phrase אָל בְּיָדִי *it is in the power of my hand*, or *in my power*, Gen. 31:29. Prov. 3:27. Mic. 2:1. and negatively אֵין אָל לְךָ *it is not in thy power, thou canst not help thyself*, Deut. 28:32. Neh. 5:5.

3. most frequently God. The name is general, and applied both to Jehovah and to the heathen gods. Is. 44:10, 15. 45:20. Frequently with epithets subjoined; as אָל עֲלִיּוֹן *the most high God*, אָל שֶׁדַּי *almighty God*, אָל חַי *the living God*, אָל אֲחֵר *a strange god*, אָל גִּבּוֹר *the mighty God*, Is. 10:21. So Is. 9:5, see Rosenmüller in loc.—בְּנֵי אֱלִים Ps. 89:7. 29:1 *sons of the gods*, i. e. angels, subordinate gods, who are also called בְּנֵי אֱלֹהִים, Job 1:6.—Whatever was great, excellent, or sacred, the Hebrews were accustomed to call *divine* or *from God*. Thus cedars of God, Ps. 80:11. mountains of God, Ps. 36:7. Comp. in Homer, δῖος 'Οδύσσευς, Ἀχιλλεύς.

Note. Together with the usual form

אל (from אלו,) the Hebrews had also another, after the analogy of verbs אלו, which is seen in the proper names, אֶלְיָסֶקֶר, אֶלְיָשִׁיב, אֶלְיָשָׁר. Concerning such double forms, see Gesen. Lehrgeb. p. 481.

II. אֶל, אֵל, אֱלֹהִים pron. plur. i. q. אֵלֶּה these. Only in the Pentateuch and 1 Chr. 20:8.

אל Chald. idem. Ezra 5:15 Keri.

III. אֲלִים turpentine-trees, see אֵלֶּה.

IV. אל prep. prim. with Makkeph אֶל; Plur. אֵל (only poet.) with suff. אֵלַי, אֵלֶיךָ, אֵלֵהֶם, etc.

1. to, a sign of the dative case from which is formed, by contraction, the prefix ל.

2. towards, even to, up to; e. g. אֶל הַמִּדְבָּר towards the desert, Num. 24:1. אֶל הַשָּׁמַיִם up to heaven.

3. at, on, near; e. g. אֶל מִקְדָּם at a place, אֶל שֻׁלְחָן at the table, 1 K. 13:20. אֶל הַנָּהָר behold, I am upon you, to wit, for punishment, Ezek. 13:8. 21:8. 34:10. Jer. 50:31. 51:25. also in a good sense, Ezek. 36:9.

4. about, concerning, de. Gen. 20:2. Ps. 2:7. 69:27. Hence שָׁמַע אֶל דְּבָרֵי to say, hear concerning any one.

5. in, into; e. g. אֶל הַתֵּבָה into the ark, Gen. 8:9. אֶל לִבּוֹ in his heart, 6:6.

6. among. 1 Sam. 10:22. Ezek. 2:6.

7. through. Ezek. 44:7 through all your abominations.

8. for, on account of. 1 K. 14:5. (Gen. 37:35.?)

9. In combination with other prepositions it implies direction to or towards a place; e. g. אַחֲרַי simply behind me, אַחֲרַי away behind me; אֶל בֵּינִי to be between me; לְּחוּצָה without, on the outside of, with אֶל to the outside of. The exceptions are rare; as 1 Sam. 21:5 אֶל-יְמִינִי in my hand, where אֶל is redundant. So Job 5:5 מִן אֶל out of; unless perhaps it signifies even out of.

Note. What verbs are construed with this preposition, is mentioned under the several articles. In these constructions, the preposition may require very diverse

interpretations in our modern languages, although the real force of the original word continues the same.

אֶלְגִּבִּישׁ m. hail. Ezek. 13:11, 13.

38:22. Comp. Arab. جَمَسَ concrevit, congelavit, and Heb. קָרַשׁ prob. ice, crystal Job 28:19. אֶל is prob. the Arabic article, which appears to have been retained in several words derived from the Arabic; e. g. אֶלְקָם. The same is the case with many words in Syriac. This is better than to derive אֶל from אֵל no. 1. 2. strength, power, rendering אֶלְגִּבִּישׁ power of hail, i. e. powerful hail.

אֶלְגִּבִּישׁ see אֶלְמִגִּבִּישׁ.

I. אֶלֶּה 1. to swear. 1 K. 8:31. Hos. 4:2.

2. to curse. Judg. 17:2.

Hiph. to cause to swear, to require an oath of any one. 1 K. 8:31. 2 Chr. 6:22. 1 Sam. 14:24 יֵאָלֶּה fut. apoc. from יֵאָלֶּה for יֵאָלֶּה.

Deriv. out of course יֵאָלֶּה.

II. אֵלֶּה as in Syriac, to lament. Once Joel 1:8 אֵלֶּה lament.

אֵלֶּה f. verbal from אֵלֶּה no. 1. dec. X.

1. oath.—בֹּא בְּאֵלֶּה to enter into an oath, to swear, Neh. 10:29. Hence הִנָּחֵם בְּאֵלֶּה to administer an oath, to take an oath of any one, Ezek. 17:13. Comp. Virg. Æn. iv. 339. hæc in fœdera veni. אֵלֶּה the oath made to me, Gen. 24:41.

2. particularly a covenant confirmed by an oath. Gen. 26:28. Deut. 29:12, 14. Ezek. 16:59.

3. imprecation, curse. Num. 5:21. Is. 24:6. שְׁבַעַת הָאֵלֶּה oath of imprecation, Num. 5:21. הָיָה לְאֵלֶּה to become a curse, Num. 5:27. Jer. 44:12.

אֵלֶּה, Plur. אֵלִים, f. verbal from obs. אֵל, dec. X. turpentine-tree, pistacia terebinthus, Linn. a common tree in Palestine, which grows to a considerable height, and has evergreen leaves with clustering fruit. It attains to a very great age; and the earliest history, on that account, often employed single trees of this kind, under special names, to

designate particular places. Gen. 35:4. Judg. 6:11, 19. 1 Sam. 17:2, 19. 2 Sam. 18:9, 14. Ezek. 31:14. It is synonymous with אֱלֹהִים.

אלר pron. plur. com. gen. *these*, employed as the plural of אֱלֹהִים and אֱלֹהִים.

אלר Chald. *idem*. Jer. 10:11.

אלר f. *oak*. Once Josh. 24:26. More frequent is אֱלֹהִים.

אלר m. emph. אֱלֹהִים. Chald. i. q. Heb. אֱלֹהִים *God*. Plur. אֱלֹהִים *the gods*, Dan. 2:11. 5:4, 11, 14, 23. בְּרֵאשִׁית אֱלֹהִים *son of the gods*, 3:25.

אלר Chald. i. q. אֱלֹהִים (ל and ר being interchanged, see letter ל.) *see, behold*. Dan. 2:31.

אלר (prob. compounded of אֱלֹהִים and אֱלֹהִים, comp. Syr. ܐܠܗܐ.) *if*, only in later Hebrew, Ecc. 6:6. Est. 7:4.

אלר m. prim. dec. I. (Comp. Arab. ٱلْإِله) *to fear, reverence*; which is probably derived from the noun.) *God*, spoken by way of eminence of Jehovah, but also of other gods. Dan. 11:37—39. In the singular, only in the later books and in poetry, Neh. 9:17. 2 Chr. 32:15. Deut. 32:15, 17. very frequently in Job, chap. 3:4. 4:9. 5:17, etc. The later Hebrew in this respect agrees with the Chaldaic and Syriac usage.—Job 12:6 אֱשֶׁר הִבִּיט בְּיָדוֹ אֱלֹהִים *who bears the divinity in his hand*, i. e. whose fist is his God. Comp. Hab. 1:11.

Plur. אֱלֹהִים. 1. *gods*, in the plural number. Ex. 20:3, 20. Deut. 4:28. Hence *godlike forms* or *appearances*, 1 Sam. 28:13 אֱלֹהִים רָאִיתִי עֹלָם מִן הָאָרֶץ *I see gods ascending from the earth*, i. e. godlike or spirit-like forms. Also i. q. אֱלֹהִים *sons of God*, or *kings*, Ps. 82:1, 6. (It has been supposed to designate also *magistrates* and *judges*; e. g. Ex. 21:6. 22:7, 8. But Deut. 19:17 shows that אֱלֹהִים in these passages is *God himself*, whom the priests in their judicial capacity represented.)

2. as a pluralis excellentiae *God* in the singular, (comp. אֱלֹהִים, אֱלֹהִים.) Spoken of a false god, 2 K. 1:2, 3. 1 K. 11:33. Ex. 32:4, 23. Judg. 16:23. but pre-eminently of Jehovah. It is sometimes construed, (contrary to the general rule concerning the pluralis excellentiae,) with plural adjectives; e. g. 1 Sam. 4:8. 17:26. but the verb is almost constantly in the singular, as in Gen. 1:1. The exceptions are Gen. 20:13. 31:53. 2 Sam. 7:23. Ps. 58:12. The following phrases, formed with אֱלֹהִים, are yet to be noticed.

3. אֱלֹהִים *son of God*; (1.) applied to kings, Ps. 2:7. 82:6. comp. 2 Sam. 7:14. also Ps. 89:27, where David is called *the first-born*, i. e. the most beloved, *son of Jehovah*. The ancient nations generally supposed the kingly power to be derived from God; hence the frequent expression in Homer, *δῖος βασιλεύς*; comp. Il. 1.279. 11.196, 197. To this it may be added that almost divine reverence was paid to eastern monarchs, which led to their being called *Gods* (comp. Ps. 82:6. 45:7, 8.) (2.) In the plural אֱלֹהִים, applied to subordinate gods, angels, Gen. 6:2. (so Gesenius, but see below.) Job 1:6. 2:1. 38:7. (3.) applied to servants or worshippers of God, Deut. 14:1. Ps. 73:15. Prov. 14:26. Gen. 6:2, (comp. 4:26.)

4. אֱלֹהִים *man of God*; applied to angels, Judg. 13:6, 8. to prophets, 1 Sam. 2:27. 9:6. 1 K. 13:1. and to other servants of God, as to Moses, Deut. 33:1. to David, Neh. 12:24, 36.—So אֱלֹהִים *prince of God*, spoken of Abraham with reference to his princely dignity, Gen. 23:6.

5. *great before God*, i. e. great in the judgment of God, for *very great*. Jon. 3:3 *a city great before God*, i. e. a very great city. Comp. Acts 7:20. Gen. 10:9.

אלר m. the sixth month of the Hebrew ecclesiastical year, corresponding to part of August, and part of September. Neh. 6:15. The etymology is obscure.

אַלֹן m. dec. I. i. q. **אַלֹן** *turpentine-tree*. Gen. 12:6. Judg. 9:6, 37. Plur. **אַלֹנִים**, Gen. 13:18. 14:13.

אֹלֶן m. dec. I. i. q. **אֹלֶן** *oak*. Gen. 35:8. Ezek. 27:6.

I. **אֹלֶה** verbal from **אָלָה**, dec. I. b.

1. as an adj. *tame, brought up to hand*. Jer. 11:19 **אֹלֶה** *a lamb brought up to hand*.

2. as a subst. *friend, confidant*. Ps. 55:14. Prov. 16:28. 17:9. Mic. 7:5. Comp. **אָהַב** no. I.

3. i. q. **אָהַב** no. I. *ox*. Ps. 144:14. It is an epicene noun of the masc. gender, even when applied to female animals.

II. **אֹלֶהָ** (denom. from **אָלָה** no. II. 2. *family*.) dec. I. b. *head of a family or tribe*, **φύλαρχος**, **χιλίαρχος**, Zech. 9:7. 12:5, 6. Applied particularly to the heads of the Edomitish tribes, Gen. 36:15 ff. Ex. 15:15. 1 Chr. 1:51 ff.

אַלְרֵשׁ (in Talmudic, *turma hominum*) proper name of an encampment of the Israelites. Num. 33:13.

אַלֵּה found only in Niph. *to be corrupted*, in a moral sense. Ps. 14:3. 53:4. Job 15:16. This verb in Arabic, conj. VIII. signifies *to become sour*, spoken of milk.

אַלְיָה f. *the fat tail* of a certain species of eastern sheep, (*ovis laticaudia*, Linn.) which is said to weigh from 12 to 20 pounds. It is placed on a two-wheeled truckle-cart, which the sheep draws after him. Lev. 3:9. 7:3. 8:25. 9:19. See Herod. III. 113. Comp. **أليّة** Arab. **أليّة** *cauda ovis adiposa*, **أليّ** *carnosos clunes habuit vir*.

אֵלִיָּה m. (*Jehovah is my God*) *Elijah*, a celebrated prophet, in the time of Abab king of Judah. 1 K. xvii.—2 K. ii. Equally common is **אֵלִישָׁה**. Concerning his re-appearance as the forerunner of the Messiah, see Mal. 3:23, 24. Besides the prophet, there are in the Scriptures several other persons of the same name.

אַלְיָהוּ, **אַלְיָהוּ** proper name of

a friend and disputant of Job. Only Job xxxii.—xxxv.

אֵלִיל verbal from obs. **אָלָה**, dec. I.

1. as an adj. *vain, null, nothing-worth*. 1 Chr. 16:26. Ps. 96:5. Lev. 19:4 *the nothing-worth*, i. e. idols. 26:1. Comp. **הֵבֵל**.

2. as a subst. *nothingness, vanity, weakness*. Job 13:4 **אֵלִיל** *vain comforters*; comp. Zech. 11:17.

אֵלִין and **אֵלִין** Chald. pron. plur. com. gen. i. q. Heb. **אֵלֶּה** *these, those*. Dan. 2:44. 6:7.

אֵלִיקִים (*God raises up*) prop. name.

1. a praefectus palatii under Hezekiah. 2 K. 18:18. 19:2. Is. 22:20. 36:3.

2. a king of Judah, son of Josiah, whose name was afterwards changed by Nechoh king of Egypt into **יְהוֹאָחָז** (*Jehovah raises up*). 2 K. 23:34. 24:1. Jer. 1:3. 1 Chr. 3:15.

אֵלִישָׁה a Grecian province from which purple was brought to Tyre. This circumstance suits the Peloponnessus, and the name most probably is kindred to *Elis*, (the Samar. text has **אֵלִישָׁה**), which in a wider sense is used for the whole Peloponnessus. Gen. 10:4. Ezek. 27:7. According to others: *Hellas*. See Bocharti Phaleg. iii. 4. Michaëlis Spicileg. Geogr. Hebr. T. I. p. 80.

אֵלִישָׁע m. (perhaps for **אֵלִישָׁה** *God sees*) *Elisha*, a prophet who wrought miracles in the kingdom of Israel, successor of Elijah. 2 K. ii.—xiii. Sept. **Ἐλίσσα**, **Ἐλίσσαι**, **Ἐλίσσαιος**. In Luke 4:27, **Ἐλίσσαιος**.

אֵלִין Chald. pron. plur. masc. gen. i. q. Heb. **אֵלֶּה** *these, those*. Dan. 3:12, 13.

I. **אֵלֵל** an obsolete root, *to be nothing, or of no worth*. Deriv. **אֵלֵל** *of no worth*, and **אֵלֵל** *not, nothing*.

II. **אֵלֵל** *to lament*, see the following article.

אֵלֵלִי interj. joined with **אֵלֵל**, *wo to me!* Job 10:15. Mic. 7:1. The

root אָלַם (comp. Arab. ^{سأل} *is* synonymous with the more frequent forms אָלַח, אָלַל, *to lament*.

אָלַם not found in Kal, but its significations appear to have been

1. *to bind*; see Piel.—Deriv. אָלַח.

2. *passively to be bound, silent, dumb*; see Niphil.—Deriv. אָלַם, אָלַם.

3. *to be solitary, forsaken, widowed*, (a meaning which is often connected with the preceding; e.g. in the Arab.

אָלַם *to be dumb, unmarried*.) Deriv.

אָלַח, אָלַח.

Niph. *to be, or become dumb*, Ps. 31:19. 39:3, 10. Is. 53:7. *to be silent*, Ezek. 33:22.

Pi. *to bind*. Gen. 37:7.

אָלַם m. prob. verbal from אָלַם no. 2. *dumbness*. Ps. 58:2 אָלַם אָלַם *is justice indeed silent?* Ps. 56:1 אָלַם *the dumb dove among strangers*. This appears to be the name of a song or tune, after which Ps. lvi. was to be sung. Comp. אָלַח. Others: *upon the oppression of distant princes, reading אָלַם with other points*.

אָלַם m. verbal adj. from אָלַם no. 2. dec. VII. c. *dumb*. Ex. 4:11.

אָלַם see אָלַח.

אָלַח 1 K. 10:11, 12. and by metath. אָלַח 2 Chr. 2:7. 9:10, 11. a costly wood, which Solomon obtained, by the way of Ophir, from the East Indies. Most probably, as many Rabbins explain it, *red sandal-wood*, which in India and Persia is wrought into various costly vessels. Others render it *corals*, and in Rabbinic the word has this signification; but this is to be regarded as a more extended use of the word, than that which it originally possessed. Comp. Celsii Hierob. P. i. p. 171 ff.

אָלַח Gen. 10:26. a people or tribe in Yemen, sprung from Joktan. Arabian authors speak of a *Modar* (מודר), who was descended from Kachtan

or Joktan. If this name be the same, then אָלַ may be regarded as the Arabic article, and the change of ר into ד as an ancient error of the copyist.

אָלַח f. verbal. from אָלַם no. 1. dec. X. Plur. אָלַח and אָלַח. *sheaf or bundle of corn*. Gen. 37:7. Ps. 126:6.

אָלַח m. verbal from אָלַם no. 3. *deserted, forsaken, widowed*. Jer. 51:5.

אָלַח m. verbal from אָלַם no. 3. *widowhood*. Once Is. 47:9.

I. אָלַח fem. of אָלַח, dec. XI. a. *widowed, a widow*. Gen. 38:11. Ex. 22:21. Lev. 21:14.

II. אָלַח fem. plur. Is. 13:22. *palaces*, i. q. אָלַח, as some MSS. read (ר and ל being interchanged.) See אָלַח. —Perhaps also Ezek. 19:7.

אָלַח f. denom. from אָלַח, dec. III. c. Plur. אָלַח, *widowhood*. Gen. 38:14, 19. Is. 54:4.

אָלַח m. *some one, a certain one*. Always joined with אָלַח q.v. It is probably a verbal from אָלַם no. 2. signifying, literally, *not named, or passed over in silence*.

אָלַח see אָלַח *these, those*.

אָלַח found only Gen. 14:1. proper name of an unknown country. Vulg. *Pontus*. A more plausible conjecture is *Assyria*, although the name אָלַח occurs in Genesis.

אָלַח m. (*God helps*) proper name of a son of Aaron and head of a Levitical family. Ex. 6:23 ff.

אָלַח and אָלַח a village in the tribe of Reuben, one mile from Heshbon. Num. 32:3, 37. Is. 15:4. 16:9. Jer. 48:34.

אָלַח, fut. אָלַח. 1. probably as in Arabic, *to accustom one's self, to become familiar with any thing*; also spoken of animals, *to become tame*. Deriv. אָלַח no. I. אָלַח no. I.

2. *to learn*. Prov. 22:25. Comp. אָלַח. Pi. *to teach*. Construed with one

accusative, Job. 15 : 5. 35 : 11. with a double acc. of the person and thing, Job 33 : 33.—מִלְשֵׁנִי Aram. for מִלְשֵׁנִי part. Job 35 : 11.

Hiph. see אלה no. II.

I. אלה masc. epicene, dec. VI. b. *ox, animal of the ox kind*. Deut. 7 : 13. 28 : 4. Ps. 8 : 8. Comp. אלה no I. 3.—Perhaps prim. but more probably verbal from אלה no. I. denoting, literally, *tame cattle*.

II. אלה m. prim. dec. VI. b.

1. *thousand*. Dual אלפים *two thousand*. Plur. אלפים *thousands*, 6000 ; but מאה אלף 100,000. אלפים אלפים *thousands of rams*, Mic. 6 : 7. אלפי רבבה *a thousand times ten thousand*, Gen. 24 : 60.

2. *family, subdivision of a tribe*, consisting originally of *a thousand*, but afterwards without any reference to that number, i. q. משפחה. Judg. 6 : 15. 1 Sam. 10 : 19. 23 : 23. Num. 1 : 16. 10 : 4. Jos. 22 : 21, 30. In the division of Palestine, there appears to have been assigned to each family (אלף) a portion of the territory belonging to the tribe (מטה); and each of these districts, like the whole tribe, had its capital village, or place of concourse for the family. Hence Micah says of Bethlehem, chap. 5 : 1 אַתָּה קָטָן כִּי תִהְיֶה בְּיָמֶיךָ *thou art too small to be ranked among the chief princes in Judah*. Comp. אלה no. II.

Hiph. הלה denom. from אלה no. II. to produce thousands. Ps. 144 : 13.

אלה, אלף Chald. *thousand*. Dan. 5 : 1. 7 : 10.

אלץ, Pi. אלץ to press, urge any one. Once Judg. 16 : 16. (In Syr. ܐܠܥܝܢ idem.)

אלקום found only Prov. 30 : 31. ^{سوكس} القوم the people, which is here retained with the article. (See אֱלֹהֵי.) מֶלֶךְ אֱלֹקִים עִמּוֹ the king whose people are with him. Sept. θεοῦ μετ' αὐτοῦ. According to others it is com-

pounded of אל not and קום to rise up ; (comp. אל-קום Prov. 12 : 28 ;) namely the king, against whom no one rises up or resists, i. e. the victorious king.

אלקושי a gentile noun, an Elkoshite. Spoken only of Nahum, chap. 1 : 1. The cities which may have given birth to this prophet are chiefly (1.) *Alkush* (الكوش) in Assyria, not far from Mosul, where Nahum may have been born of Israelitish colonists ; and (2.) *Elcese*, according to Jerom, a small village in Galilee.

אם f. prim. dec. VIII. b. Plur. אמות.

1. *mother*. Gen. 2 : 24. Also *grand-mother*, 1 K. 15 : 10. — בְּנֵי אִמִּי thy mother's sons, poetically for thy brethren, Gen. 27 : 29.—Figuratively Job 17 : 14.

2. *protectress, instructress*. Judg. 5 : 7. Comp. אם nos. 4. 5.

3. *mother city, chief city, metropolis*. 2 Sam. 20 : 19. See אם no. 2.

4. with דרך, *mother of the way*, for a cross road. Ezek. 21 : 26. [21.]

אם a primitive particle.

1. *adv. of time, when* ; referring either to time past, like the Germ. *da, als*, Am. 7 : 2 *when they had entirely eaten off*, or to time present or future, like the Germ. *wenn*, Is. 24 : 13. אִם בָּרֶגֶז *when the vintage is over*. Gen. 38 : 9. Ps. 63 : 7. So in the phrases עַד אִם יָרֵד *till that*, Gen. 24 : 19. 28 : 15.

2. *conj. condit. if, supposing that* ; very frequently.

3. *conj. concess. although*. Judg. 13 : 16. Am. 5 : 22. Job 9 : 20.

4. *adv. of wishing, O that ! utinam !* Gen. 30 : 27. Ps. 81 : 9. 139 : 19. Joined with וְ pleonastically, Gen. 23 : 13.

5. אם-אם *whether....or*. Ex. 19 : 13 אִם-יִהְיֶה אִם-יִהְיֶה אִם-יִהְיֶה *whether it be beast or man, it shall not live*.

6. in swearing, the form of imprecation being omitted by an ellipsis, *not, that not*. 2 Sam. 11 : 11 *as sure as thy soul liveth*, אִם אֶחָד מֵאֵלֶּיךָ יִהְיֶה *I will not*

do this. 1 Sam. 14: 45. 2 Sam. 20: 20. 2 K. 3: 14. Cant. 2: 7. Ps. 95: 11. The literal meaning in these cases is *if*, (as in no. 2.) which is evident when the ellipsis is supplied, as in 2 Sam. 3: 35 *let God deal with me thus and thus, if etc.* 1 Sam. 24: 7 *Jehovah forbid it, if etc.* (Comp. אִם לֹא.) The signification *not* occurs also, though more rarely, where there is no oath, Is. 22: 14. Judg. 5: 8. Prov. 27: 24.

7. perhaps *that, quod.* Gen. 31: 52. Ex. 1: 16.

8. adv. interrog. i. q. ה, Lat. *an.* Jer. 3: 5. Hence in a double question, אִם-הֲ, *an? utrum?* In Job 21: 4. אִם merely strengthens the interrogative force of הֲ which follows.

9. in the indirect inquiry, *whether.* Cant. 7: 13. When preceded by ה, *whether or.* Num. 13: 20.

10. *nonne?* (ה sometimes has this meaning.) Hos. 12: 12 אִם גִּלְעָד אֵין *is not Gilead mere iniquity?* Job 39: 13 *has not the stork wings and feathers?* 17: 13, 16. 19: 5. Jer. 31: 30. Prov. 3: 34. The ancient translators have often in these instances omitted the interrogation, and correctly rendered the word, *behold, yea, surely.* Comp. הִנֵּה and הִנֵּה.

11. *whether not.* Est. 4: 14.

12. *nonne?* i. q. הֲ *nonne? ecce!* Num. 17: 28. Job 6: 13.

13. אִם לֹא (1.) *if not.* (2.) *but.* Gen. 24: 38. (3.) in swearing, the form of imprecation being omitted, (comp. אִם no. 6.) *yea, surely.* Job 1: 11. Is. 5: 9. When the ellipsis is supplied, *if not,* 2 Sam. 19: 14. (4.) *nonne?* Job 22: 20. 30: 25. Several examples usually placed under no. (3.) may, with as much propriety, be placed here.

אִמָּה f. prim. irreg. with suff. אִמָּה, אִמָּה; Plur. אִמָּהוֹת (with epenthetic ה, as in Chald. אִמָּהוֹת *fathers*.) const. and before suff. אִמָּהוֹת *handmaid, maid-servant, female slave.* אִמָּהוֹת *thy handmaid* is frequently used for the pronoun *I*, in addressing a superior, 1 Sam. 1: 11, 16. 25: 24 ff. 2 Sam. 14: 15. (comp. אִמָּה.)

son of a handmaid, a slave, Exod. 23: 12. Ps. 116: 16.

אִמָּה f. dec. X.

1. *lower part of the arm from the elbow to the wrist, cubitus.* Deut. 3: 11 אִמָּה *after the cubit of a man.*

2. *cubit, a measure.* Dual אִמָּהִים *two cubits.* With larger numbers it is often joined thus; אִמָּה אִמָּה *an hundred on the cubit, or a hundred cubits.* Ex. 26: 8, 16. 36: 15. Jer. 15: 13 אִמָּה *thine end is come, the measure of thine extortion (is full).* A kind of Zeugma.

3 fem. of אִמָּה, *mother city, metropolis.* 2 Sam. 8: 1. *David took the אִמָּה הַפִּלִּיִּים the bride of the chief city out of the hand of the Philistines, i. e. he brought it into subjection.* The Arabians have very similar phrases; e. g. *I do not deliver up my bridle, i. e. I do not subject myself.*

4. Is. 6: 4 אִמָּהוֹת הַקִּשְׁיִם probably *the mothers, i. e. the foundations, of the thresholds.* The Arab. ³³ *mother and* the Talmud. אִמָּה are used in a similar manner. According to others: *posts, the angle which they make with the threshold being like an elbow.*

5. proper name of a hill on the way of the desert of Gibeon. Once 2 Sam. 2: 24.

אִמָּה f. Plur. אִמָּהִים. Chald. *cubit, as* in Heb. Dan. 3: 1. Ezra 6: 3.

אִמָּה f. *family, tribe, people.* (In Arab. ⁵⁰¹ *idem.*) In Hebrew found only in the plural אִמָּהוֹת, Num. 25: 15. and אִמָּהִים, Ps. 117: 1.

אִמָּה, Plur. אִמָּהִים, Chald. *people, as* in Heb. Dan. 3: 4, 29.

1. אִמָּה com. gen. verbal from אִמָּה no. 3. *child, foster-child, spoken of wisdom,* Prov. 8: 30. Others: *artist, artificer, i. q. אִמָּה.* But the want of a feminine termination is a greater difficulty in the way of the latter than of the former explanation: and the rest of the verse agrees best with the idea of child.

II. אֲמֹנִי i. q. רֶמֶס *multitude of people* (א and ה being interchanged,) Jer. 52:15.

III. אֲמֹנִי *Amon*, an Egyptian idol, worshipped with peculiar honour at Thebes, which hence received the name אֲמֹנִי; see נא, Jer. 46:25. (but comp. Ezek. 30:15.)

אֲמִיץ m. (Syr. for אֲמִיץ) verbal from אָמַץ, dec. III. g. *truth, faithfulness*. Deut. 32:20. אִישׁ אֲמִיץ *a faithful man*, Prov. 20:6. comp. 13:17. 14:5.

אֲמִיץ fem. of אָמַץ, dec. X.

1. *steadiness*. Ex. 17:12 אֲמִיץ (א) *with steadiness*, i. e. steady.

2. *truth, faithfulness, honesty, uprightness*. Deut. 32:4. Ps. 89:25. Ps. 40:11. Prov. 12:22. Ps. 37:3 *seek to be faithful*.

אֲמִיץ m. verbal adj. from אָמַץ, dec. I. b. *strong, powerful*. Job 9:4, 19. As a subst. *strength*, Is. 40:26.

אֲמִיר m. *foliage of a tree*. Is. 17:6. אֲמִיר *at top in the foliage*. ver. 9. The root אֲמִיר in Hithpa. signifies *to boast one's self*, comp. Arab. ^{أَمِير} *a prince, emir*; hence, as some suppose, in our derivative, *height, summit, top*. This derivation, however, is unsatisfactory. It is better to compare the Syr. and Arab. אֲמִיר (א and ע being commuted, see א) *grass, hay*, (perhaps literally *what is woolly*, see אֲמִיר;) which is at least a kindred signification.

אֲמִל *to wither, languish*. In Kal, only in the participle, Ezek. 16:30 אֲמִלָּה *how did thine heart languish through lust!*

Pual. אֲמִל. 1. *to wither, be withered, to languish*; spoken of plants, Is. 24:7. Joel 1:12. of fields, Is. 16:8. Nah. 1:4. of a sick person, Ps. 6:3, where אֲמִל is a participle for אֲמִלָּה.

2. *to mourn, lament*. Is. 19:8. 33:9. Jer. 14:2. Lam. 2:8.

אֲמִל m. verbal adj. from אֲמִל, dec. I. b. *weak, feeble*. Neh. 3:34. [4:2.]

אֲמִן 1. *to be firm, secure*. In Kal, not used in this sense.

2. in a moral sense, *to be true, faithful*. Part. pass. אֲמִיץ, plur. אֲמִיץ *the faithful*, Ps. 12:2. 31:24.

3. *to nurse, take care of, bring up a child*. (So in Arabic, the kindred form

أَمَّان idem.) Hence אֲמִיץ *a nursing father, one who brings up or educates children*, Num. 11:12. Est. 2:7. 2 K. 10:1, 5. Fem. אֲמִיץ *a nurse*, Ruth 4:16. 2 Sam. 4:4. The idea of *bearing* is often conveyed by this word, Lam. 4:5 אֲמִיץ *those who are borne on crimson*. Comp. Num. 11:12. Is. 60:4.

Niph. 1. *to be firm, secure*. אֲמִיץ *a firm place*, Is. 22:23, 25.

2 *to be durable, lasting, of long continuance*; e. g. אֲמִיץ *a durable house*, i. e. a lasting posterity, 1 Sam. 2:35. 25:28. 2 Sam. 7:16. 1 K. 11:38. Applied to lingering sicknesses, Deut. 28:59. *to constantly-flowing water*, Is. 33:16. Jer. 15:18. Comp. אֲמִיץ.

3. in a moral sense, *to be true, faithful*. Jer. 42:5. Is. 1:21. Applied to God and his law, Deut. 7:9. Ps. 19:8. 93:5. *to a servant*, 1 Sam. 3:20. 22:14. Ps. 78:8 וְלֹא אֲמִיץ אֶת אֱלֹהֵי רַחוּם *and whose spirit was not faithfully devoted to God*. (Comp. אֲמִיץ, אֲמִיץ, אֲמִיץ.) Neh. 9:8. Also, *to be tried, proved, found skilful*, in an art or science, Job 12:20. *he takes away speech from the most skilful in their art*, i. e. from the eloquent.

4. *to be true, prove true, be verified*, Gen. 42:20. Hence *to be fulfilled*, 1 K. 8:26. 1 Chr. 17:23.

5. pass. of Kal no. 3. *to be borne*, spoken of a child. Is. 60:4.

Hiph. אֲמִיץ. 1. *to lean or rest on any thing*. Is. 28:16.

2. *to trust, to confide in*; construed with an acc. Judg. 11:20. with א, Job 4:18. 15:15. 1 Sam. 27:12. especially אֲמִיץ *to confide in God*, Gen. 15:6. Ex. 14:31. אֲמִיץ *to confide in one's life, or feel secure of life*, Deut. 28:66. Job 24:22.

3. *to believe, regard as true.* Ex. 4:5. Construed with an infin. Job 15:22. with ל of the person, Gen. 45:26. Ex. 4:1, 8, 9.

4. intrans. i. q. Niph. no. 1. *to stand firm, to stand still.* Job 39:24 *he (the horse) stands not still, when the trumpet hath sounded; comp. Virg. Georg. III. 84. stare loco nescit.*

Deriv. out of course אמן no. I. אמן, אמן.

II. אמן, Hiph. הִאֲמִין *to go to the right.* Is. 30:21.

אמן Chald. only in Aph. הִאֲמִין (formed with ה, as in Hebrew,) *to confide in,* construed with א. Dan. 6:24. Part. pass. הִאֲמִין *certain, true, faithful,* Dan. 2:45. 6:5.

אמן m. verbal from אמן *workman,* literally *one approved or found skilful* in his art, (see אמן Niph. no. 3. especially Job 12:20.) Cant. 7:2. (In Chal. אמן, in the Mishnah also אמן *idem.*)

אמן verbal from אמן.

1. subst. *truth, faithfulness.* אֱלֹהֵי אֱמֶת *the true God,* Is. 65:16.

2. adv. *truly, certainly, so be it, fiat.* Jer. 11:5. 28:6. It was used especially, (1.) when an individual person, or the whole congregation, confirmed the oath, or covenant, which had been recited before them. Num. 5:22. Deut. 27:15 ff. Neh. 5:13. 8:6. (2.) at the close of a doxology in a song or prayer, being sometimes repeated. Ps. 41:14. 72:19. 89:53. comp. Matth. 6:13.

אמן m. verbal from אמן. *truth, faithfulness.* Is. 25:1.

אמן f. verbal from אמן.

1. *firm covenant,* (In Arab. امانة.) Neh. 10:1.

2. *fixed task or stated allowance.* Neh. 11:23.

3. proper name of a part of Mount Libanus. Cant. 4:8. From it flows a river of the same name, 2 K. 5:12 Keri, called in Greek *Chrysorrhoeas*, now *Barrady*.

אמן 2 K. 18:16. *a pillar, door-post,* probably verbal from אמן *to be firm,* of course *to be supported,* here trans. *to support.* In the Chald. אמן *a beam, threshold, lintel.*

אמן f. verbal from אמן.

1. *truth.* Only as an adv. *in truth,* Gen. 20:12. Josh. 7:20.

2. *education, bringing up.* Est. 2:20. Comp. אמן no. 3.

אמן and אמן adv. (from אמן with the adverbial termination ט) *certainly, truly, indeed.* Job 9:2. 12:2. 1 K. 8:27. Ps. 58:2.

אמן fut. אֲמַץ. 1. *to be strong.* Gen. 25:23.

2. *to be firm, courageous.* Generally in this connexion, אמן אמן *be strong and courageous,* Josh. 1:6, 7, 9, 18, etc.

Pi. 1. *to strengthen.* Job 4:4.

2. *to strengthen or repair a house,* i. q. אמן no. 2. 2 Chr. 24:13. *to establish,* Prov. 8:28 אֲמַץ שָׁמַיִם מִמֶּנִּי *when he established the clouds above.*

3. *to inspire courage.* Deut. 3:28. Job 16:5.

4. with ב, *to harden the heart.* Deut. 2:30. 15:7. 2 Chr. 36:13.

5. *to establish or confirm; e. g. as king,* 2 Chr. 11:17. Ps. 80:18 אֲמַץ לִי אֱלֹהִים *the son of man, whom thou hast established for thyself.* So verse 16.

6. with א, *to lay hold of, to take.* Is. 44:14 וְאֲמַץ לוֹ בֵּצֵר וְיָצַח *and he took, i. e. chose for himself, among the trees of the wood.*

Hiph. intrans. *to be strong, courageous.* i. q. Kal no. 2. Ps. 27:14 אֲמַץ לִי *let thine heart be courageous.* 31:25.

Hithpa. 1. *to strengthen one's self, to collect one's strength.* 2 Chr. 13:7. 1 K. 12:18 הִתְאֲמַץ לַעֲלוֹת *he hastened with all his might to ascend.*

2. *to firmly resolve.* Ruth 1:18.

Deriv. out of course אמן, אמן.

אמן m. verbal from אמן. *strength.* Once Job 17:9.

אמן, plur. אֲמָצִים Zech. 6:3, as an attribute of horses, *strong, stout.* Sept.

Chald. *ash-coloured, gray*; but without support from etymology.

אָמַר f. verbal from אָמַץ *strength, power*. Zech. 12:5.

אֲמַיִת m. (*strength of Jehovah*) proper name of a son of Joash, king of Judah. 2 K. 12:22. 13:12. Equally common is אֲמַסְיָה, 14:1, 9, 11. Sept. *Amosias*. Vulg. *Amasias*.

אָמַר, fut. יֹאמַר and יֵאמַר, (see art. אָבַד note 1.) with ו conversive יֵאמַר; infin. אֹמֵר, לֵאמֹר.

1. *to say, dico*. It differs from דָּבַר *to speak, loquor*, especially in this, that אָמַר is almost uniformly followed, directly or indirectly, by the words spoken; while דָּבַר is not: hence the two verbs are often connected thus, דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַר *he said to the children of Israel, and say to them*, Lev. 1:2. More frequently, however, the latter verb stands in the infinitive, thus, לֵאמֹר *saying*, after which the direct words follow. The accusative of the thing said is more rare; e.g. וְאָמַרְתָּ אֲלֵיהֶם אֶת־דִּבְרֵי הַזֶּה *and say to them this*, Jer. 14:17. מַה נֹּאמַר *what shall we say?* Gen. 44:16. כַּאֲשֶׁר אָמַר י' *as Joseph had said*, 41:54. Rarely also is this verb followed by כִּי *that*, Job 36:10. It is used absolutely, like דָּבַר, only in a few cases, principally in the later writers, who also use דָּבַר for אָמַר, 2 Chr. 2:10 וַיֹּאמֶר הִרָם בְּכָתֵב *and Hiram spake, i.e. gave an answer, by writing*. 32:24 וַיֹּאמֶר ה' *and God spake to him*. Ps. 139:20 יִדְבְּרוּ *they speak concerning thee*. (Comp. Dan. 7:16.) Also Gen. 4:8. belongs here, if there is no omission in the text.—The person to whom any one speaks, is preceded by אֶל and לְ. The person *concerning* whom any thing is said, by כִּי, Gen. 20:13 אָמַרְתִּי *say concerning me*. Ps. 3:3. 71:10. Judg. 9:54. or is put in the accusative, Gen. 43:27 *your old father אָמַרְתָּ of whom ye said, quem dixistis*. ver. 29. Num. 14:31. Ps. 139:20. Lam. 4:20.

2. *to think*. (*Speaking and thinking*, to a man of lively imagination, especially when he is alone, are the same thing,

and they are therefore frequently expressed by one word. Comp. *φάναι* in Homer. Forster informs us of savages in the South Sea, who use the phrase *to speak in the belly for to think*. In Heb. see יָשָׁה.) 2 Sam. 21:16 וַיֹּאמֶר לִהְיוֹת *he thought to slay*. Ex. 2:14 אֲמַרְתָּ אֵלַי *thinkest thou to kill me?* Gen. 44:28 וַיֹּאמֶר אֵל *and I think, he is surely torn in pieces*. 1 Sam. 20:4 כִּדְמַתְמוֹר בְּשִׁטָּה *what does thy soul think or desire?* Used absolutely, Ps. 4:5 *think, i. e. meditate, in your hearts upon your bed*.

3. *to command*. (This is the prevailing signification in Arabic, but in Hebrew it is found chiefly in the later books.) Construed frequently with an infin. Est. 1:17 וְאָמַר לְהָבִיא *he commanded to bring*. 4:13. 9:14. 1 Chr. 21:17. or with ו following, Neh. 13:9 וַיֹּאמֶר וַיְסַדֶּר *and I commanded, and they cleansed*. 2 Chr. 24:8 וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ *the king commanded, and they made*. Ps. 105:31, 34. (In Chaldaic, as examples of the former construction, comp. Dan. 2:46. 3:13, 19, 20. as an example of the latter, 5:29.) 2 Chr. 29:24 כִּי לְכָל־יִשְׂרָאֵל אָמַר הַמֶּלֶךְ הַזֶּה *because for all Israel had the king commanded this burnt-offering*. 1 K. 11:18 וְאָמַר לָהֶם *he commanded food for him, i. e. assigned to him a supply of food*.

4. *to praise*. Ps. 40:11. 145:6, 11. Is. 3:10.

Niph. *to be said*, construed with לְ. Is. 4:3 וְשֵׁם יֹאמַר *holy shall be said to him, or he shall be called holy*, i. e. in the language of Isaiah, he shall be holy. 61:6. 62:4.

Hiph. i. q. Kal, but intensitively, *to declare solemnly, to promise*, construed with an accus. of the person. Deut. 26:17, 18.

Hithpa. *to boast one's self*. Ps. 94:4. Or, *to exercise dominion*, (as in Arab. Conj. I. V.)

Deriv. out of course, כִּי־אָמַר.

אָמַר Chald. *idem*, especially no. 3. *to command*. Pret. fem. אָמַרְתָּ for אָמַרְתָּ, Dan. 5:10. fut. יֹאמַר, infin. כִּי־אָמַר also אָמַר, Ezra 5:11.

אָמַר verbal from אָמַר.

1. *word, speech*, (only in poetry.) Ps. 19:3.

2. *a matter, thing*, i. q. דָּבָר. Job 22:28. (In Arabic, more frequent.)

3. *triumphal song*. Ps. 68:12. So prob. also Hab. 3:9.

אָמַר m. verbal from אָמַר, dec. VI. g.

1. *word, speech*, (only poet.) i. q. דָּבָר. Prov. 22:21. — אִמְרוֹתֵי אֱלֹהִים *oracles of God*, Num. 24:16; comp. Job 6:10. Ps. 107:11.

2. *promise*. Job 20:29 יְרוֹתָ אֲמֹרָה מֵאֵל *the inheritance of his promise*, i. e. his promised inheritance, *from God*.

3. Gen. 49:21 *Naphtali is a slender hind* אֲמִירֵי שֵׁשֶׁר perhaps *which brings forth beautiful young*, אֲמִיר here denoting perhaps *the young stag*, as in Chaldaic, אֲמִיר *a young sheep*. Bochart, (Hierozi. i. p. 895.) and most critics since his day read this verse with a change of the vowel-points אִמִּיר and אֲמִיר; and render it thus: *Naphtali is a tall turpentine-tree, which puts forth goodly branches*.

אֲמִיר plur. אֲמִירִים. Chald. *lamb*. Ezra 6:9, 17. 7:17.

אֲמִירָה fem. of אָמַר, dec. XII. b. *word, speech*, (only poet.) Deut. 32:2. Gen. 4:23. Ps. 12:7, etc.

אֲמִירָה fem. of אָמַר, dec. XII. b. *idem*. Lam. 2:17.

אֲמֹרִי m. a gentile noun, *Amorite*, or collect. *Amorites*, a Canaanitish people, inhabiting at first the mountainous parts of Judea, Gen. 14:7, 13. 48:22. 2 Sam. 21:2. but, when the country was invaded by the Israelites, found principally beyond Jordan between the rivers Jabbok and Arnon, Num. 21:13, 24—26, 32. Used by way of eminence for *a Canaanite* generally, Gen. 15:16. Am. 2:9, 10. Deut. 1:20. Comp. Relandi Palæstina, p. 138.

אֲמִרְפֶּל m. proper name of a king of Shinar, (Babylonia,) contemporary with Abraham. Gen. 14:1, 9. The

probable Assyrian etymology of this word is obscure.

אָמֶשׁ subst. and adv. *the preceding night, the last night*, Gen. 19:34. 31:29, 42. *yesterday*, 2 K. 9:26. Probably used for *night* generally, Job 30:3 אָמֶשׁ שָׁמָּה וּמִשְׁמָחָה *the night of wasting and desolation*. Comp. Jer. 2:6, 31. So the Chald. Drusius, and others. אָמֶשׁ signifies *yesternight, evening and night* generally, as בָּרָךְ *tomorrow morning*, and עֵרֶב *early morn* generally. Comp. Arab.

אֶמֶס heri.

אֶמֶת f. for אֶמְתָּה fem. of אֶמֶן, with suff. אֶמְתִּי.

1. *duration, continuance*. Is. 39:8 אֶמֶת וְאַחַת שְׁלֹמֹה *prosperity and continuance*, i. e. lasting prosperity. Jer. 33:6. comp. אֶמֶת שְׁלֹמֹה Jer. 14:13.

2. *certainty*. Josh. 2:12 אֶמֶת אֵלֹהִים *a certain sign*.

3. *truth, faithfulness*; applied to Jehovah, Ps. 54:7. 57:11. 108:5. to men, denoting *uprightness* generally, Ex. 18:21. *faithful attachment to religion*, 1 Sam. 12:24. 1 K. 2:4. 2 Chr. 31:20. 32:1. — אֶמֶת וְחֶסֶד *grace and truth*, (often thus connected,) spoken of God, Ps. 25:10. 40:11. Gen. 32:10. of a king, Prov. 20:28. of men, signifying *kindness and truth*, or *true kindness*, Gen. 24:49. 47:29. — דְּבָרֵי אֶמֶת *words of peace and truth*, Est. 9:30.

4. *truth, something true*. Gen. 42:16. 24:48. especially *religious truth, true religion*, Dan. 8:12. 9:13. comp. Ps. 25:5. 26:3.

אֲמִיתָהּ f. (verbal from אָמַת to stretch out,) dec. XIII. a. *sack*. Gen. 42:27 ff.

אֲמִיתִי m. (from אָמַת with the adjectival termination י, *true*,) proper name of the father of the prophet Jonah. 2 K. 14:25. Jon. 1:1. Others without sufficient reason regard it as the name of his mother.

אֲמִתָּי f. (for אֲמִית) Chald. *strong, powerful*. Dan. 7:7. The root אָמַן signifies in Arabic, *to be firm, stable, strong*.

אָן adv. interrog. contraction of **אָן** no. II. *where?* also *whither?* 1 Sam. 10:14. Hence **אַנְחָן** *whence?* 2 K. 5:25 Keth. **אַנְחָן** *how far? how long?* Job 8:2. With ה local, **אַנְחָה** *whither?* also without interrogation, Josh. 2:5. Neh. 2:16. *where?* Ruth 2:19. **אַנְחָה** *till when? how long?* Ex. 16:28. Ps. 13:2. **אַנְחָה** *hither and thither*, 1 K. 2:36, 42.

אַנְחָה and **אַנְחָה** Chald. *I*, also *I am*.

אַנְחָה [*anna*] interj. of entreating, (compounded of **אָה** or **אַהֶה** and **נָא**.) *Ah, I pray you! ah, quæso.* Gen. 50:17. Dan. 9:4. Sometimes written **אַנְחָה**, Jon. 1:14. 4:2.

I. **אַנְחָה** i. q. **אַנְחָה** to mourn, lament. Is. 3:26. 19:8.

Deriv. out of course, **אַנְחָה**.

II. **אַנְחָה** i. q. Arab. **أني** to be or happen at a proper time.

Pi. to bring or cause to come at a proper time. Ex. 21:13.

Pu. to happen to or befall any one; spoken of a misfortune. Prov. 12:21. Ps. 91:10.

Hithpa. construed with **ל**, to seek occasion against any one. 2 K. 5:7. See **אַנְחָה**.

אַנְחָה see **אַנְחָה**.

אַנְחָה see **אַנְחָה**.

אַנְחָה see **אַנְחָה**.

אַנְחָה pron. com. gen. *we*. Once Jer. 42:6 Keth. which is the true reading, for the Keri **אַנְחָה** is only a gloss which has substituted the usual for the unusual form. An abbreviation of this pronoun is seen in **אַנְחָה** and in the suffixes **אַנְחָה**, **אַנְחָה**.

אַנְחָה m. **אַנְחָה** f. Chald. pron. plur. *these*. (In Syr. **ܐܢܗܝܢ** *idem*.)

אַנְחָה m. prim. *man*, also collect. *men*. In the singular, except 2 Chr. 14:11. it is found only poetically, in Job, Isaiah, and the Psalms. The prose expression is **אָדָם**. Sometimes it denotes (1.) *common men, ordinary men*; hence Is. 8:1 **אָדָם** *with the pen of the*

common man, i. e. in the common legible character; comp. Rev. 13:18. 21:17. (2.) *wicked men*. Ps. 56:2. Comp. **אָדָם** no. 1.

Plur. **אַנְחָה**, const. **אַנְחָה**, (formed from an obs. sing. **אַנְחָה**) employed as the plur. of **אָדָם** *man*, (q. v.) denoting *men* generally. Gen. 32:29.

אַנְחָה found only in Niph. to sigh, groan. Ex. 2:23. Joel 1:18, etc. (In Aram. Ethpa. *idem*.) Construed with **עַל**, Ezek. 21:12. [7.] or **עַל** Ex. 2:23. The following verbs appear to be kindred to each other, **אַנְחָה**, **אַנְחָה**, **אַנְחָה**, **אַנְחָה**.

אַנְחָה f. verbal from **אַנְחָה**, dec. XI. d. a sigh, sighing. Ps. 31:11. Lam. 1:22.

אַנְחָה and **אַנְחָה** Chald. i. q. Heb. **אַנְחָה**.

אַנְחָה pron. plur. com. gen. *we*.

Comp. **אַנְחָה**. (In Arab. **نحن** *idem*.)

אַנְחָה in pause **אַנְחָה** pron. prim. com. gen. *I*. Also written **אַנְחָה**. The form **אַנְחָה** also occurs in the phrase **אַנְחָה** (see **אַנְחָה**.) Hence, by abbreviation, the suffixes **אַנְחָה**, **אַנְחָה**.

אַנְחָה m. *ship*, and collect. *ships, a fleet*. 1 K. 9:26, 27. 10:11. (The parallel passage in Chronicles has the plural.) Also used collectively in the fem. gen. 1 K. 10:22. Is. 33:21.

אַנְחָה fem. of **אַנְחָה**, dec. X. *idem*. Gen. 49:13. Judg. 5:17. 2 Chr. 8:18 Keri. The Kethib in the last passage is **אַנְחָה**, which is to be attributed to the later incorrect mode of writing the vowels fully.

אַנְחָה f. verbal from **אַנְחָה**. *mourning, sorrow*. Is. 29:2.

אַנְחָה m. prim. *lead*; hence *a plumb, plummet, perpendicular*, Am. 7:7 **אַנְחָה** *a perpendicular wall, murus perpendiculari*. verse 8. (In Arabic, *lead and tin*.)

אַנְחָה in pause **אַנְחָה** (penacute,) pron. com. gen. *I*. Otherwise **אַנְחָה**.

אַנְחָה to groan, murmur, complain, found only in Hithpoel, **אַנְחָה** *idem*, Num. 11:1. Lam. 3:39.

אָנַס (more frequent in Aram. אָנַס, ^ואָנַס) to press, constrain, compel any one. Once Est. 1:8.

אָנַס Chald. *idem*. Once Dan. 4:6. [9] *no secret presses you*, i. e. gives you trouble.

אָנַף, fut. אָנַף, to breathe, to snort, especially from anger; hence to be angry, construed with א of the person, 1 K. 8:46. Ps. 2:12. 60:3. 79:5.

Hithpa. *idem*; also construed with א, Deut. 1:37. 4:21.

Deriv. out of course אָנָה.

אָנַפִּין Chald. *face, countenance*. Only Dan. 2:46. 3:19. See Heb. אָנַפִּים.

אָנַפְהָ f. Lev. 11:19. Deut. 14:18. an unclean bird of several species. (לְהִימָה) Sept. *χαραδγίως*. C. V. *heron*. Comp. Bocharti Hieroz. II. p. 335 ff.

אָנַק, fut. אָנַק, to groan, cry out from pain, spoken of a wounded person. Once Ezek. 26:15.

Niph. pass. Only Ezek. 9:4. 24:17.

אָנַקָה f. verbal from אָנַק, const. אָנַקָה. 1. *groaning, cry of anguish*. Ps. 12:6. 79:11.

2. a species of lizard. Once Lev. 11:30.

אָנַשׁ to be sick, especially to be dangerously sick. (In Syr. ܐܢܫܐ which form is also found in Hebrew, Ps. 69:21.) Part. pass. אָנַשׁ, אָנַשָׁה (1.) *malignant, dangerous, incurable*; spoken of a wound, Jer. 15:18. Mic. 1:9. Job 34:6. of pain. Is. 17:11 (i. q. אָנַשָׁה, ܐܢܫܐ).

(2.) figuratively, *a sorrowful day*, Jer. 17:16; comp. אָנַשָׁה, ܐܢܫܐ Jer. 17:11.

3. *wicked*, spoken of the heart. Jer. 17:9.

Niph. to be very sick. 2 Sam. 12:15.

אָנַשִּׁים *men*, see אָנַשׁ.

אָנַשׁ Chald. i. q. Heb. אָנַשׁ *man*. Dan. 2:10. 3:10. 5:5, 7, etc.—אָנַשׁ, ܐܢܫܐ *son of man, a man*, (see אָדָם) Dan. 7:13 *behold, in the clouds of heaven*

came one אָנַשׁ like a son of man, i. e. in a human form.

Plur. אָנַשִּׁים Dan. 4:14.

אָנַתָהּ Chald. pron. masc. gen. *thou*. Found only in biblical Chaldee. The author undoubtedly intended that it should be pronounced after the Hebrew manner אָנַתָהּ, but the Masoretes sought to amend it in conformity with the Chaldee אָנַתָהּ (com. gen.) by placing under it the vowel-points which belong to this form.

אָנַתָּו Chald. pron. plur. *ye*. Once Dan. 2:8.

אָסָא m. (*curing, physician*) proper name of a king of Judah, the third after Solomon. 1 K. 15:8 ff.

אָסוּף m. verbal from אָסַף, *ointment-bottle, oil-cup*. 2 K. 4:2.

אָסוּן m. *hurt, injury, mischief*, which befalls any one. Gen. 42:4, 38. Ex. 21:22, 23. Probably a verbal from obs.

אָסָה i. q. אָסָה = Arab. اَلْأَسِي *lesus fuit, noxam percepit*. See the letters א and ס.

אָסוּר (Syr. for אָסוּר) m. verbal from אָסַר, dec. III. g. *band, fetter*. Ecc. 7:26. —בֵּית הָאָסוּרִים Jer. 37:15, בֵּית הָאָסוּרִים and by contract. הָאָסוּרִים. Ecc. 4:14. *prison-house*.

אָסוּר Chald. *idem*. Dan. 4:12. [15.] Ezra 7:26.

אָסִיף m. verbal from אָסַף, *harvest-time*. Ex. 23:16. 34:22.

אָסִיר m. verbal from אָסַר, dec. III. a. *prisoner, captive*. It differs from the part. pass. אָסִיר in being used substantively; comp. Gen. 39:20.

אָסִיר m. verbal from אָסַר. *idem*. Is. 10:4. 24:22. 42:7.

אָסָם m. dec. IV. c. *storehouse, granary*, perhaps a *subterranean one*. (comp. Mat. 6:19.) Deut. 28:8. Prov. 3:10. The root is either אָסָם = אָסָם signifying *to heap up, to lay up*, like the Syr. ܐܣܡ and Arab. اَسَم or אָסָם = Chald. ܐܣܢ and Syr. ܐܣܢ having the

same signification. Comp. the letter ח. **סָדַח** m. Chald. proper name of an Assyrian king, or general. Ezra 4:10. He is thought to be the same person with *Esar-haddon*; see verse 2.

סָדַח f. proper name of the wife of Joseph in Egypt, daughter of the priest Poti-pherah. Gen. 41:45. 46:20. The etymology is undoubtedly Egyptian, but obscure.

סָדַח, fut. סָדַח, plur. סָדַחוּ; also סָדַח, but always written defectively סָדַח (1 Sam. 15:6. 2 Sam. 6:1. Ps. 104:29.)

1. *to gather, collect, assemble*; e.g. fruits, Ex. 23:10. the people, Num. 21:16. gold, 2 K. 22:4. Construed with לָ, *to gather into any place*, Gen. 42:17 וַיִּסְדְּחוּ אֹתָם אֶל-כְּשֶׁמֶר *he brought them together into ward*. Ezek. 24:4. Gen. 6:21. Jos. 2:18. From this it signifies

2. *to take to one's self, to receive* even an individual person or thing. Deut. 22:2. Jos. 20:4 וַיִּסְדְּחוּ אֹתוֹ הַקְּדָדִים אֵלֵיהֶם *they shall take him to themselves into the city*. 2 Sam. 12:28. Ps. 27:10.—סָדַח 2 K. 5:3, 6, 7, 11. *to receive one again from his leprosy*, i.e. to cure him, and thereby restore him to society.

3. *to withdraw, draw back, take back*. Gen. 49:33 וַיִּסְדֹּחַ רַגְלָיו אֶל הַמִּטָּה *and he drew back his feet upon the bed*. 1 Sam. 14:20 וַיִּסְדֹּחַ דָּוִד *draw back thine hand*. Ps. 104:29 תִּסְדֹּחַ חַיִּיתָם וְתָמוּ *thou takest back or away their life, they die*. 26:9. Job 34:14. Joel 2:10 הַכּוֹכָבִים יִסְדֹּחוּ *take back or withdraw their shining*. Gen. 30:23 אָסַח אֱלֹהִים מִן-הַדֹּפְסִי *God has taken away my reproach*. Is. 4:1. Ps. 85:4.—אָסַח נַפְשִׁי *to take away one's own life*, i.e. to be the occasion of one's own death, Judg. 18:25.

4. *to take out of the way, to kill, destroy*. 1 Sam. 15:6 לֹא אֶסְדֹּחַ עִמּוֹ *lest I kill thee with him*. Ezek. 34:29.

5. *to bring up the rear, be a rereward, agmen claudere*. Is. 58:8; since the rear completes the whole army. Comp. Pi. no. 2.

Niph. l. pass. and reflex. of Kal no. 1.

2. pass. of Kal no. 2. *to be received*, spoken of a leper, Num. 12:14. reflex. of the same, *to withdraw itself, spoken of the sword*, Jer. 47:6.

3. *to be taken away, disappear, cease*. Is. 16:10. 57:1. Jer. 48:33. Spoken of the moon, *to withdraw itself, or become dark*, Is. 60:20.

4. *to perish*. Hos. 4:30.

5. וַיִּסְדְּחוּ אֶל-עַמּוֹ Gen. 25:8. 49:29, 33. and וַיִּסְדְּחוּ אֶל-אֲבוֹתָיו Judg. 2:10. also without addition Num. 20:26. (Is. 57:1?) *to be gathered to one's people, to one's fathers*, i.e. *to die, to go to the regions of the dead, where the fathers are*, something more, as the connexion of these passages clearly shews, than *being buried in a tomb with one's forefathers*; although Gen. 15:15. 2 K. 22:20, appear to favour the latter supposition.

Pi. l. i. q. Kal nos. 1, 2. *to gather, receive*. Judg. 19:18.

2. *to bring up the rear* of an army. Num. 10:25. Jos. 6:9, 13. Is. 52:12. See Kal no. 5.

Pu. pass. of Kal no. 1. Is. 24:22. 33:4.

Hithpa. reflex. Deut. 33:5.

Deriv. out of course סָדַח.

סָדַח m. (*collector*) proper name of a Levite, who was one of David's chief musicians, and a poet, and had the title of נָחֵד (a seer.) 1 Chr. 6:24. [39.] 15:17. 16:5. 2 Chr. 29:30. To him are ascribed many of the Psalms; e.g. L. LXXIII.—LXXXIII.

סָדַח m. verbal from סָדַח, dec. VI. m.

1. *a gathering in, a harvest*. Is. 32:10. Mic. 7:1.

2. *an eating up, consuming*. Is. 33:4.

סָדַח f. verbal from סָדַח, *a gathering together*. Once Is. 24:22. where it gives intensity to the finite verb.

סָדַח f. verbal from סָדַח, dec. X. *an assembly*, especially of wise men. Ecc. 12:11 וְכָל-סָדַח מְלָכִים *masters*, i.e. members, *of the assemblies of wise men*. i. q. parall. חֲכָמִים. The Rabbins use this word with the same signification.

אָספֿים masc. plur. verbal from **אָסַף**, dec. I. b. *stores*. 1 Chr. 26 : 15 **בֵּית הָאֳסָפִים**, and verse 17, without **בֵּית**, *storehouse*, an apartment of the outer temple towards the south.—Neh. 12 : 25 **אֲסָפֵי הַשְּׁעָרִים** *the store-rooms of the gates*.

אֲסַפְסָף m. verbal from **אָסַף**. *collection of people, a rabble*. With the article, **הָאֲסַפְסָף** (Syr. for **הָאֲסָפָא**). Once Num. 11 : 4.

אֲסַפְרָא (penacnte) Chald. adv. *carefully, diligently, speedily*. Ezra 5 : 8. 6 : 8, 12, 13. 7 : 17, 21, 26. The word is most probably not of Shemitish, but of Assyrian or Persian origin, (comp. the proper name **אֲסַפְרָא**.) Its meaning is evident, from the connexion in which it is used.

אָסַר, fut. **אֲסֹר**, and **אָסַר**, part. act. **אֹסֵר** poet. for **אָסַר** (Gen. 49 : 11.)

1. to bind. Gen. 49 : 11. Ps. 118 : 27.

2. to bind with fetters. Gen. 42 : 24. Judg. 16 : 5 ff. Hence

3. to imprison, even without binding.

2 K. 17 : 4. 23 : 33. (comp. Gen. 42 : 16.) **אֲסֹר** *imprisoned*, Gen. 40 : 3, 5. (In Arab. **أَسَرَ** *idem*.)

4. to yoke. 1 Sam. 6 : 7, 10. 1 K. 18 : 44. **אָסַר אֶת הָאֲרֹגֶה** to harness a chariot, Gen. 46 : 29. Ex. 14 : 6.

5. with **מִלְחָמָה**, to join battle, for to make an attack. 1 K. 20 : 14. 2 Chr. 13 : 3.

6. **אָסַר אֶת עַל נַפְשָׁהּ** to take on one's self a vow of abstinence, different from **נָדַר** to vow that one will do something. Num. 30 : 3 ff. e. g. verse 10 **כָּל אֲשֶׁר אָסְרָה עַל נַפְשִׁי** *every thing whereto she has bound herself*, i. e. to restrain herself from the same. In Chaldaic, **אָסַר** signifies to bind and to forbid; in Arabic, **أَسَرَ** has the same significations, **أَسَرَ** signifies to loose and to permit.

Niph. pass. of Kal nos. 1, 2. Gen. 42 : 16.

Pu. to be taken prisoner. Is. 22 : 3.

Deriv. out of course **אָסִיר**, **אֲסִיר**, **אֲסִירִים**, **אֲסִירִים**.

אָסַר and **אָסַר** m. verbal from **אָסַר**,

dec. I. *vow of abstinence*. Num. 30 : 3 ff. See **אָסַר** no. 6.

אָסַר m. Chald. *prohibition*, Dan. 6 : 8 ff.

אֶסַר-הַדּוֹן m. *Esar-haddon*, son of Sennacherib, king of Assyria. 2 K. 19 : 37. Is. 37 : 38. Ezra 4 : 2. In Tob. 1 : 21, this name is written **Σαρχαδδών**; in Ptolemy, *Asaradin*.

אֶזַר Chald. *wood*, Ezra 5 : 8, etc. i. q. Heb. **עֵז**; **ע** being changed into **א**, and **י** into **ז**; see the letters **א**, **ע**, and **י**.

אֶסְתֵּר f. proper name of a Jewess, the heroine of the book which bears her name, who, according to chap. 2 : 7, was at first called **הַדַּסָּה** *Hadassah*. If, with Hiller, we regard the name **אֶסְתֵּר** as a Persian translation of the Hebrew **הַדַּסָּה** (*myrtle*), then the former may be explained by comparing the Pers. **اس تر** *green myrtle*. The Jewish commentators, however, derive the name from the Pers. **استاره** *a star*.

I. **אָף** conj. prim. 1. also.

2. and. Cant. 1 : 16. Job 14 : 3 *and upon such an one directest thou thine eyes?*

3. *yea rather*, imò, i. q. **נָם** no. 2. Prov. 22 : 19 **הִדַּרְתִּי אֶת-אָפֶיךָ** *I teach thee, yea thee*.

4. but, yet. Ps. 44 : 10. 58 : 3. Ecc. 2 : 9.

5. i. q. **כִּי** *how much less*. Job 4 : 19.

6. **אָף כִּי** literally *also when*. It also signifies (1.) *how much more*, after an affirmation, 1 Sam. 14 : 30. 2 Sam. 4 : 11. *how much less*, after a negation, 1 K. 8 : 27. (2.) i. q. **כִּי** *yea*. Hab. 2 : 5. (3.) Gen. 3 : 1, for **כִּי הֲאֵין** *is it indeed so that?* Luther correctly: *yea, should God have said?*

אָף Chald. *idem*. Dan. 6 : 23.

II. **אָף** m. contraction of **אָפֶה** verbal from **אָפַח** to breathe, (In Arabic **أَفَّ**), dec. VIII. h.

1. nose.—**אָפֶה נִבְהָה** *pride of nose*, i. e. of countenance, Ps. 10 : 4. **רִיחַ אָף** *the breathing of the nose*, i. e. anger, Job 4 : 9. Hence

2. *anger*.—**אָרָה** *an angry man*, Prov. 22:24. Of very frequent occurrence is the phrase, **אָרָה הָרָה** *anger is enkindled*. See this and other phrases under the particular verbs.

Dual **אָרָה**. 1. *nostrils, nose*. Gen. 2:7. Ex. 15:8.

2. *anger*; especially in the phrases, **אָרָה חַיִּים** *passionate, irascible*; **אָרָה חַיִּים** *long-suffering*. See these words.

3. *face, countenance*. (Syr. **ܐܦܝܐ**) Gen. 3:19. Frequently occurs the expression, *he fell down before the face towards the ground*, Gen. 19:1. 42:6, etc. **לְפָנֵי דָא** *before the face of David*, 1 Sam. 25:23, for the usual **לְפָנֵי**.

4. *two persons*. (So Syr. **ܐܦܝܐ** signifies *face*, and *person*, like *πρόσωπον*, **פָּנִים**.) 1 Sam. 1:5 **כֶּהָן אֶתְּ אֶתְּ אֶתְּ** *a portion for two persons*, i. e. a double portion.

אָפַד *to put on, to clothe, gird*. Only Ex. 29:4. Lev. 8:7. where it is applied to the girding on of the ephod.

אָפַדָה f. verbal from **אָפַד**, dec. X.

1. i. q. infin. of **אָפַד**, *the girding on of the ephod*. Only Ex. 28:8 **וְהָיָה אָפַדָהּ** *the girdle for girding it on*, i. e. the girdle with which one girds on the ephod, *which is upon it*, etc. 39:5.

2. *the overlaying or plating of a statue with gold or silver*. Once Is. 30:22. Parall. **בָּפִי**. Comp. Bar. 6:8, 57.

אָפַר, dec. VI. a. i. q. Syr. **ܐܦܪܐ** *palace*. Once Dan. 11:45 **אָפַרֵי אֶתְּ** *his palace tents or royal pavilions*. (Comp. Jer. 43:10 Targ.)

אָפַה, fut. **אָפַה**. *to bake*. Gen. 19:3. Part. masc. **אָפֶה**, fem. **אָפָה** *a baker*, Gen. 40:1. 1 Sam. 8:13. A peculiar construction occurs Lev. 24:5, *thou shalt take meal, and thou shalt take thereof and bake thereof twelve cakes*.

Niph. pass. Lev. 6:10. [17.]

Deriv. out of course **אָפַה**.

אָפֹר and **אָפֹרָה** (to be carefully distinguished from **אָפֹה** *where?*) a primitive particle, *now, then*, used as an expletive and intensitive; (1.) after an

interrogative word, **אָפֹה** *where now?* Job 17:5. Judg. 9:38. Is. 19:12. Hos. 13:10. **אָפֹה** *who then?* Gen. 27:37. Ex. 33:16. (2.) **אָפֹה** *know then, know now*, 2 K. 10:10. Job 19:6. **אָפֹה** *come on then!* Gen. 27:37. **אָפֹה** *do this then, my son*, Prov. 6:3.—Gen. 43:11 **אָפֹה** *if it is so then*, Job 19:23 **אָפֹה** *O that now*.

אָפֹד m. (Syr. for **אָפֹד**) ver. from **אָפַד**.

1. *the ephod*, a covering for the breast or shoulders, in the dress of the high-priest. It was a short coat, one cubit long, consisting of two parts, one of which went before and the other behind. These were connected over the shoulders by buckles. Ex. 28:6—12. The garment under it is called **אָפֹד**, 28:31. 29:5. Besides the high-priest, it was also worn by David, while engaged in a religious service, 2 Sam. 6:14; by Samuel, while a youth ministering before the Lord, 1 Sam. 2:18; and by many priests of the lower order.

2. *idol*, (comp. **אָפֹד** no. 2.) Judg. 8:27. probably Judg. 17:5. 18:17—20. perhaps also Hos. 3:4.

אָפִיל verbal adj. from obs. **אָפַל**, dec. III. a. literally *dark*, (see **אָפַל**, **אָפַל**;) hence *late, backward as to growth*, from want of the fertilizing influence of the sun. (Comp. Jer. 2:6, 31.) Once Ex. 9:32.

I. **אָפִיק** m. verbal adj. from **אָפַק** dec. III. a. *strong*. Job 12:21. (parall. **אָפִיק**.) 41:7 **אָפִיק** *the strong of his shields*, for *his strong shields*, spoken of the scales of the crocodile.

II. **אָפִיק** perhaps prim. dec. III. a. 1. *valley, dale*, (parall. **אָפִיק**.) Ezek. 6:3. 34:13. 35:8. 36:4, 6. especially one wherein brooks collect, i. q. **אָפִיק**. 2. *brook*. Ps. 126:4.—**אָפִיק** *water-brooks*, 42:2. Joel 1:20. Cant. 5:12. **אָפִיק** *brook of the valleys*, Job 6:15. 3. *bed or channel of a river*. Is. 8:7. Ezek. 32:6.—**אָפִיק** *bottom of the sea*, 2 Sam. 22:16.

4. perhaps *canal, pipe*. Job 40:18 *אָפּער בראַזענע פּיפּעס* *brazen pipes*. Others, according to no. I. *robora aeris, strong (bars) of brass*.

אָפּער see *אָפּער*.

אָפּער an obs. root, i. q. Arab. *أفّل* *to set, spoken of the sun; to become dark*. Deriv. out of course *אָפּער, אָפּער, אָפּער*.

אָפּער verbal adj. from obs. *אָפּער*. *dark*. Am. 5:20.

אָפּער m. and *אָפּער*, plur. *אָפּער*, f. verbal from obs. *אָפּער*.

1. *darkness*. Ps. 11:2. Ex. 10:22.
2. figuratively *misfortune*. Job 23:17. comp. *אָפּער* no. 2. (1.)

אָפּער see *אָפּער*.

אָפּער or *אָפּער* m. with suff. *אָפּער*. *suitable time, convenient time*. Once Prov. 25:11. (In Arab. *إفان* *idem*.)

אָפּער *to cease, fail, have an end*. Gen. 47:15, 16. Ps. 77:9. Is. 16:4.

אָפּער m. verbal from *אָפּער*, dec. VI. a.

1. *end, extreme boundary*. *אָפּער אָרץ* *the ends of the earth*, hyperbolically, for *very remote countries*, Ps. 2:8. 22:28, etc. Dual *אָפּער* Ezek. 47:3. according to the Chald. Syr. Vulg. *ankles*. Others: *soles of the feet*. (Comp. Chald. *אָפּער* i. q. *אָפּער* *vola, planta*; so *אָפּער*—*אָפּער*.)

2. adv. *not*.—*אָפּער* *is there not?* 2 Sam. 9:3. *אָפּער* i. q. *אָפּער* *without*, Job 7:6. Prov. 14:28. 26:20. Dan. 8:25. Also i. q. *אָפּער* *there is not, non est*, Deut. 32:36. Is. 5:8.

3. *nothing*, Is. 34:12. *no one*, 46:9.

4. *only*. Num. 22:35. 23:13. Is. 47:8, 10 *אָפּער אָפּער* *I and only I further*, i. e. *no one besides me*. Zeph. 2:15.

5. *אָפּער* *only that, but, yet, nevertheless*. Num. 13:28. Deut. 15:4. Am. 9:8.

אָפּער proper name of a place in the tribe of Judah. Once 1 Sam. 17:1. In 1 Chr. 11:13, *אָפּער*.

אָפּער found only Is. 41:24 *אָפּער* *your work (is worse) than (that of) the adder, making*

אָפּער. But the close resemblance of this passage with verses 12, 29, renders it highly probable that the true reading is *אָפּער*. It is so rendered by the Chald. Vulg. Saad.

אָפּער m. *adder, viper, poisonous serpent*. (In Arab. *أفعى* *idem*, from the root *أفعى* *tumido ore flavit*, also perhaps *sibilavit*.) Job 20:16. Is. 30:6. 59:5.

אָפּער *to compass, surround*; construed with an acc. 2 Sam. 22:5. Ps. 18:5. 116:3. Jon. 2:6. with *אָפּער*, Ps. 40:13. It retains in its inflection the double *פּ*; thus *אָפּער, אָפּער*.

אָפּער, in Kal unused, but probably signifying *to be strong*. See deriv. *אָפּער* no. I. (In Arab. *أفنى* *to excel, be distinguished*, kindred with *أفان* *to be superior*.)

Hithpa. literally *to make one's self strong, to take to one's self strength*. 1 Sam. 13:12 *אָפּער* *then I strengthened myself*, i. e. *I took courage to transgress the command*. Especially *to restrain one's self, to refrain, not to give vent to one's feelings*, Gen. 45:1 *Joseph could not restrain himself*. 43:31. Is. 42:14. Est. 5:10. Is. 63:15 *אָפּער* *thy love towards me restrains itself, or is become inactive*. 64:12.

אָפּער proper name.

1. a city in the tribe of Asher. Jos. 13:4. 19:30. also called *אָפּער* Judg. 1:31. The same city is probably intended 1 K. 20:26—34.

2. another city, probably in the tribe of Issachar. 1 Sam. 4:1. 29:1. comp. 28:4. Which of the two places is meant Jos. 12:18, is uncertain. Different from these is

אָפּער a city in the mountainous district of Judah. Once Jos. 15:53.

אָפּער m. *ashes*. Gen. 18:27. etc.

אָפּער m. found only 1 K. 20:38, 42. *head-band, turban, a covering for the head*. By metath. for *אָפּער* (q. v.) or else

i. q. אפר (א being put for פ; see א.) from אפר in Syr. Ettaph. *indutus est cum ci-dari*.

אפר m. (with prosth. א) dec. I. b. *a young bird*. (Comp. אפר, and Arab.

פח pullus avis.) Deut. 22:6. Ps. 84:

4. It is a verbal from אפר, in Hebrew signifying to *sprout*, spoken of plants; but in Arabic also to *have young*, spoken of animals.

אפרון found only Cant. 3:9. *sedan, litter, portable couch*. Sept. φορσών.

Vulg. *ferculum*. In Syr. ܦܚܠܐ signifies *solium, sella, lectulus*. Concerning the א, see p. 2. In Talmudic, this word signifies *a nuptial bed*.

אפרים proper name.

1. Joseph's second son, who inherited equally with the sons of Jacob; hence *the tribe descended from him*, or *their territory*, the limits of which are given, Jos. 16:5—10.

2. also, the tribe of Ephraim, being the most powerful of the ten tribes, *the whole kingdom of Israel*. Hos. 12:1, etc.

Note. As the name of a country, it is of the fem. gen. Hos. 5:9.

אפרסאי Chald. masc. plur. name of a people out of which a colony was brought to Samaria. Ezra 4:9. Some make them *the Parrhasii*, in the east of Media; others, *the Persians*.

אפרסניא Ez. 5:6. and אפרסתניא Ez. 4:9. Chald. masc. plur. the names, in like manner, of two nations which were in subjection to the Assyrians. The latter name has been compared with *Parasitaceni, Paratraceni*, a people of Media.

אפרת Gen. 48:7. and אפרתה (penacut) Gen. 35:16, 19. Ruth 4:11.

1. proper name of a city; also called *Beth-lehem of Judah*, and *Beth-lehem Ephratah*. Mic. 5:1.

2. probably i. q. אפרים, Ps. 132:6.

אפרתי a gentile noun, from אפרה.

1. *an Ephrathite*. Ruth 1:2. 1 Sam. 17:12.

2. *an Ephraimite*. 1 K. 11:26. 1 Sa. 1:1.

אפתם Chald. found only Ezra 4:13 usually rendered, *and it shall endamage the royal treasury*; comp. verses 15, 22, in which אפתם is omitted. This explanation is destitute of etymological proof. The ancient translators only give the sense.

אפצב f. (with prosth. א) perhaps prim. dec. II. c. (In Chald. אפצב. Arab. اصعب, but in modern Arabic without the prosth. א.)

1. *finger*. Ex. 31:18. especially *forefinger*, Lev. 4:6 ff. 14:16. Ex. 8. 15 אפצב אלהים הוא *this is the finger of God*, i. e. God's power is here displayed. In plur. אפצבות *fingers, hand*. Ps. 8:4. 144:1.

2. with רגלים, *toes*. 2 Sam. 21:20.

אציל dec. III. a. 1. *noble, chief*. Ex. 24:11. (In Arab. اصیل sprung from an ancient and noble stock; اصل root, stock, nobility.)

2. אציל הארץ Is. 41:9, *distant countries of the earth*, joined with קצות הארץ *ends of the earth*. Probably i. q. אצל *shoulder*, applied figuratively to the earth, like ארפתים, אפצות. Others explain this passage from no. 1.

אצל (verbal from אצל i. q. אצל = Arab. اصل, to join,) dec. I. b. *a joining, juncture*. Hence אצל ידים *junction of the hands*, or *of the arms*, for the *arm-pit*, or *shoulder*, Jer. 38:12. Ezek. 13:18. 41:8. The passage in Jer. particularly favours this interpretation. The other passages seem to require *wrist*, or, according to some, *the juncture of the fingers with the hand*. It is difficult to decide.

1. אצל 1. to take back, construed with מן of the thing. Num. 11:17 *I will take back of the spirit*.

2. to refuse, keep back, construed with כֵּן. Ecc. 2:10 *I refused it not to them.*

3. to reserve, construed with לְ of the person. Gen. 27:36. (Comp. הִקְדִּיל and יָרָם with לְ.)

Niph. to be drawn back, to be contracted. Ezek. 42:6.

Hiph. fut. יִצְעֵל, i. q. Kal. Num. 11:25.

II. אֶצֶל (acute) found only Zech. 14:5 in pause, (probably for אֶצֶל,) appears to be the proper name of a place. As the proper name of a person, it stands also in pause 1 Chr. 8:33. 9:44, for אֶצֶל 8:37. 9:43. If it denoted *foot of a mountain*, i. q. Arab. ^{٥٢٤}أَصْل, it would be pointed אֶצֶל in pause אֶצֶל.

אֶצֶל adv. by the side of, by, near.

(Derived from אֶצֶל i. q. אֶצֶל = Arab. وَضَلَ to join, unite. Comp. אֶצֶל.) With suff. אֶצֶל etc.—אֶצֶל i. q. מֵעַם from beside, de chez, 1 K. 3:20. 1 Sam. 20:41 מֵאֶצֶל מִן the south. also, the force of מִן being lost, i. q. אֶצֶל, Ezek. 40:7.

אֶצְעָדָה f. (strictly i. q. אֶצְעָדָה, with א prosth.) clasp, bracelet. 2 Sam. 1:10. Num. 31:50.

אֶצֶר to heap up, lay up. 2 K. 20:17. Am. 3:10. Deriv. אֶצֶר.

Niph. pass. of Kal. Is. 23:18.

Hiph. denom. from אֶצֶר, 1 pers. fut. אֶצְעֵדָה Chald. for אֶצְעֵדָה to appoint for a treasurer, construed with מֶלֶךְ. Neh. 13:13.

אֶקְדָּה m. verbal from קָדָה name of a precious stone, perhaps a carbuncle. Once Is. 54:12. The derivation shows it to be of a fiery sparkling nature.

אֶקֶן m. prob. wild-goat. Once Deut. 14:5. So the Targums, 2 Arab. Syr. and many Rabbins. We may compare this name with the Arab. عَنَاق a goat (a Samar. MS. has עֶקֶן) and with אֶקָא a he-goat in the Talmud.

אֶר see אֶר light, and אֶר river.

אֶרְאֵל found only Is. 33:7. prob. the heroes, formed from אֶרְאֵל i. q. אֶרְאֵל a hero, by adding the termination עַם,

which gives the noun the force of a collective, as in אֶרְאֵל. Others: their heroes, making עַם a suffix, and אֶרְאֵל a collective.

אָרַב, fut. יִאָרֵב.

1. strictly to tie, nectere, as in Arabic. Only in deriv. אָרַבָה, אָרַבָה.

2. figuratively to lay snares, suere dolos, κατὰ πάπτειν; and particularly, to lay wait, to lie in ambush for any one, construed with לְ, Deut. 19:11. Prov. 1:11, 18. 24:15. with עַל, Judg. 9:34. Part. אֶרְבֵּי one laying wait, collect. a party lying in ambush, an ambush, Jos. 8:14, 19, 21. Judg. 20:33, 36, 37, 38. sometimes with a plur. verb, verse 37 הָאֶרְבֵּי הִתְעַדּוּ the ambush hastened. Comp. Jos. 8:12.

Pi. idem. Judg. 9:25.

Hiph. fut. יִאָרֵב for יִאָרֵב, 1 Sam. 15:5. to place an ambush.

Deriv. out of course מֵאָרֵב.

אָרַב proper name of a city in the hilly country of Judah. Josh. 15:52. Hence the gentile noun אָרַב, 2 Sa. 23:35.

אָרַב m. verbal from אָרַב.

1. a laying wait. Job 38:40.

2. dens or lurking-places, for wild beasts. Job 37:8.

אָרַב verbal from אָרַב, dec. VI. m. ambush, snares, fraud. Jer. 9:7.

אֶרְבֵּאל Hos. 10:14. see אֶרְבֵּאל.

אֶרְבֵּה m. (verbal from רָבָה to multiply,) the locust. Ex. 10. 4 ff. Lev. 11:22. Joel 1:4. Ps. 78:46. It is often mentioned in connexion with the various species of locusts, in which the east is so abundant, (Bocharti Hieroz. T. II. p. 447.) and then denotes a particular species, perhaps the common migratory locust, (gryllus gregarius, Linn.) Some suppose that the different names in Lev. xi. and Joel i. do not denote different species of locusts, but different states or conditions of the same species. But this idea is incorrect, for in Lev. 11:22 it is added, after each of these names, אַחֲרָיו after his kind.

אֶרְבֵּה, plur. אֶרְבֵּה, const. אֶרְבֵּה. Is. 25:11 he (Jehovah) humbles his pride עִם אֶרְבֵּה דָוִד and punishes the craft of

his hands, (by a natural zeugma.) Others explain אָרַבָּה דָּוִם *the tying, closing, or clinching of the hand*, i. e. the fist, as an emblem of violence.

אַרְבֵּה f. verbal from אָרַב no. 1. dec. X. strictly a *grate, lattice*. Hence

1. *window*. Ecc. 12:3.

2. with הַשָּׁמַיִם, *windows or sluices of heaven*, by the opening of which showers of rain descend. Gen. 7:11. 8:2. 2 K. 7:19. Is. 24:18. Mal. 3:10.

3. *dove-hole. dove-window*. Is. 60:8.

4. *chimney, opening through which the smoke rises*. Hos. 13:3.

אַרְבוֹת proper name of a place, probably in the tribe of Judah. Once 1 K. 4:10.

אַרְבַּע f. and אַרְבַּעָה, const. אַרְבַּעָה m. a prim. numeral. *four*. It stands for אַרְבַּע, the א being prosthetic, and wanting in all the derivatives; e.g. אַרְבַּעִי, אַרְבַּעִי, אַרְבַּעִי, etc. With suff. אַרְבַּעָתָם *they four*, Ezek. 1:8, 10. Dual אַרְבַּעִתָּם *fourfold*, 2 Sam. 12:6.

Plur. אַרְבַּעִים *forty*. Gen. 8:6. Like *seven* and *seventy*, it is also used by the Shemite for a round number. Comp. Gen. 7:17. Jon. 3:4. Ezek. 4:6. Matt. 4:2. So in Persian; e.g. *Chil minar*, (*forty pillars*), a long colonnade, applied to the ruins of Persepolis.

אַרְבַּע and אַרְבַּעָה Chald. *idem*.

אַרְבַּע (*four*) proper name of one of the Enakite giants. Josh. 14:15. 15:13. 21:11. See אַרְבַּעִתָּם.

אַרַּב, fut. אַרַּב. 1. *to twist*. Judg. 16:13.

2. *to weave*. Is. 59:5. Part. masc. אַרַּב, fem. אַרַּבָּה *a weaver*, Ex. 28:32. 2 K. 23:7.

אַרַּב m. verbal from אַרַּב.

1. *web*. Judg. 16:14.

2. *weaver's shuttle, radius*. Job 7:6.

אַרְבַּב proper name of a country held by Og king of Bashan, having sixty cities. Deut. 3:4, 13. 1 K. 4:13.

אַרְבָּן Chald. i. q. Heb. אַרְבָּן *purple*.

Dan. 5:7, 16, 29. (In Arab. ارجوان,

Syr. אַרְבָּן *idem*.) Also in Hebrew. 2 Chr. 2:6.

אַרְבָּן m. *box, chest, coffer*, fixed to the side of a waggon. 1 Sam. 6:8, 11, 15. Probably from אָרַב *to shake, tremble*; whence in Arab. رَجَزَة *a bag of stones*, which was wont to be placed on the camel's side to preserve the balance. The א is prosthetic.

אַרְבָּן m. *reddish purple* or *anything coloured therewith*. Ex. xxv. — xxvii. It was obtained from a shell-fish, common on the Syrian coast, called in Greek πορφύρα, *purpura*; and is to be distinguished from the *violet* or *bluish purple*, הַחֵלֶקֶט (q. v.) The etymology is uncertain. Bochart (Hieroz. II. p. 740 ff.) and others consider אַרְבָּן as the original word, and as equivalent to אַרְבָּן *Syrian colour*, from אַרַם *Syria*, and אַרְבָּן *colour*.

אַרַּב *to gather*. Cant. 5:1. With an accus. of the plant, *to strip*; e.g. the vine. Ps. 80:13. (In Ethiopic אַרַב *idem*.)

אַרַּב Chald. *see! behold!* Dan. 7:5, 6. It is like the Arabic imper. اَرَا *see*. Comp. اَرَا.

אַרְדּוּ proper name. *Aradus*, a Phœnician city, situated on a small island near the main land. Ezek. 27:8, 11. The gentile noun is אַרְדִּי, Gen. 10:18. The island is now called *Road*.

אַרְדּוּ adj. denom. from אַרַב, dec. III. c. *made of cedar*. Ezek. 27:24. According to others, i. q. Arab. اَرْدَز *firm, stable*.

אַרְבּוּה and אַרְבָּה f. dec. X. (Probably a verbal from obsolete אַרַב = Arab.

אָרַב *to be healed*; which has a deriv.

אָרַבָּה *a binding up, a healing*.)

1. *bandage of a wound*. — אָרַבָּה *to put a plaster or bandage on any one*,

Jer. 30:17. 33:6. (for the most part figuratively.) Hence passively, Jer. 8:22. עָלָהּ אֲרָפָה the bandage is laid on.

2. figuratively *healing, cure, health*; the figure being generally preserved, Neh. 4:1 [7] עָלָהּ אֲרָפָה לְחוֹמוֹת the walls were made whole or repaired. 2 Chr. 24:13. but sometimes not, Is. 58:8 אֲרָפָתְךָ מִדֶּחַךְ thy health shall spring forth speedily.

אֲרָפָה proper name of a city not far from Shechem, Once Judg. 9:41. Some compare רֶפָה 2 K. 23:36.

אֲרָמִים 2 K. 16:6 Kethib, for אֲרָמִים *Syrians*. But the reading of the Keri אֲדוֹמִים *Edomites*, is to be preferred.

אָרֶן com. (m. 1 Sam. 6:8. f. 2 Chr. 8:11.) dec. III. a. Whether the ך is radical or servile, is uncertain. If it is servile, this noun may be derived from אָרַץ to gather.

1. *chest, box*. 2 K. 12:10, 11. אָרֶן אֱלֹהִים chest of God, 1 Sam. 3:3. אָרֶן הַבְּרִית chest of the covenant, Josh. 3:6. and אֲרֶה א' chest of the law, Ex. 25:22. which are different names for the holy chest or ark, containing the tables of the law, and placed in the tabernacle, and afterwards in the temple.

2. *coffin, mummy-chest*. Gen. 50:26.

אֲרֹרוֹת plur. fem. const. אֲרֹרוֹת, 2 Chr. 32:28. 1 K. 5:6. [4:26.] and אֲרֹרוֹת, const. אֲרֹרוֹת, 2 Chr. 9:25. *separate stalls in a stable for large cattle, or the stable itself*. (Arab. اَرِي and اَرِي, Aram.

אֲרֹה and אֲרֹה stall, crib.) To such a stall always belonged a certain number of horses or oxen, so that this word was also used for the animals themselves. (Comp. the word team in English.) See 1 K. 5:6. also 2 Chr. 9:25. Comp. 1 K. 10:26.

אָרֶז m. dec. VI. a. *cedar-tree*. Lev. 14:4, 6, 49. In Chaldaic and Syriac, occurs the same word; and the inhabitants of Lebanon at the present day call this tree *ars*. In Aram. this name is applied to several similar trees; e.g. to the pine-tree; on which account the

ancient versions differ in rendering this word. Hence *cedar wainscoting*, 1 K. 6:18. Deriv. אָרַץ.

אֲרָה fem. of אָרַץ, used collectively. *cedar-work, cedar wainscoting*. Zeph. 2:14. Comp. אָרַץ fem. collect. from אָרַץ.

אָרַח to go, to travel. Job 34:8. Part. אָרַח travelling, a traveller. Judg. 19:17. 2 Sam. 12:4. Jer. 9:1.

אֲרָח, plur. אֲרָחוֹת, com. gen. verbal from אָרַח, dec. VI. n.

1. *way, path*, i. q. דֶּרֶךְ. (In Hebrew it is used only in poetry. In Aram. it is the usual word.) Gen. 49:17. Judg. 5:6. and often in Job, Isaiah, Psalms, and Proverbs.

2. *traveller*, i. q. אִישׁ אָרַח. Job 31:32. Also collectively, a *caravan*, i. q. אֲרָה, Job 6:19 אֲרָחוֹת הַיָּמָא the caravans of Tema.

3. figuratively *manner of conducting, conduct*, comp. דֶּרֶךְ no. 2. Ps. 17:4. 25:10.

4. *lot, fate, destiny*. Job 8:13 such is the fate of all who forget God. Pr. 1:19.

5. *way, manner*. Job 22:15. Also in prose, Gen. 18:11 אֲרָה לְסָרָה it had ceased to be with Sarah after the manner of women. Comp. 31:35 דֶּרֶךְ נָשִׁים לִי it is with me after the manner of women.

אֲרָח, plur. אֲרָחִין, Chald. *idem*. Dan. 4:34. [37.] 5:23.

אֲרָה f. verbal from אָרַח, dec. X. *step, course, going*. Is. 3:12 דֶּרֶךְ אֲרָהֶיךָ the way in which thou goest. Prov. 3:6. 9:15.

2. *company of travellers, a caravan*. Gen. 37:25. Is. 21:13.

אֲרָה f. dec. X. *stated portion*, especially of food which is regularly furnished to any one, 2 K. 25:30. Jer. 52:34. a *portion* generally, Prov. 15:17 אֲרָה a portion of herbs. Jer. 40:5. Derived from obs. אָרַח = Arab. اَرَح to fix the time, to date.

אֲרִי and אֲרִיָּה (with אֲרִי parag. comp. אֲרִיָּה m. lion. Is. 21:8 וַיִּקְרָא אֲרִיָּה then he cried as a lion. Comp. Rev. 10:3. Plur. אֲרִיִּים 1 K. 10:20. and

Judg. 14:5. The latter is also of the masc. gen. 1 K. 7:36, 10:19.

אֶדָּ Chald. plur. אֶדָּ, m. *idem*. Dan. 6:8, 7:4.

אֶדָּ m. (compounded of אֶדָּ and אֶדָּ.)

1. *lion of God*, a name which the Arabians also give to a *bold hero*. Bocharti Hieroz. I. p. 716, 757. 2 Sam. 23:20.

2. *altar of God*, (compounded of אֶדָּ i. q. אֶדָּ, אֶדָּ *fire-hearth*, from אֶדָּ to burn, and אֶדָּ.) So the *altar of burnt-offering* is called, Ezek. 43:15, 16, and *Jerusalem*, Is. 29:1, 2, because the altar of God was there.

אֶדָּ an Assyrio-chaldean proper name.

1. a king of Ellasar. Gen. 14:1, 9.

2. a captain of the body-guard in the Chaldean court. Dan. 2:14.

אֶדָּ see אֶדָּ.

אֶדָּ to be or grow long. Ezek. 31:5. Gen. 26:8 וְהָיָה בִּי אֶדָּ לָפָּנַי שָׁם הָיִיתִי when he had been there a long time. Comp. Ezek. 12:22.

Hiph. l. trans. to make long, lengthen, prolong. Here pertain the phrases: (1.) אֶדָּ Job 6:11. and אֶדָּ Is. 48:9. Prov. 19:11. to be patient, long-suffering. (2.) אֶדָּ to prolong his days, to live long. Deut. 4:26, 40:5:30. [33.] 17:20, etc. Also without גִּמְ, Prov. 28:2. Ecc. 7:15 רָשָׁע מֵאֶדָּ a wicked man living long in his wickedness. 8:12. (3.) with שָׁשָׁן to stick out the tongue in derision. Is. 57:4.

2. intrans. to be long. 1 K. 8:8. Applied to time, to be prolonged, אֶדָּ his days are prolonged, he lives long, Ex. 20:12. Deut. 5:16. 6:2. 25:15. 3. to tarry, delay; strictly, to make it long. Num. 9:19, 22.

אֶדָּ Chald. *idem*. But part. אֶדָּ meet, suitable. (So in Talmud אֶדָּ i. q. אֶדָּ to fit, adjust.) Ezra 4:14.

אֶדָּ verbal adj. from אֶדָּ, dec. V. c. found only in the const. state אֶדָּ long.

Ezek. 17:3 אֶדָּ with long feathers. Ecc. 7:8 אֶדָּ long-suffering. Besides these, only in the common phrase אֶדָּ long-suffering, Ex. 34:6, etc. Jer. 15:15 אֶדָּ take me not away by being long-suffering, i. e. through thy long-suffering (towards my enemies). אֶדָּ stands here for אֶדָּ.

אֶדָּ proper name. Found only Gen. 10:10. According to the Targums, Jerome, and Ephrem Syrus, Edessa, in Mesopotamia, now called Ourfa. See Michaëlis Spicileg. Geogr. T. I. p. 220 ff. The gentile noun אֶדָּ 2 Sam. 15:32. 16:16. may refer to this place; as also, with more certainty, the Chald. אֶדָּ Ezra 4:9.

אֶדָּ m. verbal from אֶדָּ, dec. VI. m. length. Gen. 6:15. with גִּמְ, length of life, Ps. 21:5. אֶדָּ one's life long, 23:6.

אֶדָּ, fem. אֶדָּ verbal adj. from אֶדָּ. long, lasting. 2 Sam. 3:1. Job 11:9.

אֶדָּ f. Chald. lengthening, prolongation. Dan. 4:24. [27.] 7:12.

אֶדָּ see אֶדָּ.

אֶדָּ f. Chald. knee. Dan. 5:6.

In the Targums, without prosthetic א, אֶדָּ by metath. i. q. Heb. אֶדָּ.

אֶדָּ f. Aramea, Syria, and (as masc.) the Syrians, 1 K. 20:26. This name, which in its widest sense includes Mesopotamia, was known also to the Greeks, at least as the name of a people, Ἀραμῆ, Ἀραμῆοι. See Strabo, XIII. p. 627. XVI. p. 785.—According to Gen. 10:22, Aram was a son of Shem; and in chap. 22:21, the same name is given to one of his remote descendants, the son of Nahor. The different parts of Aramea are distinguished thus, (1.) אֶדָּ Syria of the two rivers, the land between the Tigris and Euphrates, Mesopotamia, Gen. 24:10. also called אֶדָּ the plain of Syria, Gen. 25:20. 28:2, 5, 6, 7. 31:18. (2.) אֶדָּ Syria of Zobah, a kingdom, north-east of Damascus, frequently engaged in war with Israel. See אֶדָּ.

(3.) אַרם דַּמַּסְקֻס *Syria of Damascus.*

(4.) אַרם בֵּית־רֶהוֹב *Syria of Beth-rehob,*
2 Sam. 10: 6, its capital הָעִיר on
an arm of the Euphrates.

אַרְמִי, fem. אֲרַמִּית a gentile noun, from
אַרְמִי, an Aramean, Syrian. Plur. אֲרַמִּים
2 K. 8: 29.

אַרְמִי *idem*; but found only in the
fem. אֲרַמִּית an adv. *in Aramean, in the
Aramean, i.e. the Syrian or Chaldaic,
language.* Dan. 2: 4. Ezra 4: 7.

אַרְמוֹן m. Plur. אֲרַמְנוֹת, const. אֲרַמְנוֹת
(from an obs. sing. form אֲרַמֶּן.) Probably
derived from אַרם i. q. Arab. *أَرَم* and
Heb. אֶרֶם *to be high.*

1. *palace.* Is. 25: 2. Jer. 30: 18.
Am. 1: 4, 7, 10, 12, etc.

2. In 1 K. 16: 18. 2 K. 15: 25, it
must be a *part* of the royal citadel or
palace; hence אֲרַמֶּן בֵּית הַמֶּלֶךְ perhaps *the
harem of the royal palace.* (So we
use *seraglio* sometimes for the whole
royal residence, and sometimes for the
harem.)

אֶרֶן m. name of a tree. Once Is.
44: 14. Usually rendered (on account
of the similarity of the names, which in
plants is of considerable weight,) *ornus,*
an ash. But according to Celsius
(Hierobot. P. 1. p. 192.) i. q. Arab.

أَرَنْ a prickly tree of Arabia Petrea,
producing berries in clusters, which at
first are green and bitter, but afterwards
of a dark red colour, and which are
used as a medicine. The same names,
however, have sometimes different sig-
nifications in the different dialects.

אַרְנֶבֶת (in Arab. *أَرْنَب*) f. epicene.
prim. *hare.* Only Lev. 11: 6. Deut.
14: 7.

אַרְנוֹן a brook and valley of the
same name, forming the northern bound-
ary of the country of Moab. Num.
21: 13. Deut. 3: 8, 12, 16. 4: 48. Ac-
cording to Seetzen, its present name is
Mujeb.

אַרְעָא, אַרְעֵא, Chald.

1. *the earth,* i. q. Heb. אָרֶץ. Dan. 2:
35. Jer. 10: 11. Concerning the inter-
change of *ר* and *ר*, see the letter *ר*.

2. adv. *below*; with כֵּן, *lower than,
inferior to.* Dan. 2: 39. Hence the
grammatical expression מֵלָאָרַע for
(*accented*) *below, i. e. on the last syllable,*
מֵלָאָרַע. Hence

אַרְעִי Chald. adj. from אַרְעֵא *low.* Fem.
אֲרַמִּית *what is low, the bottom.* Dan. 6: 25.

אַרְפַּד a city and country in Syria,
near Hamath, with which it is often
joined, and which for a time had its
own kings. 2 K. 18: 34. 19: 13. Is.
10: 9. Jer. 49: 23. Some confound it
with אֲרַי (q. v.)

אַרְפַּכְשָׁד Gen. 10: 22, 24. 11: 12,
13. name of a son of Shem. The names
of his brethren are most of them also
names of countries. If this is the case
with Arphaxad, the most probable sup-
position is that of Josephus, that it de-
notes *Chaldea.* It may be compounded
of אֲרָץ, Arab. *أَرْض* *limits, territory,* and
כֶּסֶד the root from which comes
Chaldean. The name of Chesed was
preserved in the family of Arphaxad,
see Gen. 22: 22.

אַרְצֵי com. gen. (masc. rarely, Gen.
13: 6. Is. 9: 18.) prim. dec. V1. b.

1. *earth*; also *inhabitants of the
earth,* Gen. 6: 11. 11: 1.

2. *land*; e. g. אֶרֶץ מִצְרַיִם *the land of
Egypt.*—Sometimes, by way of emi-
nence, *Palestine,* Joel 1: 2.—אֶרְצִי *my
land,* says the Hebrew, for *my native
country,* Jon. 1: 8. Gen. 30: 25.

3. *jurisdiction of a city.* Josh. 8: 1.
Plur. אֲרָצוֹת *lands.* Gen. 10: 5, 20, 31.

In the later Hebrew style, אֲרָצוֹת denotes
other lands, heathen lands, in opposi-
tion to *Palestine,* (as אֲרָצוֹת אֲחֵרוֹת *other nations,
gentile nations*;) e. g. אֲרָצוֹת אֲחֵרוֹת *the
people of (other) lands,* 2 Chr. 13: 9.
32: 13, 17. 2 K. 18: 35. Ezra 9: 1, 2,
11. Neh. 9: 30. 10: 29. אֲרָצוֹת אֲחֵרוֹת
the kingdoms of (other) lands, 1 Chr.
29: 30. 2 Chr. 12: 8. 17: 10. comp.

Ezra 9:7. In Ezekiel and several passages of Jeremiah we see this usage in its origin, comp. Ezek. 5:6. 11:17. 12:15. 20:23. 22:15. especially 20:32. 22:4.—With ה local, אֶרֶץ to the earth, freq. In some places the He is only paragogic, and אֶרֶץ i. q. אֶרֶץ, Job 31:13. 37:12. Is. 8:23. The accent on the penult shows that it is not a feminine form.

אֶרֶק Chald. i. q. אֶרֶק, (the ע, which the ancients sometimes pronounced like *g* hard, being commuted into ק.) earth. Once Jer. 10:11. In the Targums frequent.

אָר to curse, execrate, construed with an acc. Gen. 12:3. 27:29. Job 3:8 אֶרֶי יוֹם those who curse the day, i. e. magicians, to whose execrations a certain efficacy was attributed. Imper. אָרָה Num. 22:6. 23:7.

Niph. part. נָאֵר Mal. 3:9, after the form נָהֵל.

Pi. אָר 1. i. q. Kal. Gen. 5:29.

2. to bring a curse. Num. 5:22 ff. מְאָרִים הַמַּיִם the waters bringing a curse. Hoph. pass. Num. 22:6.

Deriv. מְאָרָה.

אֶרֶר a province of Armenia, (between the Araxes and the lakes Van and Ormias,) still having this name among the Armenians. Is. 37:38. Jer. 51:27.—הָרֵי אֶרֶר mountains of Ararat or Armenia, Gen. 8:4.

אָר found only in Pi. אָר, in full אֶרֶשׁ to purchase for one's self, or betroth a wife. Deut. 20:7. 28:30. Hos. 2:21, 22. [2:19, 20.] The price of purchase is preceded by כֶּ, 2 Sam. 3:14. (In Chald. אֶרֶם idem.)

Pu. אֶרֶשׁ to be betrothed, spoken of a maiden. Ex. 22:15.

אֶרֶשׁ f. found only Ps. 21:3. request, desire. Sept. ἐπιθυμία. Vulg. voluntas. Derived from אָר i. q. Arab. رَش to desire.

אֶרְתַּחֲשֶׁתָּה Ezra 4:8, 11, 23, אֶרְתַּחֲשֶׁתָּה 7:7, and אֶרְתַּחֲשֶׁתָּה 4:7, Artaxerxes, a king of the Persians. This name

is derived from the ancient Persian Artashetr (אַרְתַּחְשֶׁתֶּר) which is found upon the inscriptions of Nakschi-Roustam. The latter part of this word is the Zendish khshethro, also sherao, (king.) But the syllable art, (which is found in several Persian names, e. g. Artabanus, Artaphernes, Artabazus,) appears to have signified to be great, or mighty: at least the Greeks gave it this interpretation. Thus Hesychius: Ἀρταῖος, οἱ ἥγαιες, παρὰ Πέρσας. Comp. Alberti on this passage: P. I. p. 552. Steph. Byzant. de Urbib. p. 173. Reland de Veteri Lingua Pers. § 23. In accordance with this, Herodotus (vi. 98.) explains, Ἀρταξέρξης by μέγας ἀρχίος. This signification is now lost in the Persian.—Out of that original Artashetr, the modern Persians formed Ardeshir, اَرْدَشِير, also اَرْدَشِير, (a name borne by three kings of the dynasty of the Sassanides;) the Armenians, Artashir; the Greeks, Artaxerxes; the Hebrews, Artashashtha. See Silv. de Sacy Mémoires sur diverses Antiquités de la Perse. (Paris, 1793.) p. 32, 100, 111.

אֶש com. gen. (masc. rarely, e. g. Job 20:26. Ps. 104:4.) prim. with suff. אֶשֶׁת, אֶש.

1. fire—אֶשׁ הָאֵלִים fire of God, lighting, Job 1:16. Figuratively the scorching heat of the sun, Joel 1:19, 20.

2. shining, glittering; e. g. of steel, Nah. 2:4.

אֶש, emph. אֶשֶׁת, Chald. idem. Dan. 7:11.

אֶש 2 Sam. 14:19. Mic. 6:10. for אֶש (with prosth. א) i. q. שׁ there is. Concerning the prosth. א, comp. Chald. אֶשֶׁת, and see p. 2.

אֶש, plur. אֶשִׁין, Chald. foundation. Only Ezra 4:12. 5:16. 6:3.

אֶשֶׁר m. the pouring out, running down. (Comp. Aram. אֶשֶׁר fudit, effudit.) Num. 21:15 אֶשֶׁר הַקָּדִים the running down of the brooks, perhaps the lower

countries amidst brooks. See the following article.

אֶשְׁדֹּד, plur. אֶשְׁדֹּדִים, the foot of a mountain. Josh. 10:40. 12:8.—אֶשְׁדֹּד הַפִּסְגָּה the foot of Pisgah, Deut. 3:17. 4:49. Strictly, the place where torrents run down and collect. See אֶשֶׁר.

אֶשְׁדֹּד Ashdod, one of the five principal cities of the Philistines, in Greek Ἀζωτος, Josh. 11:22. 15:46. 1 Sam. 5:1. There is now at this place a village called *Esdud* or *Atzud*. The gentile noun is אֶשְׁדֹּדִי, fem. אֶשְׁדֹּדִית; the latter being also used adverbially, in *Ashdoditish*, in the dialect of Ashdod, Neh. 13:24.

אֶשֶׁה m. const. אֶשֶׁה; Plur. const. אֶשְׁי. (strictly i. q. אֵשׁ fire, with parag. אֶה, comp. אֶשְׁרָה, אֶרָה, אֶזְרָה) a word peculiar to the ritual service, *firing, something on fire, an offering*. It is a generic word, and includes every species of offering. In Lev. 24:7, it is applied to the incense scattered on the shew-bread, though not burnt; and in verse 9, the shew-bread itself is reckoned among the אֶשֶׁי זֶהָב. It occurs most frequently at the close of a ritual precept in this phrase רִיחַ נִיחֹחַ אֶשְׁה לַיהוָה a sweet savour, an offering (acceptable) to Jehovah is this, Ex. 29:18, 25, 41. or רִיחַ נִיחֹחַ אֶשְׁה לַיהוָה an offering of a sweet savour unto Jehovah, Lev. 1:9, 13, 17. 2:2. 3:5. Num. 15:10, 13, 14, etc. Besides very frequently in the plural אֶשְׁי זֶהָב Lev. 2:3, 10. 6:10, 11. [6:17, 18.]

אִשָּׁה (for אִשָּׁה fem. of אִישׁ) irreg. const. אִשָּׁה (for אִשָּׁה fem. of אִישׁ) with suff. אִשָּׁהּ; Plur. once אִשֹּׁתוֹ (Ezek. 23:44.) usually אִשִּׁים by aphær. for אִשָּׁתִּים.)

1. woman.—Applied as a designation of sex, even in animals, Gen. 7:2. Frequently for wife, hence אִשָּׁתוֹ father's wife, i.e. a stepmother, Lev. 18:8. comp. 1 Cor. 5:1.

2. It often stands with genitives denoting quality, as אִשָּׁה חַן a lovely woman, Prov. 11:16. אִשָּׁה חֵלֶל a woman of firmness or integrity, Ruth 3:11. אִשָּׁה מְרִיבָה a contentious woman, Zankerin,

Prov. 27:15. Also in apposition, as אִשָּׁה זֶהָב a harlot, Josh. 2:1. אִשָּׁה נְבִיאָה a prophetess, Judg. 4:4. אִשָּׁה אֶלְמָנָה a widow, 1 K. 7:14.

3. with אֶחָת (sister,) and רֵעִה female companion) for the one....the other. See these articles.

4. some one.

5. every one. Ex. 3:22.

Note. The form אֶשְׁה occurs sometimes for the absolute state, Ps. 58:9. Deut. 21:11. 1 Sam. 28:7.

אֶשֶׁה f. i. q. אֵשׁ fire. This is the best explanation of the Kethib in Jer. 6:29 מִצִּתָּם עֲשֵׂתָם by their fire the lead (is consumed). The Keri has the more easy reading בְּאֵשׁ הָאֵשׁ by the fire is consumed the lead.

אֶשְׁרָה see אֶשְׁרָה.

אֶשֶׁן m. Prov. 20:20 Keri, according to Chaldee usage, time, or perhaps obscurity. It is an explanation of the more difficult, but more poetical reading אֶשֶׁן (q. v.)

אֶשְׁרָה f. verbal from אֶשֶׁר, dec. I.

1. step, walk, course. Prov. 14:15. Job 23:11. See אֶשֶׁר no. 1.

2. Ezek. 27:6, according to the explanation most generally adopted, i. q. אֶשְׁרָה which is usually interpreted box-tree; hence in our passage בַּת אֶשְׁרָה ivory, daughter of the box-wood, i.e. ivory set in box-wood. So in Virgil, *ebur inclusum buxo*. Æn. x. 137. Simonis, in his Lexicon, compares the Arab. *اشتر* *incidit striatim*. *اشتر* *striæ*; and translates thus, *ebur, filia striarum*, i.e. ivory in stripes or streaks.

אֶשְׁרָה 1. f. verbal from אֶשֶׁר dec. I. b. step, walk, course. Job 31:7. See אֶשֶׁר, no. 1.

2. proper name. Assyria and Assyrians, (in the former sense, fem. in the latter, masc. e. g. Is. 19:23.) Gen. 10:10, 22. 2 K. xv—xx. etc. In a wider sense, the name Assyria embraces Babylonia, (comp. Herod. i. 106.) on account of the close connexion which often existed between these two countries.

The kingdom of Persia is also so called; comp. Ezra 6:22, where Darius is called King of Assyria. Comp. also Num. 24:22, 24. That the classics often confused the names *Syria* and *Assyria*, does not apply here, since the eastern nations kept these names distinct. See Bocharti Phaleg. lib. II. cap. 3.

3. אַשּׁוּרִים plur. name of an Arabian tribe. Once Gen. 25:3.

אֲשֵׁר f. dec. X. *support*. Once Jer. 50:15 Keri. (Comp. Arab. ^{أسيرة} *pillar, support*.) In the Chald. Syr. Vulg. *foundations*. In Kethib אַשְׁרָה, a form similar to that of many Arabic words.

אֲשִׁימָה 2 K. 17:30, an idol of the people of Hamath. According to an uncertain tradition of the Jews, it was in the form of a bald he-goat.

אֲשִׁירָה see אַשְׁרָה.

אֲשִׁישׁ m. found only Is. 16:7 אֲשִׁישׁ in C. V. *the foundations of Kir-hareseth*. Comp. Chald. אַש, אַשְׁ, and Arab. ^{أسس} *foundation* from ^{أسس} *to found*. But in the parallel passage of a subsequent writer, Jer. 48:31, instead of this word stands אֲנָשִׁי. This may be regarded as an explanation of the original word in Isaiah, as is often the case in such changes, then is אֲנָשִׁי = אֲשִׁישׁ or אֲנָשִׁי. Comp. הַרְאֵשׁוּ *show yourselves men*, Is. 46:8. under art. אֲנָשִׁישׁ.

אֲשִׁישָׁה f. Plur. יָם and יָה, *a cake, libum*; in full Hos. 3:1 אֲשִׁישֵׁי עֲבָדֶיךָ *a cake or hardened sirup made of grapes*, here in reference to the worship of idols, but in other places as a refreshment, Cant. 2:5, particularly on a journey, 2 Sam. 6:19. 1 Chr. 16:3. (according to the Sept. in Samuel, *a pan-cake*, and in 1 Chr. *a honey-cake*.) In the Chaldee version by Pseudo-Jonathan, אֲשִׁישָׁה is used Ex. 16:31, for the Hebrew עֲסֻתֵּי *cakes*; and in the Mishnah (apud Surenhus. T. III. p. 125.) the same word denotes a kind of lentile-

cake.—Some derive אֲשִׁישָׁה from אֵשׁ *fire*, namely, a *fire-cake*; but the signification is more certain, than the etymology.

אֲשִׁנָּה m. *testicle*. Lev. 21:20. (In Syr. ^{أشنة} *idem*.)

אֲשָׁל (with prosth. א) Plur. אֲשָׁלוֹת and אֲשָׁלוֹת (as if from an obs. sing. אֲשָׁל, comp. אֲרָסוֹן.)

1. strictly *the stem or stalk on which berries or flowers grow in clusters, racemus*, spoken of the vine and other similar plants; e. g. of the plant called by Arabians *alhenna*, Cant. 1:14 אֲשָׁל הַפֶּסֶר *a cluster of alhenna*, of the palm, or date-tree, 7:8 *clusters (of dates)*. of a vine-stem with flowers and unripe grapes, Gen. 40:10 הַבְּשִׁילִי אֲשָׁלוֹתֶיךָ עֲבָדִים literally *the unripe clusters ripened into ripe grapes*. So the Latin *racemus* stands for *unripe grapes*. Virg. Georg. lib. II. l. 60. On account of this extended use of the word, in order to restrict its meaning to *clusters of the vine*, it is followed sometimes by הַפֶּסֶר, Cant. 7:9. or עֲבָדִים, Num. 13:23.

2. without addition, *grapes*. Is. 65:8. Mic. 7:1.

3. proper name of a valley in the land of Canaan. Num. 13:23, 24. 32:9. Deut. 1:24.

אֲשִׁכְנִי Gen. 10:3. Jer. 51:27. a people of northern Asia, as appears from their being joined with Gomer (the Cimmericians) in the first passage, and with Ararat a province of Armenia in the second; otherwise unknown. The modern Jews understand *Germany* (!) and use the word with this signification.

אֲשָׁכָר m. (with prosth. א) *gift, present*. Only Ezek. 27:15. Ps. 72:10.

Derived from אָשַׁר = Arab. ^{شكر} *to give thanks, to reward, to make a present to any one*.

אֲשֵׁל i. q. Arab. ^{أشيل} *a species of tamarisk, which grows to the height of a middling-sized tree, is prickly, and on the knots of the branches bears small yellowish brown berries of the size of*

a pea, *tamarix orientalis*, Linn. Only Gen. 21:33. 1 Sam. 22:6. 31:13. In the parallel passage 1 Chr. 10:12, instead of אָשַׁם stands אֶרֶב a turpentine-tree. How the two passages are to be reconciled does not appear.

I. אָשַׁם and אָשַׁם, fut. אָשַׁם. (In Arab. ^{أشأ}.)

1. to be in fault, to be guilty. Lev. 4:13, 22, 27. 5:2, 3. Construed with הֵן of the person, whom one has injured, Num. 5:7 הֵן אֲשֶׁר אָשַׁם לוֹ to him whom he has injured. So with הֵן, Lev. 5:19. 2 Chr. 19:10. The thing wherein one has sinned is preceded by הֵן, Lev. 5:5. by אֲשֶׁר, Hos. 13:1. Ezek. 25:12.

2. to feel one's self guilty. Hos. 5:15. Zech. 11:5.

3. to suffer or be punished for sin.

(In Arab. ^{أشأ}.) Ps. 34:22, 23. Is. 24:6.

Prov. 30:10. Hos. 14:1.

Niph. i. q. Kal no. 3. Joel 1:18.

Hi. ph. to cause to suffer, to punish. Ps. 5:11.

II. אָשַׁם i. q. אָשַׁם and אָשַׁם to be laid waste or destroyed. Ezek. 6:6.

אָשַׁם verbal adj. from אָשַׁם, dec. V. b.

1. guilty. Gen. 42:21. 2 Sam. 14:13.

2. one who presents a trespass-offering. Ezra 10:19. (Comp. אָשַׁם.)

אָשַׁם m. verbal from אָשַׁם, dec. IV. c.

1. guilt, guiltiness. Gen. 26:10. Jer. 51:5. Ps. 68:22.

2. damage or injury done to another. Num. 5:7, 8.

3. trespass-offering. Lev. 5:6, 7, 15, 25. [6:6.] 1 Sam. 6:3. 2 K. 12:17. Is. 53:10. The Hebrew ritual made a distinction between אֲשַׁמ־הַחַטָּאת a sin-offering, and אֲשַׁמ־הַזָּכוּת a trespass-offering. The ceremonies accompanying them were somewhat different. See concerning the former, Lev. 6:18—23. [25—30.] concerning the latter, 7:1—10. The law specified the particular cases in which a trespass-offering should be brought; though no generic distinction has yet been discovered between the

two classes of sins. In one case a lamb of a year old was brought for a trespass-offering, and another lamb for a sin-offering at the same time, Lev. 14:10—19. The opinion, that the trespass-offering was for sins of omission, and the sin-offering for sins of commission, cannot be supported; comp. Lev. 5:17—19. Other distinctions, which have been thought of, are not more satisfactory. Comp. Warnkros hebr. Alterthümer, p. 151—155. Bauer's gottesdienstliche Verfassung der Hebräer. Th. I. p. 146.

אָשַׁם f. verbal from אָשַׁם, dec. XII. a.

1. i. q. infin. of אָשַׁם, (comp. אָשַׁם, אָשַׁם.) Lev. 5:26 [6:7] אָשַׁם אֲשַׁמ־הַזָּכוּת to be guilty therein. Comp. 4:3 אָשַׁם הָעָם so that the people is guilty.

2. guilt, guiltiness. 1 Chr. 21:3. 2 Chr. 24:18. 28:10. Ezra 9:7. 10:10. Am. 8:14 אָשַׁם שִׁמְרֹן the sin of Samaria, i. e. his idols. 2 Chr. 28:13 אָשַׁם דָּוָה עָלֵינוּ to bring upon us guilt against Jehovah.

3. trespass-offering, or rather the presenting of a trespass-offering, (also i. q. infin.) Lev. 6:5 בְּיוֹם אָשַׁמוֹ on the day in which he brings a trespass-offering. Comp. adj. אָשַׁם no. 2. also אָשַׁם no. 1.

אָשַׁם plur. masc. deep night, darkness. Once Is. 59:10. (In Syr. ^{أشأ} idem.) So Gesenius in his Lexicon; but in his Commentary on Isaiah (Leip. 1820) he has adopted a different interpretation, namely fat fields, fertile fields, from comparing אָשַׁם and אָשַׁם (q. v.)

אָשַׁם f. (verbal from אָשַׁם to watch) const. אָשַׁם; Plur. אָשַׁם. a watch of the night, vigilia, φυλακή. It appears from Judg. 7:19, where the middle watch is spoken of, that the Hebrews, in more ancient times, counted only 3 watches. The first is אָשַׁם אֲשַׁמ־הַלַּיְלָה Lam. 2:19. the last, אָשַׁם אֲשַׁמ־הַבֹּקֶר Ex. 14:24. Sam. 11:11. In the N. T. four night-watches are mentioned, which may have been a Roman custom.

אָשַׁם m. with prosth. א, (verbal

from obs. שָׁנָה = Arab. شَبَّ *to be cool*, spoken of the air.) dec. VIII. *lattice-window*, for the admission of cool air. Judg. 5: 28. Prov. 7: 6.

אֲשָׁר m. dec. I. b. *magician, astrologer*. Dan. 1: 20. 2: 2. In Syr. ܐܫܪܐ *idem*.

אֲשָׁר m. Chald. Plur. ܐܫܪܐ, *emph.* ܐܫܪܐ. *idem*. Dan. 2: 10, 27. 4: 4. [7.] 5: 7.

I. אֲשָׁפָה f. dec. X. *quiver*. Job 39: 23. Is. 22: 6. 49: 2.—אֲשָׁפָה בְּנֵי *sons of the quiver, arrows*, Lam. 3: 13.

II. אֲשָׁפָה found only in the plur. אֲשָׁפָה *dung, dunghill*. Ps. 113: 7. 1 Sam. 2: 8. Hence אֲשָׁפָה נְשָׂא Neh. 2: 13. 3: 14. 12: 31. and (the א being suppressed, comp. Ecc. 4: 13.) אֲשָׁפָה Neh. 3: 13. *the dung-gate*. The singular occurs in the Mishnah, (T. III. p. 80. IV. p. 133, 178. ed. Surenhus.) and from T. IV. p. 133. it appears that its proper signification was *finetum*. Comp. אֲשָׁפָה.

אֲשָׁפָר found only 2 Sam. 6: 19. 1 Chr. 16: 3. From the connexion, probably a certain kind of food. Vulg. *a roasting of beef*, deriving it perhaps from אֵש *fire*, and פָּר *bull*. Syr. and Chald. *a piece of flesh*. The etymology is very obscure. From the root אֲשָׁפָר *to be beautiful*, it could denote a *small ornament*, or the like.

אֲשָׁפָת f. i. q. אֲשָׁפָה no. II. found only in the plur. אֲשָׁפָת *dung, mire*. Lam. 4: 5 *they embrace dunghills*, i.e. they lie in the dust. Comp. Job 24: 8. The plural is formed without losing the ה, as in דֶּלֶת *door*, plur. דֶּלֶתֹת; comp. שִׁבְתָּה.

אֲשָׁקֶלֶן *Askelon*, one of the five princely cities of the Philistines, situated on the Mediterranean Sea. 1 Sam. 6: 17. The gentile noun is אֲשָׁקֶלֶן, Josh. 13: 3. There is now in its place a village called *Ascalan*.

אֲשָׁר strictly i. q. אֲשָׁר *to be straight*. Hence

1. *to go straight*, (comp. Pi.) *to go, to proceed*. Prov. 9: 6. Comp. the deriv. אֲשָׁר and אֲשָׁר.

2. *to be right, suitable; hence to be successful, prosperous*. Comp. אֲשָׁר Hab. 2: 4. and אֲשָׁר.

Pi. 1. *to lead or guide straight*, Prov. 23: 19. Is. 1: 17. *to guide generally*, Is. 3: 12 מְאֲשָׁרֶיךָ *thy guides are seducers*. 9: 15.

2. intrans. i. q. Kal, *to go*. Prov. 4: 14.

3. *to pronounce happy, to bless*. Gen. 30: 13. Job 29: 11. Mal. 3: 12, 15.

Pu. אֲשָׁר and אֲשָׁר.

1. *to be guided*. Is. 9: 15.

2. *to be pronounced happy, hence to be happy*. Ps. 41: 3. Prov. 3: 18.

אֲשָׁר m. proper name.

1. a son of Jacob, progenitor of one of the tribes of Israel. The territory of this tribe lies along the sea-coast in the north of Palestine. See Josh. 19: 24—31. The gentile noun is אֲשָׁר, Judg. 1: 32.

2. a city not far from Shechem. Josh. 17: 7.

אֲשָׁר *happiness, prosperity; found only in the plur. const. אֲשָׁר the happiness of*, i.e. prosperity to (any one), Ps. 1: 1. 2: 12. 32: 1. 2. 33: 12. Prov. 3: 13. 8: 34. With suff. אֲשָׁרֶיךָ *prosperity to thee*, Deut. 33: 29. אֲשָׁרֶיךָ for אֲשָׁרֶיךָ, Ecc. 10: 17. אֲשָׁרֶיךָ *prosperity to him*, Prov. 14: 21. The punctuation of אֲשָׁרֶיךָ is irregular, for אֲשָׁרֶיךָ, like מְלֻגְתִּים from מְלֻגָּה.

אֲשָׁר 1 pron. relat. indecl. of both genders and numbers, *who, qui, quæ, quod; qui, quæ, quæ*.—When preceded by prepositions, it includes its antecedent; as לְאֲשָׁר *to him, her, or them who; from him, etc. who*. The idea of *place or time* is also sometimes involved in this antecedent; as אֶל אֲשָׁר *to the place where*.

2. this pronoun is often merely a sign of relation, which gives to other pronouns and to adverbs the force of relatives, (as הֵא *no. 2* gives them the force of interrogatives.) Thus אֲשָׁרֶיךָ *where*.

(from *שם* *there*;) *מִשָּׁם* whence, (from *מִשָּׁם* *thence*;) *מִשָּׁמָּה* whither, (from *שָׁמָּה* *thither*.) Most generally these words are separated by the intervention of one or more words, as in Gen. 13:3 *to the place אֶת־הַמִּטָּה where his tent had been.* Gen. 20:13. but sometimes immediately connected, as in 2 Chr. 6:11. When joined with the oblique cases of the pronouns, it forms oblique cases of the relative, as *אֲשֶׁר לוֹ to whom*, (from *לוֹ* *to him*;) *אֲשֶׁר אוֹתָם whom*, *אֲשֶׁר בָּנֵנוּ wherein*, *אֲשֶׁר בוֹ whom*, *אֲשֶׁר בְּאֶרְצָם whence*, *אֲשֶׁר בְּאֶרְצָם in quorum terrâ*, *אֲשֶׁר תַּחַת כְּנָפָיו under whose wings*, Ruth 2:12. The Swiss dialect has something similar, using the particle *wo* (*where*) as a sign of relation; e.g. *the stranger where thou hast eaten with him, for the stranger with whom thou hast eaten.* Comp. *whence* and *thence* in English.

3. *אֲשֶׁר* (*which belongs to*) sometimes serves for a periphrasis of the sign of the genitive case, especially where two genitives follow in succession, the latter of which is then expressed by *אֲשֶׁר*; as 1 Sa. 21:8 *אֲשֶׁר הָיוּ אֲשֶׁר לְשָׂאוֹ the overseer of the shepherds of Saul.* 2 Sam. 2:8 *אֲשֶׁר לְשָׂאוֹ שׂוֹרֵץ־בָּנָא the general of Saul's armies.* Cant. 1:1 *שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלֹּמֹה a song of the songs of Solomon.* Comp. 1 Sam. 17:40 *אֲשֶׁר לוֹ מְלִי הָרִעִים his shepherd's pouch.* 1 K. 15:20 *סִדְרֵ הַחַיִּים אֲשֶׁר לוֹ the captains of his forces.* In these last cases suffixes might otherwise stand. In the later writings, in which *שֶׁ* (q.v.) took the place of *אֲשֶׁר*, *שֶׁ* became the usual sign of the genitive case, as in Aram. *דִּי*, *ךְ*, *זֵ* and before suff. *דִּי*, *דִּי*.

4. *אֲשֶׁר* is also used as an adv. or conjunction, like the Greek *ὅτι* and Lat. *quod*; and signifies (1.) *that, to the end that, ut*; construed with a future. Gen. 11:7. Deut. 4:40. (2.) *that, how that, quod.* Ex. 11:7. Comp. the more full expressions, such as *אֲשֶׁר הִוָּבֵשׁ אֵת שִׁמְעֵנוּ we have heard how that Jehovah has dried up,* Jos. 2:10. 1 Sam. 24:19.

2 Sam. 11:20. 2 K. 8:12. Deut. 29:15. (3.) *because.* Gen. 34:27. 1 K. 8:33. especially when compounded thus, *אֲשֶׁר וְכֵן* (4.) *if.* Lev. 4:22. Deut. 11:27. (5.) *for.* Deut. 3:24. Gen. 31:49. Zech. 1:15. (6.) *when.* 2 Chr. 35:20. (7.) *as.* 1 K. 8:39. Jer. 33:22. (8.) *where.* Num. 20:13.

5. *בְּאֶשֶׁר* (1.) *in the place where, where,* (see above no. 1.) Ruth 1:17. *whither,* 1 Sam. 23:13. (2.) *because.* Gen. 39:9, 23.

6. *בְּאֶשֶׁר* (1.) *according to what, as.* Gen. 7:9. 34:12. (2.) *as if.* Job 10:19. (3.) *because.* Num. 27:14. Mic. 3:4. (4.) *when, (after יָהִי.)* Ex. 32:19. Deut. 2:16. Gen. 12:11. 27:40. Ex. 17:11. Josh. 4:1.

אֲשֶׁרָה f. rarely *אֲשֶׁרָה* (Mic. 5:13. Deut. 7:5.) Plur. *אֲשֶׁרִים* and *אֲשֶׁרוֹת*. name of a Syrian goddess often worshipped by the Hebrews, and of her images, probably i.q. *עֲשֶׂתָרָה Astarte.* See especially 1 K. 15:13. 2 K. 21:17. 23:7, 15. Judg. 6:25, 28, 30. Like *עֲשֶׂתָרָה* it stands as a female divinity, joined with the male one Baal, 1 K. 18:19. 2 K. 23:4. Judg. 3:7. (Comp. 2:13.) The plural denotes *statues or images of Astarte*, i.q. *עֲשֶׂתָרָה*. The usual explanation of this word is, that it denotes (1.) *as rendered in the Sept. ἄλσος, a grove*; and (2.) *by a metonymy, an idol worshipped in a grove, a sylvan goddess*; but the incorrectness of this interpretation has been shown very satisfactorily by Gesenius, in his larger lexicon under this article. Comp. Castelli Lex. Heptaglott. col. 2937. Some make *אֲשֶׁרָה* to be the goddess of fortune, from *אֲשֶׁר* no. 2.

אֲשֶׁר m. verbal from *אֲשֶׁר*, dec. VI. m. *prosperity.* Gen. 30:13.

אֲשֶׁרָנָה m. Chald. wall. Ezra 5:3. Vulg. *muri.* Comp. in Talmud. *אֲשֶׁר* to make strong.

אֲשֶׁשׁ found only in Hithpo. to show one's self firm, or strong, i.q. Talmud. *אֲשֶׁשׁ*. Is. 46:8. Comp. Arab. *أَسَسَ*

to found, establish; Chald. אָפֵּן; and Heb. אָפֵּן. Another opinion adopted by Gesenius in his commentary on Isaiah, makes אָפֵּן a denom. from אָפֵּן in conj. Hithpalel, to show one's self a man.

אָפֵּן see אָפֵּן.

אָפֵּן proper name of a city of the Danites, situated in the low country of the tribe of Judah. Jos. 15:33. 19:41. Judg. 13:25. 16:31. This word resembles, as to its form, the Arab. infin. conj. VIII. of אָפֵּן. The gentile noun occurs 1 Chr. 2:53.

אָפֵּן Chald. *insurrection, sedition*. Ezra 4:15, 19. It is verbal from the Ithpa. of אָפֵּן for אָפֵּן Ithpa. *moliri, conari*.

אָפֵּן Jos. 15:50. and אָפֵּן Josh. 21:14. 1 Sam. 30:28. 1 Chr. 6:42. [57.] a Levitical city in the mountainous country of the tribe of Judah. According to Eusebius, it was a great village in the southern part of Judea. The form of this noun is like the Arab. infin. Conj. VIII. of אָפֵּן and אָפֵּן.

אָת com. gen. Chald. i. q. Heb. אָת *sign, miracle*, synonymous with אָת. Dan. 3:32, 33. 6:28.

אָת i. q. אָת *thou* (masc.) q. v.

אָת, in pause אָת, more rarely אָת Judg. 17:2. 1 K. 14:2. *thou* (fem.) The Yod in אָת stands in otio, as in the Syr. ܐܢܬܐ; but becomes vocal, when another syllable is annexed; e.g. in the verb with suffix אָת *thou* (fem.) *hast killed him*. Others regard the punctuation as incorrect, and read אָת. It stands sometimes as a *masc.* Num. 11:15. Ezek. 28:14. a mere incorrectness introduced from the language of common life. See אָת.

I. אָת m. subst. *ploughshare*. It is inflected in two ways; אָת, 1 Sam. 13:20, 21. and אָת Is. 2:4. Joel 4:10. [3:10.] The first mode is favoured by several MSS. which read אָת, אָת. The signification above is supported by

the authority of most of the old versions, (see the different interpretations collected in Michaëlis' Supplem.) but in 1 Sam. 13:20, 21, the word is used in conjunction with אָת, which from its etymology undoubtedly has that meaning, and cannot be supposed synonymous with אָת. This difficulty may be removed by rendering it, with the Jewish commentators, *hoe, mattock*. So the Vulg. *ligo*, and Luther in Samuel, *have*. Or, by rendering it *coulter*, as in C. V. Nothing can be determined from etymology or the kindred dialects.

I. אָת, with Makk. אָת; with suff. אָת, אָת, in pause and fem. אָת, אָת; אָת, also אָת, אָת, also אָת, אָת, also אָת, אָת, rarely אָת (the forms with Holem are also written in full;) a primitive particle.

1. a sign of the accusative case, (in Aram. ܐܢܝܢ, ܐܢܝܢ.) But this accusative case of the Hebrews, which is denoted by אָת, is often used in circumstances in which other languages employ the nominative; namely, (1.) with a passive verb, Gen. 17:5. *no more shall thy name be called Abram*. Josh. 7:15 *he who is taken with the accursed thing, shall be burned with fire*, אָת אָת *he and all that he hath*. Ex. 10:8. Lev. 10:18. Num. 26:55. Jer. 35:14. 36:22. 38:4. (2) with a neuter verb, 2 Sam. 11:25. *let not this thing displease thee*. (3.) with the subst. verb *to be*, even when only implied, Ezek. 35:10. Jos. 22:17 *is the iniquity of Peor not sufficient for us?* (4.) sometimes before a nominative of the subject; e.g. 1 Sam. 17:34 *there came a lion and a bear*. 2 K. 6:5. Neh. 9:19. This singular use of the Hebrew accusative might be explained by supposing אָת to be a kind of article which is placed usually before the accusative, but also more rarely before the nominative. The Arabians, however, actually employ the accusative in most of the cases

mentioned; e.g. *exibit album, evasit facies ejus nigram*, (comp. C. B. Michaëlis de Solœcismo Casuum, § 6. 20.) and we may infer that the Hebrew idiom here agrees with the Arabic, especially as the Shemitish languages generally are somewhat irregular in the use of cases.

III. **את**, with Makk. **את**; with suff. **אתי**, **אתך**, **אתו**, **אתכם**; also with suff. like no. II. (though more rarely,) especially in Kings and in the prophets; prep. prim.

1. *with, together with*. Gen. 4:1 **את־יהוה** *with God*, i.e. with his aid, *Deo juvante*. 1 Chr. 20:5 *there was war with (את) the Philistines*.—**את־יהוה** *to walk with God*, i.e. in a manner well pleasing to him, Gen. 5:22.

2. *with, near by*. Here belongs Gen. 39:6 **לֹא־דָעָה אֵת־מַדְבָּרָהּ** *he took no concern about any thing with him*, (*Joseph*), i.e. under Joseph's care. So verse 8. and 30:29 *thou knowest how thy cattle has been with me*, i.e. under my care. Like the Lat. *penes* and the synon. **עִם** (see **עִם** no. 2.) it signifies *with* in a figurative or intellectual sense, Job 12:3 **אֵת־מִי־אָמַן כִּמוֹ אֵתָּה** *with whom were not such things as these?* i.e. who knew not such things? Is. 59:12. Job 14:4 *if the number of his months is with thee*, i.e. is determined by thee.

3. *in or on a place*. 1 Sam. 7:16 *he judged Israel* **אֵת־כָּל־הַמִּקְדָּשִׁים** *in all these places*. 1 K. 9:25 **וְהִקְטִיר אֵת־לֶחֶם לִפְנֵי יְהוָה** *and burnt incense on this (altar) which was before Jehovah*.

4. *besides*, (a modification of *with*, *together with*.) 1 K. 11:25.

5. *towards, erga*. Ruth 2:20. 2 Sam. 16:17.

אתה *to come*; in Arab. and Aram. the usual word to express this idea; in Hebrew more rare and only in poetry, Deut. 33:2. The forms which occur are almost all inflected after the Aramean analogy, or otherwise irregularly. Pret. **אתָּה** Is. 21:12. but in some copies **אתָּה**, plur. **אתָּה** Jer. 3:22. Fut. **אתָּה** and

אתָּה Deut. 33:21. and apoc. **אתָּה** Is. 41:25. plur. **אתָּה** Ps. 69:32. Imp. **אתָּה** Is. 21:12. Syr. for **אתָּה**. Part. plur. **אתָּה** *future things*. Is. 41:23. 44:7.

Hiph. **אתָּה** contraction of **אתָּה**, plur. imper. **אתָּה** *bring!* Is. 21:14. Jer. 12:9. Deriv. **אתָּה**.

אתָּה Chald. *to come*. Dan. 7:22. Infin. **אתָּה** Dan. 3:2.

Aph. **אתָּה**, infin. **אתָּה**, *to bring*. Dan. 3:13. 5:2, 13. Pass. **אתָּה** *to be brought*. 3 pers. sing. fem. **אתָּה** Dan. 8:18. plur. **אתָּה** Dan. 3:13. (In the Targums, **אתָּה** is used instead of this passive.)

אתָּה pron. pers. *thou* (masc.) The Dagesh forte stands for an assimilated Nun, which in Aram. and Arab. is written out **אתָּה**, **أَنْتَ**, although in Syr. it is omitted in the pronunciation. In pause it becomes penacute, and is sounded **אתָּה**. It occurs without **ה**, (**אתָּה**) five times, Ecc. 7:22. Job 1:10. Neh. 9:6. Keth. 1 Sam. 24:19. Ps. 6:4. Comp. fem. **אתָּה**, and plur. **אתָּה**.

אתָּה f. *she-ass*. Num. 22:23, 33. 2 K. 4:24. (In Syr. and Arab. *idem*.)

אתָּה com. gen. Chald. *oven, furnace*, i. q. Syr. **أَوْن**. Dan. 3:6, 11, 15 ff.

אתָּה Ezek. 41:15 Keth. for the following **אתָּה**.

אתָּה *thou* (fem.) i. q. **אתָּה** (q. v.)

אתָּה dec. I. b. an obscure expression in architecture, found only Ezek. 41:15, 16. 42:5. Probably *pillars*, or *some decorations of the same*. The Targums, Ezek. 41:16, have **אתָּה**; which may denote *an ornament, decoration*; comp. **אתָּה**, **אתָּה** *beautiful, shining*.

אתָּה pron. pers. *ye* (masc.) It is used for the fem. Ezek. 13:20. probably an incorrectness of the language of common life here admitted into that of writing.

אתָּה a place on the border of the desert of Shur in Arabia. Ex. 13:20. Num. 33:6. From it the adjoining

part of the desert is named, Num. 33:8. Sept. Ὀράμ. It is thought to be the Egyptian word *atim* (border of the sea).

אֶתְמוֹל and **אֶתְמוֹל** adv. with prosth. א, i. q. **אֶתְמוֹל** yesterday. 1 Sam. 4:7. 14:21. 19:7. Ps. 90:4.

אֶתְנָן in some editions and MSS. for **אֶתְנָן** (q.v.) especially Mic. 6:2. Job 33:19.

אֶתְנָן pron. pers. *ye* (fem.) Ezek. 34:31. where, however, some copies have **אֶתְנָן**, like **אֶתְנָן**. Also **אֶתְנָן** Gen. 31:6. Ezek. 13:11, 20. 34:17. In Ezek. 13:20, it is written in some editions **אֶתְנָן** (after the analogy of **אֶתְנָן**, **אֶתְנָן**.)

אֶתְנָן f. verbal from **אֶתְנָן**. *gift, reward*; especially of an harlot. Hos. 2:14. [12.]

אֶתְנָן m. (with א prosth.) verbal from **אֶתְנָן**, dec VIII. a.

1. *wages or hire of an harlot*. Ezek. 16:31, 34. hence with **אֶתְנָן**, Deut. 23:19.

2. applied figuratively to riches, fruits of the earth, etc. which were regarded by idolaters as presents from their gods, (paramours), Hos. 9:1. to the riches of Samaria, considered as a present from their idols, Mic. 1:7. comp. Is. 23:17, 18. also Hos. 2:7, 14. [2:5, 12.]

אֶתְרָא m. dec. IV. c. probably, as in Aramean, *place, region, country*. Num. 21:1 **אֶתְרָא** **אֶתְרָא** the way to (his) regions. Others: *the way to or the way from Atharim*.

אֶתְרָא Chald. *place*. Ezra 5:15. 6:5, 7.—6:3 **אֶתְרָא** **אֶתְרָא** the place where, where. So in Syr. ܐܬܪܐ, in later Heb. מקום אשר.

ב

THE name **בֵּית** i. q. **בֵּית** signifies a house, and refers probably to the common square form of this letter.

Beth is sometimes interchanged with the harder sound **ב**; e.g. **בֵּת** Aram. *iron*; **בֵּת** and **בֵּת** to scatter; (more frequently in the kindred dialects.)

Also with **ב**; (these two sounds are more nearly alike in the lips of an Orientalist than with us, so that *Mecca* sounds almost as *Becca*.) E.g. **בֵּית** and **בֵּית** the name of a city; **בֵּית** and **בֵּית**

fat; **בֵּית** Syr. ܒܝܬ time. So in Greek **βλῖττω** to cut the honey-comb, for **μείλτω**, from **μέλι** honey; and in modern languages, French *marbre* from Latin *marmor*; cable from Greek **κάμιλος**.

ב a prefix preposition, occurring in various connexions and significations, which in other languages must be expressed by many different particles. The principal of these are

1. *in or into* a place or subject. Also of time, as **בֵּית** **בֵּית** in some days; **בֵּית** **בֵּית** in the second year.

2. *with*, noting an instrument, concomitance, or aid; as **בֵּית** **בֵּית** with the sword. **בֵּית** **בֵּית** with much people, Num. 20:20. **בֵּית** **בֵּית** with my staff, Gen. 32:11. Ps. 18:30 **בֵּית** (בֵּית) I assailed troops. Hence verbs of coming, construed with **ב**, denote bringing; see **בוא**, **בוא**, **בוא**.

3. *on, at, near*; as **בֵּית** **בֵּית** at the fountain. **בֵּית** **בֵּית** on the wall. **בֵּית** **בֵּית** to lay hold of or on. **בֵּית** **בֵּית** to call on.

4. *by*. Also in swearing, Gen. 22:16. Cant. 2:7.

5. *through*. Num. 12:2.

6. *upon*; as **בֵּית** **בֵּית** upon the tabernacle, Num. 14:10.

7. *to a place or thing*; as **בֵּית** **בֵּית** to Asher, Judg. 6:35. **בֵּית** **בֵּית** to return to, Hos. 12:7. Gen. 9:10. **בֵּית** **בֵּית** to fowl, to cattle, etc.

8. *against*; as **בֵּית** **בֵּית** his hand against every one, Gen. 16:12. 2 Sam. 24:17. **בֵּית** **בֵּית** to contend against. **בֵּית** **בֵּית** to deal treacherously against any one. **בֵּית** **בֵּית** to testify against any one.

9. *concerning, de*; as **בֵּית** **בֵּית** to speak concerning any thing.

10. *out of, from*; as בַּצֵּקֶר *from the wool*; בְּשִׁגְגָה *from negligence*; בְּשִׁנְיָה *from hatred*; קָדַר, קָשָׁע בְּ to *revolt from any one*. בְּ שִׁקְרָה *to drink out of a vessel*, Gen. 44:5; comp. the French *boire dans la tasse*.

11. *among*; as בְּעַמִּים *among the nations*. יָסָה בְּנָשִׁים *the fair*, i. e. the fairest, *among women*, a periphrasis for the superlative degree, Cant. 1:8.

12. *before*, as בְּעֵינֵי בְּ before *the eyes of any one*.—Gen. 23:18 *before (בְּ) all who entered through the gate of his city*.

13. *for*; as נָשָׂא חַיִּים בְּנַפְשָׁא *life for life*, Deut. 19:21. בְּנִשְׁתָּחִים *with danger of their lives*, 2 Sam. 23:17. בְּבִתְּךָ *for thy daughter*, Gen. 29:18.

14. *on account of*. Gen. 18:28 בְּחִשְׁבָּה *on account of the five*. 2 K. 14:6. Jon. 1:14.

15. *after, according to*. Gen. 1:26 בְּצִלְמֵנו *after our likeness*. Lev. 5:15. בְּדִבְרֵךְ *according to the word or command of any one*. Hence

16. *as*. Job 34:36. Hos. 10:15.

17. Verbs of sense and some others, construed with בְּ, imply that the action is performed with pleasure, more rarely that it is connected with pain. Comp. אָכַל, שָׁמַע, רָאָה.

18. The following construction is common in Arabic, in Hebrew more rare. Ps. 118:7 יְהוָה בְּעֵמְרִי *Jehovah is among my helpers*, i. e. *is my helper*. Ps. 54:6. Judg. 11:35. Ps. 99:6. Also in the sing. Ex. 32:22 *thou knowest the people*, הוא בְּרַע הוּא *that they are wicked*. Hos. 13:9 בִּי בִי בְּעֶזְרִי *for with me is thy help*. This בְּ is called *Beth essentia*.

19. *before an infin. when, while*, Gen. 2:4. *after*, Gen. 33:18. *since, because*, Ex. 16:7.

With suff. בִּי, בְּךָ, in *pause and fem.* בָּהֶן, בָּם, בָּהֶם, בָּנִי, בָּנֶיךָ, בָּנֵי; בָּהֶן, בָּהֶן, בָּהֶן. In poetry for בְּ occurs בְּ, בְּרִי; see בָּהֶן, בָּהֶן.

בָּאוֹשׁ Chald. adj. *bad, wicked*. Once Ezra 4:12.

בָּאֵר in Kal not used, *to dig*. Comp. deriv. בָּאָר, בָּאָר.

Pi. בָּאָר 1. *to engrave on stones or tablets*. Deut. 27:8. Hab. 2:2.

2. *to explain, eruere sensum*. Deut. 1:5.

בָּאֵר f. verbal from בָּאָר; Plur. בְּאֵרוֹת, const. בְּאֵרוֹת.

1. *a well*. Gen. 21:25, 30. 26:15, 20, 21.

2. *pit generally*. Ps. 55:24. 69:16.

3. proper name of an encampment of the Israelites in the wilderness. Num. 21:16—18.

4. also of a place in the tribe of Judah, on the way from Jerusalem to Shechem. Judg. 9:21.

בְּאֵר אֱלִים (*well of the turpentine-trees*) a place in Moab. Once Is. 15:8.

בְּאֵר לַחֵי רֵאִי (*well of life, of vision*, i. e. where one sees God and yet lives,) name of a well in the desert between Palestine and Egypt. Gen. 24:62. 25:11. The etymological signification is given by Moses, Gen. 16:14.

בְּאֵרוֹת (*wells*) proper name of a city in the tribe of Benjamin, between Jerusalem and Shechem. 2 Sam. 4:2. The gentile noun is בְּאֵרֵי, 2 Sam. 4:2, 3, 23, 37.

בְּאֵרוֹת בְּנֵי יַעֲקֹב (*wells of the sons of Jaakan*) an encampment of the Israelites in the wilderness; also written without בְּאֵרוֹת, Deut. 10:6. Num. 33:31.

בָּאֵר (Syr. for בָּאָר verbal from בָּאָר) i. q. the more common בֹּר *cistern*. Only once Jer. 2:13; for in the Kethib of 2 Sam. 23:15, 16, 20, בָּאֵר (*well*) is probably the true punctuation. The Keri and the parallel passage in Chronicles have בֹּר.

בְּאֵר שֶׁבַע (i. q. בְּאֵר שְׁבִיטָה *well of the oath*, as explained Gen. 21:31. 26:33.) a place on the southern boundary of Palestine; hence the phrase, *all Israel from Dan to Beersheba*, 2 Sam. 17:11. Now called, according to Seetzen, *Bir-Szábéa*.

I. בָּאֵשׁ, fut. בָּאֵשׁ, *to have an offensive smell, to stink*. Ex. 7:18, 21. 16:20.

Niph. reflex. of Hiph. *to make one's self loathsome or odious* to any one, construed with ב and מ of the person. 1 Sam. 13:4. 2 Sam. 10:6. 16:21. Comp. the French *être en bonne, en mauvaise odeur*.

Hiph. 1. *to cause to stink, to corrupt*. Ecc. 10:1. Figuratively, *to render odious* to any one, construed with ב of the person, Gen. 34:30. also, the figure being drawn out, Ex. 5:21 *וַתַּעֲשֶׂה יְהוָה אֶת רִשְׁתָּם* *ye have made our savour to stink*, i.e. *ye have made us odious*.

2. i. q. Kal, *to stink*, Ex. 16:24. figuratively, *to be loathsome or odious*, 1 Sam. 27:12.

Hithpa. *to make one's self odious*, construed with ע. 1 Chr. 19:6.

II. בָּאֵשׁ i. q. בָּשׁ *to be ashamed*.

Hiph. *to act shamefully or basely*. Prov. 13:5 *רָשָׁע וְבָאֵשׁ וְחָשִׁיר* *the wicked man acts basely and shamefully*. Comp. הַבָּשׁ no. 3.

בָּאֵשׁ Chald. *to be evil, wicked*; construed with מַל, *to be displeasing*; i. q. Heb. רָע, רָעָה. Dan. 6:14. In the eastern languages a pleasant savour is often attributed to pleasant objects generally, and an unpleasant savour to objects which are not pleasant.

בָּאֵשׁ m. *stink, stench*. Am. 4:10. with suff. בָּאֵשׁ Joel 2:20. בָּאֵשׁ Is. 34:3.

בָּאֵשׁ f. Job 31:40. and בָּאֵשִׁים Is. 5:2, 4. *monk's-hood*, a well-known poisonous herb, which produces berries like grapes, *aconitum napellus*, Linn.

בְּאַחֵר Chald. prep. i. q. בְּרֵי *after*. Dan. 7:6.

בְּבֵרָה f. dec. X. in the phrase בְּבֵרָה עֵין *apple of the eye*. Once Zech. 2:12.

[8.] In Syr. כַּבְּבֵת *pupil*; in Chald. *בְּבֵרָה* *image, shadow*. It appears from this that בְּבֵרָה properly denotes *the image or little man in the eye*, like *אֵשֶׁת* (q. v.)

בָּבֶל f. *Babel, Babylon*, on the Euphrates, the celebrated metropolis of

Babylonia; freq. With ה local, בָּבֶלָה *to Babylon*.—According to Gen. 11:9, it signifies *confusion (of languages)*; comp. Syr. حَبَلٌ *hesitancy of speech, stammering, stuttering*. It stands by syncope for בָּבֶל from בָּבֶל; comp. בָּבֶלָה Chald. *נוֹבֶלָה skull*.

בָּבֶר found only Ezek. 25:7. Keth. If this reading is correct, i. q. Arab. بَابُ *food*. (comp. بَطْنِي,) but all the ancient versions favour the reading of the Keri בָּבֶר *spoil*.

בָּגַד, fut. יִבְגֵּד 1. *to act faithlessly, perfidiously*. 1 Sam. 14:33. Job 6:15. Construed with ב, *to deal treacherously against* any one, Judg. 9:23. with בִּידְהָה, *faithlessly to forsake Jehovah*, Jer. 5:11. Hos. 5:7. 6:7. with בָּאֵשָׁה, *to forsake one's wife*, Mal. 2:14, 15, 16. Ex. 21:8. Construed more rarely with בְּן, Jer. 3:20 *בְּנָהּ אִשָּׁה מְרִצָּה* *a wife forsakes her husband*. But בָּבֶר may be considered as a noun, for this verb sometimes governs the accus. directly, as Ps. 73:15 *הִנֵּה דֹר בָּנֶיהָ* *behold, I should deal faithlessly against the generation of thy children*.

2. *to be arrogant, wicked*. Hab. 2:5. בָּנִי הַיַּיִן *the wine*, i. e. *the drunken man*, is *wicked*. Plur. בָּגִידִים *the arrogant, wicked*. Prov. 2:22. 11:3, 6. 13:2. 22:12.

3. *to rob, destroy*. Is. 21:2. 24:16. 33:1. According to some, *to strip of one's garment*, as if a denom. (with a privative sense) from בָּגַד. Others place these examples under no. 2.

I. בָּגַד m. verbal from בָּגַד *faithlessness, perfidy*. Jer. 12:1. Is. 24:16.

II. בָּגַד com. (generally masc.)

1. *cloth, covering*. Num. 4:6—13. especially of a bed, 1 Sam. 19:13. 1 K. 1:1.

2. *garment, especially the outer garment* of the Orientalist. Gen. 24:53.

With suff. בָּגְדִי; Plur. בָּגְדִים, const. בָּגְדִי; with the termination הָ—only Ps. 45:9.

בְּגִדוֹת plur. fem. verbal from בָּגַד *treachery*. Zeph. 3:4. Concerning the form, see art. אָבִי, note.

בָּגֹדֶר verbal adj. from **בָּגַד**, found only in the fem. **בָּגֹדֶה** *faithless, perfidious*. Jer. 3:7, 10.

בְּגִלָּה on account of, see **בָּגַל**.

I. **בָּר** dec. VIII. h.

1. *vain speaking, boasting, lying*. Job 11:3. Is. 16:6. Jer. 48:30.

2. *liar, boaster*. Is. 44:25. Jer. 50:36.

Root **בָּר** i. q. **בָּרָה** in Syr. and Arab. *to lie, boast*; kindred with **בָּרָא** *to imagine, invent*.

II. **בָּר** strictly a verbal from **בָּרַד**, denoting the *being single or separate, separation*. Hence **לְבַד** adv. (1.) *in separation, separately, apart, seorsim*. Ex. 26:9 *five curtains by themselves* (**לְבַד**) and *six curtains by themselves* (**לְבַד**). 36:16. Judg. 7:5. (2.) *only, alone*. Ecc. 7:29. Is. 26:13. (3.) **לְבַד** and **לְבַד מִכֶּלֶב** *besides, except*, Ex. 12:37 **לְבַד מִכֶּלֶב** *besides children*. Gen. 26:1 **לְבַד מִכֶּלֶב** *besides the first famine*.—**לְבַד עַל** *besides that which*; once Ezra 1:6. (4.) Very frequently joined with suffixes in the following manner, **אֲנִי לְבַד** *I alone or by myself*, (also without the first pronoun, if it is implied in the verb), Num. 11:14. **אַתָּה לְבַד** *thou alone*, Ex. 18:14. **יַעֲקֹב, מֹשֶׁה לְבַד** *Jacob, Moses alone*. Gen. 43:32. Ps. 71:16 **אַתָּה לְבַד** *thy righteousness, even thine only*, (strictly *justitia tui, tui solius*.) — **בָּר בָּר** *in equal parts*, Ex. 30:34.

Plur. **בָּרִים** strictly *separations, things which are separate*; hence (1.) *boughs, branches*. Ezek. 17:6. 19:14. (2.) *poles, staves*. Ex. 25:13 ff. Num. 4:6 ff. (3.) *bars*. Job 17:16. Figuratively perhaps, *princes, leaders*, (as if *the bars, shields* of the people,) Hos. 11:6. Others take it literally. (4.) **בָּרֵי הַשָּׁר** and simply **בָּרִים** Job 18:13. 41, 4. [12] *poetically members or limbs of the body*.

III. **בָּר** m. *white, fine linen*, i. q. **שָׁשׁ**. Ex. 28:42. 39:28. Lev. 6:10. Plur. **בָּרִים** *linen garments*. Ezek. 9:2, 3. Dan. 10:5.

בָּרָא *to imagine, invent, devise*. 1 K. 12:33. Neh. 6:8 **בָּרָא** Syr. for **בָּרָא**. Comp. **בָּר** no. I.

בָּרַד *to separate one's self*. (In Arab. *idem*.) Part. **בָּרִיד** *solitary, separate, alone*. Ps. 102:8. Hos. 8:9. Deriv. **בָּר** no. II. and **בָּרַד**.

בָּרַד verbal from **בָּרַד**, *the being separate or alone*. Hence **לְבַד** and **בָּרַד** adv. *alone*. Jer. 49:31 **בָּרַד יִשְׁכְּנוּ** *they dwell alone*. Is. 27:10 **בָּרַד בְּצִוְרָה** *the defenced city (stands) alone*. Lam. 1:1. The idea of *desolation* is also implied in the two last passages.

בָּרִי i. q. **בָּר**; see **בָּר**.

בָּרִיל m. verbal from **בָּרַל**, dec. I. a.

1. *the stannum of the ancients*, i.e. lead intermixed with the silver ore, and separated from it by fusion. Comp. **בָּרַל** *to separate*. See Plin. H. N. xxxiv. 16. and Schneider's griech. Wörterbuch, art. *καυσιστος*. Is. 1:25 **אֶסְדָּה קִלְבִּי** *I will take away all thy tin*, i.e. the impure metal mixed with thee.

2. *tin, plumbum album of the ancients*. Num. 31:22.

בָּרַל in Kal not used.

Hiph. 1. *to divide, separate*. It is construed with **בֵּין**....**בֵּין**, Ex. 26:33. with **בֵּין**....**בֵּין**, Gen. 1:6. with **בֵּין**....**בֵּין**, Is. 59:2. with **בֵּין**, Lev. 20:24. It is also used absolutely, Lev. 1:17 **הָרָא יִבְדֵּל** *he shall tear the bird on its wings, but not make a separation*.

2. *to separate, single out, or appoint to any thing*; construed with **לְ**, Deut. 29:20. Num. 16:9. also without this dat. Deut. 4:41 **אֶתְּמַלֵּךְ מֹשֶׁה שְׁלֹשׁ עָרִים** *then Moses appointed three cities*. 10:8. 19:7. Ezek. 39:14.

Niph. 1. *to be separated*, 1 Chr. 23:13. Ezra 10:8. *to separate one's self*, construed with **מִן**, Num. 16:21. Ezra 9:1. 10:11. *to separate one's self (and go) to any one*, construed with **אֶל**, 1 Chr. 12:8. 2. *to be appointed*. Ezra 10:16.

Deriv. **בָּרִיל**.

בָּרַל m. verbal from **בָּרַל**, dec. IV. a.

מֶלֶךְ

piece, part; with *אן*, *piece or tip of an ear*. Once Am. 3:12.

בִּדְלָה m. Gen. 2:12. Num. 11:7. according to Aquila, Symm. Theod. in Num., the Vulg. in both passages and Josephus, *bdellium*, *βδέλλιον*, a transparent gum, of a sweet scent and resembling wax, obtained from a tree which grows in Arabia, India and Media, perhaps the wine-palm (*borassus flabelliformis*, Linn.). According to the Sept. *ἀνδράξ*. Others: *beryl*. The Arab. *pearls*.

בָּרַק 1. *to tear in pieces*. (In Arab. *barak* *idem*.) Deriv. *בָּרַק*.

2. denom. from *בָּרַק* *to repair* a breach, or a decayed building. 2Chr. 34:10.

בָּרַק m. verbal from *בָּרַק*, dec. VI. h. *breach, chink*. 2K. 12:5—12. Ezek. 27:9.

בָּרַר Chald. i. q. Heb. *בָּרַר* *to scatter*.

Pa. imper. Dan. 4:11. [14.]

בָּרוּ m. subst. *emptiness, desolation, a waste*, for *בָּרָה* (after the form *קֵדָשׁ*) from the root *בָּרָה* in Arabic *to be empty, waste*, spoken of a house. Always joined with *בָּרוּ*, Gen. 1:2. Jer. 4:23. Is. 34:11 *בָּרוּ* *אֶבֶן*; see *אֶבֶן*.

בִּרְהַט m. Est. 1:6. probably a species of marble. Sept. *σμαραγδίνης*, by which is perhaps meant the green antique porphyritic marble of Egypt.

בְּרוּלָה f. Chald. *haste*. Once Ezra 4:23.

בְּהִיר adj. *bright, shining*. Once Job 37:21. (The root *בָּרַר* in Chald. and Arab. signifies *to be bright, shining*.)

בָּהַל in Kal not used.

Niph. 1. *to be violently moved or shaken* (by fear or anxiety), *to be alarmed or confounded*. Ex. 15:15. 1Sam. 28:21. 2Sam. 4:1. Ps. 6:3 *בָּהַל עַצְמִי* *my bones tremble*.

2. *to flee in amazement*. Judg. 20:41.

3. *to be disordered, destroyed*. Ps. 104:29 *thou hidest thy face בָּהֲלוּ they* (creatures) *are destroyed*. Hence Part. fem. used substantively, *destruction*. Zeph. 1:18.

4. *to hasten after any thing*, construed with *ל*. Prov. 28:22.

Pi. *בָּהַל*, fut. *יִבְהַל*.

1. *to terrify, perplex, confound*. Ezra 4:4. 1Chr. 32:18. Job 22:10.

2. *to be in haste*, Ecc. 5:1. 7:9.

3. *to hasten*, Est. 2:9.

Pa. *to hurry, be in haste*. Est. 8:14. Prov. 20:21 Keri *בָּהֲלָה* *בָּהֲלָה* *hastened substance*, i. e. substance too hastily and avariciously acquired.

Hiph. 1. i. q. Pi. no. 1. Job 23:16.

2. i. q. Pi. no. 2. Est. 6:14.

3. *to drive out in haste*. 2Chr. 26:20.

בָּהַל Chald. Pa. *to terrify, trouble*. Dan. 4:2, 16. [4:5, 19.] 7:15.

Ithpa. pass. 5:9.

Ithpe. infin. *הִתְבָּהֵל*, substantively, *haste*. Dan. 2:25. 3:24. 6:20.

בָּהֲלָה f. verbal from *בָּהַל*, dec. X.

1. *terror, consternation*. Lev. 26:16.

2. *destruction*. Is. 65:23.

בְּהֵמָה f. prim. irreg. const. *בְּהֵמָה* with suff. *בְּהֵמָתָה*; Plur. *בְּהֵמוֹת*, const. *בְּהֵמוֹת*.

1. *beast, quadruped*. Ecc. 3:19, 21. Lev. 11:2.

2. *tame cattle*, in opposition to *חַיָּה* *wild beast*. Gen. 1:24—26. 3:14. 7:21. Lev. 25:7. In Lev. 1:2, it includes *בָּזָן* and *בָּקָר* *small and large cattle*.

3. *large cattle*, in opposition to *מִקְנֵה* *small cattle*. Gen. 34:23.

4. *wild beast of the field*. Deut. 32:24. Hab. 2:17. generally with the addition of *הַשָּׂדֶה*, Deut. 28:26. Is. 18:6. of *הַשָּׂדֶה*, 1 Sam. 17:44. Joel 1:20. 2:22. or of *הַשָּׂדֶה* Mich. 5:7. The discourse is here, for the most part, of ravenous animals.

Plur. *בְּהֵמוֹת* *animals*. Also as a pluralis excellentiæ denoting only one, Ps. 73:22. So *the Behemoth*, Job 40:15. From the description, especially verse 18, it is pretty evident that *the hippopotamus* was intended by the poet, (comp. Bocharti Hieroz. II. p. 753. Ludolfi Hist. Æth. I. c. 11;) and not the elephant, as Grotius, Schultens, and Michaëlis have supposed. Although a

Hebrew would regard this word as an example of the pluralis excellentiae, yet it may have originated from the Egyptian word *Pehemout*, (river ox.) Comp. *פֶּהֶמֶךְ*.

בְּרֵךְ f. with *ר*, the thumb; with *רָגֶל* the great toe. Lev. 8:23, 24. 14:17, 18. Plur. *בְּרֵחוֹת* Judg. 1:6, 7. from a sing. *בְּרֵיחַ*, which the Samar. text always substitutes for *בְּרֵיחַ*.

בֹּהַק m. found only Lev. 13:39. name of a harmless eruption on the skin, of a dull whitish colour, still called *bohak* by the Arabians. The root *בָּהַק* in Syr. conj. Aphel signifies *to be white*, spoken of the leprosy.

בַּהֲרַת f. the white scab of a person affected with the leprosy, *μαλὸν* of Hippocrates, *morphea* or *vittiligo alba* of the Latins. Lev. 13:2—39. Plur. *בְּהֲרוֹת* verses 38, 39. Comp. *בָּהַר*.

בוא 1. to go or come in, to enter. Gen. 6:18. 7:9, 13. 39:14, 17. Frequently opposed to *יָצָא*; see under no. (4.) It is construed with *בְּ*, *אֶל*, or an accus. (like *ingredi urbem*.) Ps. 100:4 *בוא יִשְׁעִי enter into his gates*. Ps. 105:18. Hence with a genitive *בְּאֵי שַׁעַר* those who enter at the gate, Gen. 23:10, 18. Particularly (1.) spoken of the sun, to go in (below the horizon,) to set, go down. Gen. 15:17. 28:11. (Antith. *יָצָא* to rise.) (2.) *בוא אֶל אִשָּׁה* to lie with a woman, *inire feminam*. Gen. 16:2. 30:3. 38:8. Deut. 22:13. 2 Sam. 16:21. also with *בָּל*, Gen. 19:31. Deut. 25:5. (3.) spoken of a maiden, to enter the house of her husband. Josh. 15:18. Judg. 1:14. (4.) *בוא יָצָא* to go in and out, a common periphrasis for to conduct, act, (like *הֵלֵךְ*.) 1 K. 3:7 *אֵל אֲדָם יָצָא וְבָא* to go in and out, i.e. how to live, or to act. 1 Sam. 29:6. 2 K. 19:27 (with the addition *יָשָׁב* to sit.) Comp. Deut. 28:6. Ps. 121:8. With the addition *לְפָנֵי הָעָם* before the people, i. q. to lead or direct the people. Num. 27:16. 1 Sam. 18:16. 2 Chr. 1:10. also Deut. 31:2. Jos. 14:11. without that addition. (5.) to come in, as profit

or revenue. 1 K. 10:14. 2 Chr. 9:13. (Antith. *יָצָא* to be expended.) (6.) *בוא* *בְּרֵיחַ* to enter into a covenant. See *בְּרֵיחַ*.

2. to come, construed with *אֶל*, *בָּל*, *בָּל*, or an accus. Lam. 1:10. Jer. 32:24 *הַמְּצִיב הַמָּוֶלֶת בָּא הַעִיר* the mounds reach to the city. Lam. 1:4 *בָּא מוֹכֵד* those who come to the feast. Particularly (1.) to come upon any one, to happen to or befall him; construed with an acc. Ezek. 32:11 *הַבָּאָהּ* shall come upon thee. Job 22:21 *הַבּוֹחֶקֶת מוֹכֵד* good shall befall thee. Ps. 35:8. 44:18 *בָּאָנוּ* all this has befallen us. 109:17. 119:41, 77. Prov. 10:24. Also with *בָּל*, Job 2:11. 3:25. 4:25. and *ל*, Is. 47:9. (2.) to come to pass, to be fulfilled; spoken of a wish, Prov. 13:12. of a request, Job 6:8. of a predicted sign, 1 Sam. 10:7. especially of a prophecy, 1 Sam. 9:6. Deut. 13:2. 18:22. (3.) with *בְּ*, to come with any thing, to bring it. Ps. 66:13. See *בְּ* no. 2. (4.) to come at any thing, to obtain it; construed with *בְּ*. Ps. 69:28. (5.) to fall to any one, construed with *אֶל*. Num. 32:19.

בוא and *לָבֵא* till one come, i.e. unto. Num. 34:8 *לָבֵא הַחֵמָה* even to Hamath. Num. 13:21 *עַד רְהוֹב לָבֵא הַחֵמָה* to Rehob and Hamath. Instead of this occurs also *עַד בָּאָהּ* till thou comest, i.e. till one comes, Gen. 19:22. Judg. 6:4. 11:33. and simply *בָּאָהּ*, Gen. 20:19, 30. 13:10. — *עַד*.... *מֵלָבֵא* from.... to, 1 K. 8:65. 2 K. 14:25. Am. 7:14.

3. more rarely to go. (So *ἔρχομαι*, to come and to go.) Jon. 1:3 *הֵמָּה הָיָה הַסֵּפֶל הַלֵּוֶיִשִּׁי* which went to Tarshish. Hence with *עִם* and *אֶת*, to be concerned with any one, (like *עִם*.) Ps. 26:4. Prov. 22:24.

Hiph. *הִבֵּא* 1. caus. of Kal no. 1. to bring in, to carry in; e.g. the produce from the field, 2 Sam. 9:10. Hag. 1:6. —to lead Israel in and out, i.e. to direct or govern them, Num. 27:16. 1 Chr. 11:2. (Comp. Kal. no. 1. (4.)

2. to cause to come, to lead, to bring. Gen. 4:4, etc. Figuratively, to let happen, Is. 37:26. 46:11. Ps. 78:29.

Hoph. pass. Lev. 10:18.

Deriv. תבואה, קבוא, בואה.

בֹּרֵב in Kal not used, *to be hollow and empty*.

Niph. part. בָּרֵב *hollow*. Ex. 27:8. 38:7. Jer. 52:11. Figuratively, *empty-headed, stupid*, Job 11:12.

בֹּרֵי, fut. בָּרָה, *to despise*, construed with an accus. Prov. 1:7. more frequently with לְ, Prov. 11:12. 13:13. 14:21. Cant. 8:7. Prov. 6:30 לֹא יִבְרֹחַ they do not overlook a thief, i.e. they do not let him go unpunished. (In Zech. 4:10, בָּרָה stands for בָּרָה, as if from בָּרָה.)

I. בֹּרֵי m. verbal from בָּרָה. *contempt*. Ps. 123:4. Job 31:34.

II. בֹּרֵי proper name of the second son of Nahor the brother of Abraham. Gen. 22:21. Hence a people and country in the desert of Arabia, Jer. 25:23, 24. The gentile noun is בָּרִי, Job 32:2.

בֹּרָה fem. of בָּרָה. *contempt, object of contempt*. Once Neh. 3:36. [4:4.] בֹּרִי see בֹּרֵי no. II.

בֹּרֵךְ found only in Niph. בָּרַךְ *to be entangled, confounded, or in consternation*. Est. 3:15 וְהָיָה שִׁשָּׁן בְּרֹכָה and the city Shushan was in consternation. Ex. 14:3 בָּרַךְ הָאֲרָצַתָּם they are entangled in the land, i.e. they wander about in confusion. Joel 1:18 (spoken of herds of cattle.) In Arab. *idem*. Deriv. מְבֹרָךְ.

I. בֹּרֵל (for בָּרַל verbal from בָּרַל no. I. i. q. בֹּרָא) dec. I. a.

1. *produce, proventus*. Once Job 40:15.

2. בָּרַל after the Chaldaic usage, *stick or log of wood*. Once Is. 44:19.

II. בֹּרֵל (for בָּרַל verbal from בָּרַל no. II. *to rain violently*.) the rain month, the eighth month of the Hebrews, answering to part of October and part of November. Once 1 K. 6:38.

בֹּרֵם see בָּרָה.

בֹּרֵן see בֵּין *to perceive, understand*.

בֹּרַם, fut. בָּרַם, part. בֹּרֵם. *to tread or trample upon*. Prov. 27:7. For the most part figuratively, *to tread down or to the ground, namely, the enemy*. Ps. 44:6. 60:14. Is. 63:6.

Pil. בֹּרַם *to tread a place under foot*. Jer. 12:10. Is. 63:18. Here, of the *treading* of the sanctuary by profane persons, or of its *being profaned* by them; comp. καταπατέσθαι τὰ ἁγία, τὸ ἁγίασμα, 1 Mac. 3:45, 51. and מְרַקֵּס, Dan. 8:13.

Hoph. *to be trodden under foot*. Is. 14:19.

Hithpal. הִתְבֹּרַם Ezek. 16:6, 22. *to be exposed to be trodden under foot, conculcandum se præbere*.

Deriv. מְבֹרָךְ, מְבֹרָה.

בֹּיֵץ m. *byssus, the finest white cotton* of the Egyptians, obtained from several species of the gossypium, also from the more costly bombax gossypinum in Egypt. Also *cloth made of this cotton*. It is synonymous with שֵׁשׁ, but בֹּיֵץ occurs only in the later books. 1 Chr. 15:27. 2 Chr. 2:12, 13. 3:14. 5:12. Est. 1:6. 8:15. Ezek. 27:16. Root בָּיַץ or

בָּיַץ = Arab. بَاس *to be white or shining*, (comp. Rev. 19:8, 14.) From the same root is בָּיַץ an egg. Comp. J. R. Forster de bysso antiquorum liber singularis. Lond. 1776. 8vo. Celsii Hierobotan. II. p. 167 ff.

בֹּרָה f. *emptiness, desolation*. Once Nah. 2:11. Root בָּרַח = בָּרַח *to be empty*.

בֹּרֵךְ m. (denom. from בָּרָה *herd of oxen*, but in Syriac a *herd* simply.) *herdsman*. Am. 7:14. That the word is not restricted to a feeder of oxen is evident from chap. 1:1.

I. בֹּרֵךְ, plur. בָּרָה, m. dec. I. a. (strictly for בָּרַךְ verbal from בָּרַךְ *to dig*.)

1. *pit*. 1 Sam. 13:6. 1 Chr. 11:22.
2. especially a *cistern*. Gen. 37:20 ff. בָּרוֹת הֵיוּ הַמִּצְדִּים *hewn-out cisterns*. Deut. 6:11. Since the empty cisterns were used as places of confinement, (see Zech. 9:11. Jer. 38:6 ff.) hence

3. a *prison*. Is. 24:22. particularly בֵּית הַבֹּרֵךְ, Jer. 37:16. Ex. 12:29.

4. *grave*. Of frequent occurrence in the phrase יורדי בור *who go down to the grave, the dying*, Ps. 28:1. 143:7. Prov. 1:12. Is. 14:19 אל אגני-בור *those who are or should be laid in tombs built of stone, to the grave*, Prov. 28:17. Hence

5. *the regions of the dead*. Is. 14:15 בור ירמתי *the depths of the lower regions*.

II. בור i. q. בר (q. v.)

בור i. q. בר no. 3. *to examine*. Once Ecc. 9:1.

I. בורש, pret. בוש, בושתי; fut. יבוש. *to be ashamed*. Job 6:20. 19:3. Ezra 8:22. 9:6. construed with מן of the thing, Ezek. 36:32. (comp. 43:10, 11.)

2. *to be made ashamed, especially to be deceived in one's expectation, or in the issue of one's undertaking, with which shame is usually connected*. Ps. 22:6 ברוש ולא בולש *they trusted in thee, and were not made ashamed*. 25:2, 3, 20. 31:2, 18. 71:13 יבושו שוכני בוסתי *may they who lie in wait for my life be brought to shame!* The object of disappointed hope is preceded by מן, Jer. 2:56 תבושתי תבושתי בואשור *thou shalt also be disappointed in Egypt, as thou wast disappointed in Assyria*. 12:13. 48:13. Hos. 4:19. 10:6. Ps. 69:7 לא יבושו בני קרוד *let not those who wait on thee be disappointed in or through me*. Here belongs the phrase עד בוש, e.g. Judg. 3:25 *they waited till they were ashamed*, i. e. very long. 2 K. 2:17. 8:11. In the last passage, perhaps, *till he was embarrassed*.

3. *figuratively of inanimate nature*, Hos. 13:15 יבוש מקורו *his spring shall be ashamed*, i. e. dried up. Comp. בוש no. II. According to others, בוש here is i. q. יבש *to dry up*.

Hiph. הביש. 1. caus. of Kal nos. 1. 2. *to shame, make ashamed, disappoint any one*. Ps. 14:6. 44:8. 119:31, 116 אל תבישני משונר *let me not be disappointed in my hope*.

2. *to bring disgrace on any one*. Prov. 29:15.

3. *intrans. to act basely, shamefully*.

(Prov. 13:5.) Hence part. מביש *base, contemptible, foolish*; often in opposition to חכם *wise*. Prov. 10:5. 12:5. 14:35. 17:2. 19:26.

Another Hiph. see under ביש no. II. Hithpal. התבשש *to be ashamed*. Gen. 2:25.

Deriv. out of course, בשה, בשהה and מבוש.

II. בורש found only in Pil. בורש *to delay*. Ex. 32:1. Judg. 5:28. It may also be formed from בוש.

בורשה f. verbal from בוש. *shame, disgrace*. Ps. 89:46. Mic. 7:10.

בורת Chald. *to pass the night*. Dan. 6:19. Hence the Heb. בריה, plur. בריהם, *house*.

בו m. verbal from בזה, dec. VIII. f. *booty, whether of men, (i. q. שבי) of animals, (i. q. בלוקה) or of other possessions*. Num. 14:3 ידועו ידועו לנו *that our wives and our children should become a prey*. Jer. 15:13 ואת צורתי ואת אוצרותי *thy substance and thy treasures will I give for a prey*. Very frequent is the phrase יהיה לנו *to become a prey*, Num. 14:31. Deut. 1:39. Is. 42:22. Jer. 2:14. and נתן לנו *to give for a prey*. Ezek. 25:7.

בזה Arab. بذا *to subject to one's self*. Only Is. 18:2, 7 *whose land the rivers overflow*. According to the Chald. Vulg. and some Rabbins, i. q. בזה *to lay waste*. So also the reading בזה in 4 MSS.

בוה fem. of בו *booty, prey*. 2 Chr. 14:14. Est. 9:10, 15, 16. Often joined with שבי and שמה, 2 Chr. 28:14. Ezra 9:7. Dan. 11:24, 33.

בוה i. q. בו *to despise, esteem lightly*; construed with an accus. Num. 15:21. more frequently with לו, 2 Sam. 6:16: 2 K. 19:21. once with על, Neh. 2:19.—Est. 3:6 הוצגו לפניו *it appeared to him contemptible to lay hands, etc.* Prov. 19:16 הוזה ורבו *he who despises his ways, i. e. is indifferent about them*. Is. 49:7 נפשם *to the despising of men, i. e. to him whom men despise*.

Niph. Part. בָּחַד *despised*. Ps. 15 : 4. Is. 53 : 3.

Hiph. i. q. Kal. Est. 1 : 17.

Deriv. out of course prob. בָּחַד.

בָּחַד m. verbal from בָּחַד. *contempt*. Once Est. 1 : 18.

בָּחַד, plur. בָּחָד, also בָּחָד; fut. יִבָּחַד.

1. *to spoil, plunder*; (1.) used absolutely, Num. 31 : 53. 1 Sam. 14 : 36

בָּחַדְנוּ לָנוּ *let us make spoil among them*.

(2.) construed with an accus. *to take as booty, to make spoil of any thing*, Gen.

34 : 29. Deut. 2 : 35 וְלָנוּ בָּחַדְנוּ *only the cattle we took as a prey to ourselves*.

3 : 7. 20 : 14. Josh. 8 : 17. Ps. 109 : 11.

Ezek. 26 : 12. (3.) construed with an

accus. of the place, Gen. 34 : 27 וְהָיוּ הָעִיר *and they plundered the city*. 2 K. 7 : 16.

Ezek. 39 : 10. 2 Chr. 14 : 14.

Niph. בָּחַד, plur. בָּחָד; infin. בָּחֹד; fut.

יִבָּחַד. *to be made a prey of, to be plundered*. Am. 3 : 11. Is. 24 : 3.

Pu. *idem*. Jer. 50 : 37.

Deriv. בָּחַד, בָּחַד.

בָּחַד m. found only Ezek. 1 : 14. Ac-

cording to the versions, *lightning*. Root

בָּחַד, in Syr. and Arab. *to scatter, to break in pieces*; in Arab. also *to beam, to emit rays*.

בָּחַד proper name of a city lying south

of Bethshan or Scythopolis. Only Judg.

1 : 4. 1 Sam. 11 : 8.

בָּחַד, fut. יִבָּחַד, i. q. בָּחַד *to scatter*. Once

Dan. 11 : 24.

Pi. *idem*. Once Ps. 68 : 31. In Arab.

idem. In Aram. בָּחַד (q. v.)

בָּחַד m. verbal from בָּחַד. *one who*

examines metals, a metallurgist. Once

Jer. 6 : 27. This form often has an ac-

tive signification; comp. מַשְׁקֵשׁ = עֲשֵׂה *op-*

pressor.

בָּחַד m. dec. I. found only Is. 23 : 13

Keri, prob. *a tower*, raised by a besieg-

ing enemy; comp. בָּחַד. Chald. *specula*.

The root is either בָּחַד = Arab. بَحَرَ conj.

IX. XI. *to be raised up*; or the Heb. בָּחַד

in the sense of *exploring, spying*, as if

i. q. בָּחַד.

בָּחַד, plur. בָּחָד (with Dagesh

forte implied, *to distinguish it from*

בָּחָד m. *a youth, young man*. Deut. 32 :

25. Prob. verbal from בָּחַד *to choose*, and

literally signifying *chosen*, particularly as

a young man for military service. Other-

wise (ה and נ being interchanged) it

may be compared with בָּחַד = Arab. بَحَرَ

a young man.

בָּחָד masc. plur. Num. 11 : 28.

and בָּחָד fem. plur. denom. from

בָּחַד. *youth, period of youth*. Ecc. 11 : 9.

12 : 1.

בָּחַד Is. 23 : 13 Keth. see בָּחַד.

בָּחַד verbal adj. and subst. from בָּחַד,

dec. III. a. *one chosen or elected of God*.

Is. 42 : 1. 43 : 20. 45 : 4. Ps. 106 : 23.

בָּחַד 1. *to loathe, abhor*, construed

with בָּ. Zech. 11 : 8. So in Aram.

2. as in Arab. *to be covetous*. part.

Pu. fem. Prov. 20 : 21 Kethib בָּחַד *pe-*

curiously acquired.

בָּחַד fut. יִבָּחַד, *to examine, try, prove*,

spoken properly of a metallurgist, who

examines and purifies his metals in the

fire. Jer. 9 : 6. Zech. 13 : 9. Ps. 66 : 10.

hence metaphorically Job 23 : 10 *he*

tries me, I come forth as gold. Also

without this figure, Ps. 7 : 10 *thou triest*

the hearts and reins. 17 : 3. Jer. 11 : 20.

17 : 10. Spoken of men who try or

tempt God, Mal. 3 : 10, 15.

Deriv. out of course בָּחַד.

בָּחַד m. prob. *tower*. Once Is. 32 : 14.

Comp. בָּחַד.

בָּחַד m. verbal from בָּחַד. *examination,*

trial. Is. 28 : 16.

בָּחַד fut. יִבָּחַד, *to choose, select, elect*;

construed with an acc. Josh. 24 : 15.

2 Sam. 24 : 12. 1 K. 18 : 25. more fre-

quently with בָּ, Num. 16 : 5. 17 : 20.

[5.] Deut. 7 : 6. with בָּ, only 1 Sam.

20 : 30 (where many MSS. have בָּ.)

with בָּ, Job 36 : 21. When followed

by בָּ, *to choose, to prefer rather*, Ps.

84 : 11.

2. *to take pleasure in any thing or*

any body, to like, be pleased, (comp. diligere and delectari,) construed with an acc. or with ב. Gen. 6:2 קָבַל אֶשֶׁר בָּחָרוּ *of all whom they liked*. Is. 1:29. 2 Sam. 15:15 קָבַל אֶשֶׁר יִבְחַר אֹדְנִי *according to all which my lord shall please*. 2 Sam. 19:38 כָּל אֲשֶׁר תִּבְחַר עָלַי *all which thou desirest of me*. Prov. 1:29. 3:31. Is. 14:1. Zech. 1:17. 2:12. 3:2.

3. as in Aram. to prove, examine. Is. 48:10. בְּחַרְתָּךְ בְּכֹר עֵי. *I have tried thee in the furnace of affliction*. 1 MS. has in this place בְּחַרְתָּךְ an explanatory gloss. Comp. Job 34:4.

Part. plur. const. בָּחוּר (whereby it is distinguished from בְּחֹרִים *young men*.) chosen, selected. Judg. 20:15. שִׁבְעַת בָּחוּר מֵאוֹת אִישׁ *seven hundred chosen men*. 16:34. 1 Sam. 24:3. 2 Sam. 6:1 אִישׁ-כָּל-בָּחוּר *all the chosen men in Israel*.

Niph. part. נִבְחָר.

1. worthy to be chosen, choice, excellent, eligendus. Prov. 16:16 קִבְּוֹת בִּינָה *to possess wisdom is more excellent than silver*. 22:1. Jer. 8:3. Prov. 10:20. 8:10, 19.

2. pleasant, acceptable. Prov. 21:3 נִבְחָר לַיהוָה מִזְבֵּחַ *more acceptable to Jehovah than sacrifice*.

Deriv. מִבְּחָר, מִבְּחָר, מִבְּחָר.

בָּטָא and בָּטָה to speak inconsiderately or rashly. Part. בּוֹטָה, Prov. 12:18.

נִפְשׁ כִּי תִשָּׁבַע לְבָטֵא בְשִׁפְתָּיו *if any one swears, so as to speak inconsiderately with his lips*. The addition of the word שִׁפְתָּיו, which occurs also Ps. 106:34. Num. 30:7, 9. gives intensity to the idea of rash talking. Comp. אִישׁ שִׁפְתָּיו. Deriv. מִבְּטָא.

בָּטַח 1. to trust or confide in; construed most commonly with ב. Ps. 13:6. 28:7. also with עַל, 2 K. 18:20, 21, 24. and אֵל, Ps. 4:6. 31:7. Judg. 20:36. A dative of personal advantage is sometimes added, Jer. 7:4 אֵל דְּבָרִי *trust ye not in lying words*. ver. 8. 2 K. 18:21. (comp. Is. 36:6, where עַל is omitted.) Is. 36:9.

2. used absolutely, to be quiet, secure, without fear. Is. 12:2 behold, God is my help, וְלֹא אֶפְחָד *therefore am I secure and fear nothing*. Prov. 11:15 שׂוֹמֵא תִקְצִים בּוֹטָח *he who hateth suretiship is sure or secure*. (Antith. רֵץ.) Sometimes, in a bad sense, to be careless, thoughtless, especially in the part. בּוֹטָח *careless, thoughtless*. Judg. 18:7 שִׁמְרָה *secure and thoughtless*. verses 10, 27. Is. 32:9 בָּנוֹת בּוֹטָחוֹ *ye careless daughters*. ver. 10, 11. Jer. 12:5. Prov. 14:16. (Comp. the articles שִׁמְרָה, אֶפְחָד, יָשָׁלָה.)

Part. pass. בָּטִיחַ *confident, trusting*, with an active signification, (comp. Lat. *confisus*.) Is. 26:3. Ps. 112:7.

Hiph. to cause to trust, to inspire confidence. Jer. 28:15. 29:31. 2 K. 18:30. Ps. 22:10.

Deriv. out of course מִבְּטָח.

בְּטָחָה m. verbal from בָּטָח. *confidence, security*. Is. 32:17. Hence לְבָטָח and בָּטָח used adverbially, *confidently, securely, without fear and without danger, securè et tutò*. Gen. 34:25. hence frequently, לָשֹׁב שָׁבֵן *to dwell quietly, securely*, 1 Sam. 12:11. 1 K. 4:25. Jer. 23:6. also *carelessly, thoughtlessly*, Jer. 49:31. Judg. 8:11.

בְּטָח proper name of a city in the country of Aram Zobah, 2 Sam. 8:8. which in the parallel passage 1 Chr. 18:8. is called מִבְּטָח.

בְּטָחָה f. Is. 30:15. and

בְּטָחוֹן m. Is. 36:4. Ecc. 9:4. verbals from בָּטָח. *confidence*.

בְּטָחוֹת fem. plur. verbal from בָּטָח. *idem*. Job 12:6.

בָּטַל to cease or leave off from labour. Once Ecc. 12:3. In Arab. and Syr. *idem*.

בָּטַל Chald. *idem*. Ezra 4:24.

Pa. בָּטַל, plur. בָּטְלוּ, infin. בָּטִילָה. to cause to cease, to hinder. Ezra 4:21, 23. 5:5. 6:8.

בֶּטֶן f. prim. dec. VI. g. 1. *body, belly*. Judg. 3:21. particularly *womb*, Gen. 25:23, 24. Job 3:10 קֶרֶן בֶּטֶן

because it shut not up the doors of my mother's womb.—אִמִּי מִבְּטֶן from the womb of my mother, Judg. 16:17. Ps. 22:10, 11. פְּרִי בֶטֶן *fruit of the body or womb, children*; used also in reference to the male, Deut. 7:13. 28:4, 11. 30:9. Mich. 6:7. Job 19:17 בְּנֵי בֶטֶן *my children*, (spoken by Job.)

2. metaphorically, as the seat of thought and feelings, i. q. the breast, heart. Job 15:2, 35. 32:18.—חֲדָרֵי בֶטֶן *the inmost part of the breast*, Prov. 18:8. 20:27. 26:22.

3. used in architecture, for a belly-like protuberance in pillars. 1 K. 7:10.

בִּטְנִים masc. plur. found only Gen. 43:11. *pistich nuts*, the fruit of the Pistacia vera, Linn. a species of oblong nuts, like hazel nuts, but with a double shell, and flat on one side. They are native in Palestine. Comp. Celsii Hierob. T. I. p. 24—27.

בִּי particle of entreaty, found only in the phrase בִּי יְהוָה or בִּי יְהוָה *pray or hear, my lord, or Lord!* Gen. 43:20. 44:18. Ex. 4:10, 13. Num. 12:11. Sept. δέομαι, δεόμεθα. Vulg. obsecro. This, like many similar particles, is perhaps primitive and undervived. The most probable derivations, however, which have been proposed, are (1.) בִּי *per me* (scil. obsecro.) The Arabians use oaths in this way; and the expressions for swearing and for supplication often coincide. Others compare the expression used by the Germans on the Rhine, *mein!* (2.) בִּי for *entreaty* (q. v.) by contraction; comp. בָּעֵל=בָּל. A noun in the accusative is often used as a particle. The Aramean translators render it by this word, בָּעֵל *cum obsecratione, quæso.*

בִּיאָה f. verbal from בא. *entrance.* Once Ezek. 8:5.

בֵּין, pret. בָּנָה and בִּטְנָה, fut. בֵּין, strictly, as in Arab. *to be separated*, (hence בֵּין *between*), *to be distinct, clear.*

1. *to see, perceive, observe.* (Comp. Germ. merken *to observe* with Marke

boundary; Lat. videre *to see*, with videre (whence dividere, vidua) *to divide*; intelligere, literally *to discern*; cernere, decernere, *to divide and to see.*) Construed with an accusative, Prov. 7:7. Dan. 10:1. with בָּ, Neh. 13:7. Ezra 8:15. and לָ, Job 23:8.

2. *to see into, to understand.* Is. 6:9. Dan. 12:8.

3. *to know*, Ps. 139:2 בָּנָה לִרְעִי מִדְּרוֹק *thou knowest my thoughts afar off.* 19:13. Here belongs בֵּין דָּעָה *to know or possess knowledge*, Prov. 29:7. and בֵּין חֶסֶד *to know what is right*, Job 32:9. Prov. 28:5.

4. used absolutely, *to have understanding, to be wise or intelligent.* Ps. 49:21. Part. בָּנִים *the intelligent, prudent.*

Niph. בָּנָה i. q. Kal no. 4. Is. 10:13. Part. בָּנָה *intelligent.* Gen. 41:33, 39. Deut. 1:13.—בָּנָה דְּבַר *intelligent of speech, eloquent*, 1 Sam. 16:18. comp. Is. 3:3.

Pil. בֵּין found only Deut. 32:10. *to observe, take care of.*

Hiph. בָּנָה. 1. caus. of Kal, *to make to understand, to explain.* Dan. 8:16.

2. *to teach, instruct.* Neh. 8:9 מְבַנִּים *who taught the people.* Ps. 119:34, 73, 130. Construed with two accusatives, Ps. 119:27 הִנֵּנוּ הַצִּוְוֹת הַנִּבְּנִים *the way of thy commandments teach thou me.* More rarely with לָ of the person, Job 6:24 *wherein I have erred*, בָּנֵנוּ לָ *teach ye me.* Dan. 11:33. or of the thing, Neh. 8:7.

3. *to make wise.* Job 32:8.

4. intrans. as in Kal, *to observe, perceive, attend.* Dan. 8:5, 17 הָיָה מֵתָא *attend mortal!* 9:23. 10:11, 12.

5. *to know.* Job 28:23 הָיָה הַדֶּגֶם *God knows the way thereto.* Construed with אֵל, Ps. 33:15. with בָּ, Dan. 1:17. Part. מְבַנִּים *skilled*, especially in writing, *learned*, 1 Chr. 27:32. Ezra 8:16.

6. *to be wise, intelligent.* Part. מְבַנִּים Prov. 8:9. 17:10, 24.

Hithpal. מְבַנִּים.

1. *to observe, attend, regard.* Used absolutely, Jer. 2:10. with an acc. Job 37:14. Ps. 119:95. with אֵל, 1 K.

3:21. Is. 14:16. with בֵּין, Job 31:1. Ps. 37:10. with בֵּין, Job 32:12. 38:18. with בֵּין, Job 30:20.

2. to understand. Job 26:14 *the thunder of his power, who hath understood it.*

3. to be skilful, intelligent. Ps. 119:100.

Deriv. out of course תבונה, תבונה.

בֵּין, const. בֵּין, strictly a subst. *intermediate space, interval, midst*; hence dual בֵּינָם, 1 Sam. 17:4, 23 אִישׁ הַבֵּינָם *a middle-man, umpire, champion.* Hence בֵּין Is. 44:4. and בֵּין (with suff. בֵּינִי, also בֵּינֶךָ, בֵּינֵנוּ, and בֵּינֵיכֶם, בֵּינֵנוּ) used as a preposition *between*. For *between this and that*, stands בֵּין...בֵּין Ex. 11:7. בֵּין...בֵּין Gen. 26:28. בֵּין...בֵּין Is. 59:2.—בֵּין עֲשָׂרָה יָמִים *within ten days*, Neh. 5:18.—Prov. 26:13 בֵּין הָרְחוֹבוֹת *in the streets.* Many verbs of *seeing, knowing, and teaching*, are construed with בֵּין, and signify to *see, know, or teach a difference between*, etc. Thus Mal. 3:18 יֵרְאוּ בֵּין צְדִיק וְרָשָׁע *ye shall see the difference between the righteous and the wicked.* So with בֵּין 2 Sam. 19:36. Jon. 4:11. with הֵבֵן 1 K. 3:9. with הִדְרָה *to teach*, Ezek. 44:23. comp. Lev. 27:12.

In combination with other prepositions, (1.) בֵּין אֶל *between, ad medium*, governing an acc. Ezek. 10:2. 31:10. (2.) בֵּין מִבֵּין *from between, out of, e medio*. Ps. 104:12 *from between the branches.* Num. 17:2. [16:37.] Deut. 28:57 *the after-birth הַיּוֹצֵאת מִבֵּין רַגְלֶיהָ which cometh out from between her feet.* (Comp. II. XIX. 110.) Gen. 49:10 *there shall not depart מִבֵּין רַגְלֵי הַמֶּלֶךְ the sceptre from his feet, i.e. from its proper place between the feet of the king.* More rarely בֵּין is merely i. q. בֵּין 2 K. 16:14. (3.) בֵּין מִבְּיָנוּ *between, intra*, (comp. מִבְּלֵן, Ezek. 10:2.)

בֵּין prep. Chald. *between*, as in Hebrew.

בֵּינָה f. verbal from בֵּין, dec. X.

1. *the act of understanding* Is. 33:19.
2. *understanding, wisdom, knowledge.*

Prov. 2:3, Job 28:12, 20. Is. 11:2. —בֵּינָה to have or acquire knowledge, Job 38:4. Prov. 4:1. Is. 29:24. בֵּינָה *intelligent, prudent*, 2 Chr. 2:12. —1 Chr. 12:32 יָדַע בֵּינָה לְעֵתָם *understanding the times*, i. q. יָדַע הַעֲתָם Est. 1:10.

3. *explanation, interpretation*, of a vision. Dan. 8:15. comp. 9:22.

בֵּיץ f. dec. I. a. *egg*. Deut. 22:6. Root בֵּיץ or בֵּיץ, signifying in Arab. to be white. Comp. בֵּיץ.

בֵּיר i. q. בֵּאר *a spring or well*. Found only Jer. 6:7 Keri. comp. Arab. بئر.

בֵּירָה f. dec. X. 1. *castle, fortress, citadel, palace*.—הַבֵּירָה *the fortress Susa*, Neh. 1:1. Est. 1:2. 2:3, 8. 3:15. Dan. 8:2. All these passages can be understood of a proper citadel. Mention is also made, in the same connexion, of הָעִיר *the city of Susa*, Est. 3:15. 8:15. In other places it is used for the *whole city*, Est. 9:6, 11, 12. Compare the notice of Herodotus, that Susa at first was the name only of a citadel, and afterwards was transferred to the whole city. In speaking of Jerusalem, it is applied to the *fortress of the temple*, Neh. 2:8. 7:2, which in Josephus (J. A. xv. 14. xviii. 6. B. J. i. 16. vi. 15.) is called *βελειρα*.

2. *temple*, as if *palace of God*. 1 Chr. 29:1, 19. (In Syr. ܒܝܬܐܝܠ *palatium, arx*.)

בֵּירָה Chald. *idem*. Ezra 6:2.

בֵּירָהּ f. denom. from בֵּירָה, found only in the plur. בֵּירָהּ, *castle, citadel*. 2 Chr. 17:12. 27:4.

בֵּית m. (concerning Prov. 2:18, see שֵׁבַח,) verbal from בָּנָה; const. בֵּית, plur. בָּתִּים (*bottim*) for בָּתִּים or בָּתִּים from an obs. sing. בֵּיתָ, (comp. in Syr. ܒܝܬܐ, plur. ܒܝܬܐ.)

1. *house, dwelling*.—בֵּית בְּנוֹ *son of the house, a slave born in the house, verna*. Gen. 15:3. Ecc. 2:7. בֵּית עוֹלָם *the eternal house, the grave*, Ecc. 12:5. בֵּית

one who is placed over the house, a steward, Gen. 44:1.—The accusative בית frequently stands for בֵּיתָהּ in the house, Gen. 24:23. Num. 30:11. With He local, בֵּיתָהּ into the house, Gen. 19:10. const. בֵּיתָהּ, e.g. בֵּיתָהּ יוֹסֵף into the house of Joseph, 43:17.

2. tent. Gen. 33:17. 2K. 23:7. Ps. 5:8. (In Arab. *بيت* *idem.*)

3. palace, temple.—בֵּית פַּרְעֹה palace of Pharaoh, Gen. 12:15. בֵּית הַמֶּלֶךְ royal palace, *praefectus palatii*, one of the great officers of the crown, 1K. 4:6. 2K. 15:5. 19:2. Is. 36:3. comp. Dan. 2:49. בֵּית דָּגוֹן temple of Dagon, 1Sam. 5:2. בֵּית יְהוָה temple of Jehovah, applied also to the tabernacle of the congregation, Ex. 23:19.—Spoken of a magnificent sepulchre, or mausoleum, Is. 14:18.

4. applied to part of a house or palace; e.g. בֵּית מִשְׁתֵּה הַיַּיִן banqueting-hall, Est. 7:8. (comp. Dan. 5:10.) בֵּית הַנְּשִׁים harem, Est. 2:3.

5. in an extended sense, a repository, place, or container of any thing. בֵּיתֵי הַקֶּשֶׁשׁ smelling bottles, Is. 3:20. בָּתִּים לְבָרִיתִים, the places for the staves, Ex. 26:29. 36:34. 37:14. 38:5. בֵּית עֲקָבִישׁ the spider's web, Job 8:14.—1K. 18:32 a trench about the capacity of two seahs.—בֵּית אֲבָנִים a vein of stones, (in the earth,) Job 8:17.—Neh. 2:3 הַעִיר הַזֶּה the city where my fathers are buried, Ezek. 41:9 בֵּית צִלְעֹה the place for the side-chambers of the house. Prov. 8:2 הַמָּקוֹם the place where several roads meet.

6. the inner part, within, (antith. *חוץ* *without.*) בֵּיתָהּ within, *ad intus*, Ex. 28:26. 39:19. מִבֵּיתָהּ from within, *ab intus*, Gen. 6:14. בֵּיתָהּ Ezek. 1:27. 1K. 6:16. and לְמִבֵּיתָהּ Num. 18:6. within, לְבֵיתָהּ within, *ad intus*, 2K. 11:15.

7. figuratively, family, kindred, tribe, people. (Comp. in Arab. *أهل* *tent, family, tribe, people.*) Ex. 12:4. Gen. 7:1. 50:4. בֵּית פַּרְעֹה the people, i.e. the servants, of Pharaoh. Ex. 2:1. בֵּית לֵוִי

the tribe of Levi. בֵּית יְהוּדָה the people of Judah, of Israel.—בֵּית יְהוָה the family or people of Jehovah, i.e. Israel, Hos. 8:1. 9:8, 15. Jer. 12:7. comp. 1Tim. 3:15. Heb. 3:6.

8. particularly posterity. Gen. 18:19. Hence Ruth 4:11 בֵּית יִשְׂרָאֵל they have built the house of Israel, i.e. have given posterity to Israel. לְבֵיתָהּ to raise up posterity to any one, i. q. לְהָקִים שֵׁם לְ to raise up a name to any one, spoken of him who marries a brother's widow, Deut. 25:9. When spoken of God, to give posterity, 2Sam. 7:27. 1K. 11:38. In the same sense occurs עָשָׂה בֵּיתָהּ 2Sam. 7:11. 1K. 2:24.

9. strictly one's father's house. Gen. 24:23. hence one's father's family, kindred, Gen. 46:31 Joseph spake to his brethren, and to his father's house. 47:13. and family, a subdivision of a tribe, smaller than מִשְׁפָּחָה (q. v.) Num. 1:2 number the children of Israel according to their generations and families. ver. 18 ff. רָאשֵׁי אֲבוֹתָם heads of their families, Ex. 6:14. or רָאשֵׁים לְבֵיתָהּ 1Chr. 5:24. also elliptically אֲבוֹתָהּ 1Chr. 8:6. 26:32. Num. 31:26. Josh. 14:1. likewise אֲבוֹתָהּ 1Chr. 29:6. בֵּית הַאֲבֹתֹתָם (Syr. *ܒܝܬܐ ܕܥܒܝܬܐ* *patriarch.*)

is used before many proper names of places. The most remarkable of these combinations are the following:

1. a city of Moab, Is. 15:2. elsewhere written more in full מִקְוֵה מֶלֶךְ.

2. בֵּית אֱזָנָן (house of idols) a city in the tribe of Benjamin. Josh. 7:2. 18:12. 1Sam. 13:5. 14:23. This name, by way of reproach, is also given by the prophets to בֵּית צֶלָז the city which follows. See אֱזָנָן no. 1.

3. בֵּית אֵל (house of God) a city between Shechem and Jerusalem, at first called שֵׁם, after the time of Jeroboam the seat of the worship of the golden calf, hence called by the prophets בֵּית אֱזָנָן (house of idols). Concerning the origin of the name, see Gen. 28:19. 35:1—

15. The gentile noun is בית האלי 1 K. 16:34.

4. בית האצל a place not far from Samaria. Mic. 1:11.

5. בית בעל מעון Josh. 13:17, a place in the tribe of Reuben, afterwards taken possession of by the Moabites, called also simply בעל מעון.

6. בית גרה found only Judg. 7:24, a place on the Jordan, prob. for בית-עגרה (domus transitus,) perhaps Βηθβαγα, John 1:28.

7. בית גדר (house of inclosure) a place in the tribe of Judah, 1 Chr. 2:51, otherwise called גדרה Josh. 15:36, and גדר 12:13.

8. בית דגון (temple of Dagon) a city in the tribe of Judah, Josh. 15:41. Also another of the same name in the tribe of Asher, 19:27. Comp. 1 Mac. 10:83.

9. בית דון a Levitical city in the tribe of Ephraim, 2 Chr. 25:13. Josh. 21:22. otherwise called the upper Bethhoron, to distinguish it from the lower, on the borders of the tribes Ephraim and Benjamin, Josh. 16:3, 5. 18:13.

10. בית לחם (house of bread) a village in the tribe of Judah, the birth-place of David, and of our blessed Saviour. Mic. 5:1. Ruth 1:2. Comp. אפרתה. Also a city in the tribe of Zebulun, Josh. 19:15. The gentile noun is בית הלחמי 1 Sam. 16:1, 18.

11. בית מלוא a citadel not far from Shechem, Judg. 9:6, 20. probably also 2 K. 12:20. where, however, some understand מלוא on mount Zion.

12. בית נמר Josh. 13:27. also simply נמר Num. 32:3, a city in the tribe of Gad, in Eusebius called Βηθναβρις.

13. בית צן Am. 1:5. a village on the west of Damascus, with a valley of the same name, which is also retained at the present day.

14. בית פער a city of Moab, not far from Jordan, celebrated for the worship of Baal-Peor. Deut. 3:29. 34:6.

15. בית צור (house of the rock) a strong city in the mountainous country of the

tribe of Judah, between Jerusalem and Hebron. Josh. 15:58. Neh. 3:16. 1 Chr. 2:45. 2 Chr. 11:7. comp. Joseph. A. J. VIII. 3. XII. 1. 14. XIII. 9. 1 Mac. 4:29. 6:7, 26.

16. בית רחב a city or province in Syria, once at war with David. Judg. 18:28. 2 Sam. 10:6.

17. בית שן (house of rest) Josh. 17:11, 16. also בית שן 1 Sam. 31:10, 12. and בית שן 2 Sam. 21:12. a city in the tribe of Manasseh, on the west of Jordan, afterwards called Σουθωολις, and in the Talmud Baisan.

18. בית שמש (house of the sun). (1.) a Levitical city in the tribe of Judah, near the bounds of the Philistines. Josh. 21:16. 1 Sam. 6:12. 1 K. 4:9. 2 K. 14:11. 1 Chr. 6:59. 2 Chr. 28:18. The gentile noun is בית השמש 1 Sam. 6:14, 18. (2.) a place in the tribe of Naphtali. Josh. 19:38. Judg. 1:33. (3.) a place in the tribe of Issachar or Zebulun. Josh. 19:22. (4.) i. q. On, or Heliopolis, in Egypt. Jer. 43:13.

19. בית ארבל a village in the neighbourhood of Sephoris, afterwards fortified by Josephus, called in 1 Mac. 9:2. Αεβηλα. Hos. 10:14.

בֵּית Chald. emph. בֵּיתָה, i. q. Heb. בֵּית.

1. house, temple, palace. Ezra 5:3 ff.

2. a place in which any thing is contained.—בֵּית מְנוּחָה הַמְּלָכָה royal treasure chamber, Ezra 5:17. 7:20. בֵּית סִפְרָא archives, Ezra 6:1.

בֵּיתֵן m. const. בֵּיתֵן, denom. from בֵּית, dec. II. b. palace. Est. 1:5. 7:7, 8.

I. בִּכְא m. dec. IV. a. prob. the

baca plant or tree, (Arab. بَكَا) which grows in Arabia about Mecca, and resembles the balsam plant. 2 Sam. 5:23, 24. 1 Chr. 14:15. According to the Rabbins, mulberry-tree.

II. בִּכְנָה i. q. בִּכְנָה, a weeping. Ps. 84:7 עֵקֶב הַבְּכָה valley of weeping, i. e. vale of tears. Others: valley of the

plant baca, i. e. a dry valley. Others render it as a proper name.

בָּכָה, fut. יִבְכֶּה, apoc. יִבְכֶּךָ. *to weep, to weep for, to bewail*; construed with an acc. Gen. 23:2. 37:35. 50:3. Lev. 10:6. with על, Judg. 11:37, 38. Lam. 1:16. also with אל, 2 Sam. 1:24. with לְ, Jer. 22:10. Job 30:25. The construction with על has also other significations; e. g. Num. 11:13 יִבְכּוּ עָלַי לֵאמֹר *they wept unto me*, i. e. they implored me, and said. Gen. 45:15 *he kissed all his brethren* וַיִּבְכּוּ בְּצִיְחָם *and wept over them*, i. e. in their embraces. Gen. 45:15. 50:1. Judg. 14:16.

Pi. *to bewail*; construed with an acc. Ezek. 8:14. with על, Jer. 31:15.

Deriv. out of course, בָּכִי, בָּכִיָּה, perhaps בָּכָה.

בָּכָה m. verbal from בָּכָה. *a weeping*. Once Ezra 10:1.

בְּכוֹר m. verbal from בָּכָה, dec. I.

1. *first-born*, spoken of men and cattle. Ex. 11:5. 12:29, etc. Plur. fem. בְּכוֹרוֹת used as a neuter, *firstlings, primogenita*, Gen. 4:4. Deut. 12:17.

2. figuratively, Is. 14:30 *the very poor, the poorest of all*. Job 18:13 בְּכוֹר *death's first-born*, i. e. a most awful death, a most terrible sickness. For the feminine occurs the form בְּכוֹרָה (from an obs. masc. בָּכִי.)

בְּכוֹרָה, fem. of בְּכוֹר, dec. X.

1. *earlier birth, seniority, primogeniture*. Gen. 43:33.—מִשְׁפַּחַת הַבְּכוֹרָה *the right of primogeniture*, Deut. 21:17.

2. *the right of primogeniture, birth-right*. Gen. 25:31, 34. 27:32, 36. (Comp. בְּאֵהָ.)

בְּכוֹרִים and בְּכוֹרִים plur. masc. verbal from בָּכִי. *first-fruits*, spoken of fruit and grain. Lev. 2:14. 23:17.—לֶחֶם הַבְּכוֹרִים *the bread of the first-fruits*, i. e. the first bread from the new corn, Lev. 23:20. 2 K. 4:42. יוֹם הַבְּכוֹרִים *festival of first-fruits*, otherwise called *the feast of weeks*, or *pentecost*.

בְּכוֹרָה, f. plur. בְּכוֹרִים. *early fig*, (in

Arab. *Bokkore*, in Span. *Albacora*,) which ripens in June, the common fig not being eatable till August. Hos. 9:10. Mic. 7:1. Is. 28:4. In the same sense occurs תְּאֵנֵי הַבְּכוֹרוֹת Jer. 24:2.

בָּכִיָּה f. verbal from בָּכָה. *a weeping*. Gen. 35:8.

בָּכִי, in pause בָּכִי, with suff. בָּכִי, verbal from בָּכָה, dec. VI. 1.

1. *a weeping*. בָּכָה בְּנִי גִדּוֹל *to weep bitterly*, 2 Sam. 13:36. Is. 38:3. Comp. Jer. 31:15 בְּנֵי תְמוֹרִים רָחֵל מִבְּכָה *with bitter weeping Rachel wept*, etc.

2. *oozing or trickling down of water in mines*. Job 28:11. So in Greek and Lat. *δάκρυον*, *lacryma*.

בְּכוֹרָה adj. (from an obs. masc. בָּכִי,) used as the fem. of בְּכוֹר, *oldest, first-born*. Gen. 19:31 ff.

בָּכִית f. verbal from בָּכָה, dec. I. *a weeping, mourning*. Once Gen. 50:4.

בָּכַר in Kal not used in Hebrew, but in Arab. signifying, *to precede, be forward, to hasten*, (kindred with בָּקַר.) Hence in Hebrew,

Pi. 1. *to bear early or new fruit*. Ezek. 47:12.

2. denom. of בְּכוֹר, *to constitute one first-born, to give him the rights of primogeniture*. Deut. 21:16.

Pu. *to be a first-born or firstling*. Lev. 27:26.

Hiph. *to bear for the first time*. Jer. 4:31.

Deriv. בְּכוֹר, בְּכוֹרָה, בְּכוֹרִים.

בָּכִר m. and בְּכוֹרָה f. *young camel*.

(Arab. ^{سح}بَكْر and ^{سح}بَكْرَة) Is. 60:6. Jer. 2:

23. Others: *swift camel, dromedary*.

בָּל properly a subst. i. q. בָּלִי (from בָּלָה) *consumption, destruction*; hence, only in poetical usage,

1. adv. *not, non*. Is. 26:10, 14. Prov. 10:30. 24:23.

2. conj. *lest, that not, ne*. Is. 14:21.

בֶּל Chald. m. *heart*. Once Dan. 6:15. (In Syr. and Arab. *idem*.)

בֵּל contraction of בָּעֵל i. q. בָּעֵל *Bel*,

Belus, the god of the Babylonians. Only Is. 46:1. Jer. 50:2. 51:44. See the History of Bel and the Dragon; and comp. Cicero de nat. deorum, III. 16.

בלָא Chald. i. q. Heb. בָּלָה.

Pa. to wear out, afflict, oppress. Once Dan. 7:25. See בָּלָה Pi. no. 3.

בל־אֶדָן m. *Baladan*, the father of king Merodach-Baladan. 2 K. 20:12. Is. 39:1. Probably compounded of בָּל *Baal*, and אֶדָן i. q. אֶדֶן lord.

בִּלְג in Kal not used in Hebrew, but signifying in Arabic, to shine, to shine forth, as the dawn. Conj. II. to rejoice, or have a shining countenance; see (אור.) Conj. V. to smile, be serene. So in Hebrew,

Hiph. 1. to cause to rise, in a figurative sense, Am. 5:9 הַמְכִּילִי שֹׁד עַל עַד he causes destruction to rise, i. e. to come, on the mighty. Comp. the very similar metaphors, Is. 42:9. 47:11. 58:8.

2. intrans. to be serene, joyful. Ps. 39:14 הִשָּׁתַּח בְּפָנַי וְאֶבְלִינָה look away from me, and I shall again rejoice. Job 9:27. 10:20.

Deriv. תְּבִלִּית.

בָּלָה, fut. יִבְלֶה. 1. to be old, worn, to wear out, spoken of garments. Josh. 9:13. Neh. 9:21. hence the constructio prægnaans, בָּלָה מִצְלִי to wear out and fall off from any one, Deut. 8:4. 29:5. Applied figuratively to the heavens and earth, Is. 50:9. 51:6. Ps. 102:27.

2. to be old, faded, spoken of persons. Gen. 18:12.

3. to be consumed. (In Arab. applied e. g. to the consuming of bones by rotteness, or by worms.) Ps. 32:3 אֶבְלֵי עֲצָמַי my bones are consumed. Job 13:28 וְהוּא נִרְקָב וְיִבְלֶה and he is consumed, as a rotten thing.

Pi. 1. to cause to grow old or waste away. Lam. 3:4.

2. to consume, spend, enjoy. Job 21:13 יִבְלוּ בְשׂוֹב יְמֵיהֶם they spend their days in happiness. Is. 65:22 they shall enjoy the work of their own hands. Ps. 49:15.

3. to wear out, afflict, oppress, attero. 1 Chr. 17:9. Comp. Chald. בָּלָא.

Deriv. out of course בָּלָה, בָּלָה, בָּלָה.

בָּלָה, fem. בָּלָה, dec. IX. b. old, worn out; spoken of garments, Josh. 9:4, 5. of persons, Ezek. 23:43 בָּלָה נַפְשָׁם adulteris effecto.

בָּלָה found only in Pi. בָּלָה i. q. בָּלָה to terrify. Once Ezra 4:4 Kethib. Comp. קָהַל and קָהַל. (In Syr. כֻּלַּת a quadrilateral, to terrify.)

בִּלְהָה verbal from בָּלָה dec. XI. a. generally in the plural, 1. terror. Job 18:11. 24:17. 27:20. 30:15. 18:14 בָּלָהוּ הַמֶּלֶךְ the king of terrors, i. e. of hades.

2. sudden destruction. Ps. 73:19. בָּלָהוּ תַּמּוּ כִּן בָּלָהוּ they perish by sudden destruction. Is. 17:14. Used as a concrete, Ezek. 26:21 אֶתְּכֵךְ וְאֶתְּכֵךְ I will make thee destruction, i. e. a thing to be destroyed, and thou shalt be no longer. 27:36. 28:19.

בָּלָה Chald. a tax on consumable articles, an excise; or rather an oppressive tax (comp. בָּלָה no. 3.) a tribute generally. Comp. the etymology of נָשַׁךְ. Ezra 4:13, 20. 7:24.

בְּלוּאִים masc. plur. Jer. 33:12, and בְּלוּיִים verse 11, old garments, rags. (In Syr. כֻּלָּא idem.)

בִּלְמֶשֶׁחַר m. a Chaldean name, which was given to Daniel in the Babylonian court, Dan. 1:7. 2:26. 4:5. It differs but little, perhaps, in its signification from בִּלְמֶשֶׁחַר (see below); and probably signifies *Bel* (est) *rex princeps*, from בָּל *Bel*, שָׂשׁ king, and שֵׁר chief or *Belis princeps*, the syllable *tsha*, in *Belteshazzar*, being the suffix in the Zendish language, to denote the genitive case. Concerning the termination נְבִירָא, see article נְבִירָא.

בָּלָה verbal from בָּלָה. 1. as a subst. destruction. Is. 38:17. Hence

2. as an adv. not. 2 Sam. 1:21. Job 41:18. [26.] Whence (1.) בָּלִי without; e. g. בָּלִי לֹדֵעַ without knowing it, unawares,

Deut. 4:42. 19:4. also simply בל in the same sense, Job 8:11. 24:10. 31:39. 33:9. Sometimes closely connected with a following noun, Job 30:8 בלי בל ignominious brood. (2.) בלי idem. Josh. 5:14. Job 41:25. (3.) בלי because...not, so that...not, i. q. מִן. Jer. 2:15 בלי so that there is no inhabitant. Zeph. 3:6. Job 4:20. Lam. 1:4 בלי because none come to the feast. It is usually followed (like מִן) by the participle, once Deut. 28:55 by the finite verb, and 9:28 בלי יהוה because Jehovah could not, by the infin. The negative is sometimes repeated, בלי מִן is it because...not, 2 K. 1:16. Ex. 14:11. The word בלי also signifies without, Is. 5:13. Job 6:6.—בלי except that...not, Ecc. 3:11. (4.) בלי because...not. Gen. 31:20. (5.) בלי till...not. Ps. 72:7.

בלי m. verbal from בל, dec. I. mixt provender, meslin, farrago. Job 6:5. 24:6. Is. 30:24. The two latter passages are rendered perfectly clear, by adopting the meaning of the Latin *farrago*, which consisted of barley or oats, mixed with vetches and beans, which were both sown and reapt together. See Plin. H. N. XVIII. 15. 41.

בלימה nothing. Job 26:7. Compounded of בלי not and מה any thing.

בליעל compounded of בלי not and יעל prob. use, profit; comp. יעל Hiph. to be useful.

1. perniciousness, worthlessness, wickedness. איש בליעל a wicked man, 1 Sam. 25:25. 30:22. Frequently in the plur. אנשים בליעל wicked people, Deut. 13:13. Judg. 20:43. 2 Sam. 2:12. 1 K. 21:10. אשה בליעל a wicked woman, 1 Sam. 1:16. עד ב' an ungodly witness, Prov. 19:18. דבר בליעל a wicked or base action, Ps. 41:9. 101:3. comp. Deut. 15:9 lest there be a wicked thought in thine heart.

2. something pernicious, destruction. Nah. 1:11. יועץ בליעל one who plans destruction. Ps. 18:5 נהלי בליעל streams of

destruction, as an emblem of misfortune, or great dangers. Others incorrectly: streams of hades, (a signification, which does not belong to בליעל.) Equally incorrect is the rendering, king of hades.

3. as a concrete, i. q. איש ב' a wicked man, Job 34:18. 2 Sam. 23:6. a destroyer, waster, Nah. 2:1.

I. בלל, fut. בלי, to moisten, wet, anoint. (In Arab. idem.) Hence part. בליל anointed over with oil. Num. 2:4, 5. 7:10, 12. 14:21, etc. Intransitively, Ps. 92:11 בלילי בלילי I am anointed with fresh oil.

II. בלל 1. to mingle, confuse, confound. (In Syr. כלכל to mix, confuse. Arab. بلبل idem. II. to stammer.) Gen. 11:9 בלל יהוה שפה for there Jehovah confounded the language of the whole earth.

2. denom. from בלל, to give fodder. Judg. 19:21 נתן לחמרים he gave to the asses fodder.

Hithpo. to mix one's self, to be mixed. Hos. 7:8 Ephraim is mixed with the nations, i. e. he is familiar with them.

Deriv. תבל, בלל, בלל.

III. בלל i. q. בלי to wither, fade. Hence fut. Hiph. נבלל we fade, Is. 64:5.

בלל to bind, confine, restrain, as a horse or mule with a bridle. Once Ps. 32:9. (In Syr. כלל to bind, confine, the mouth. כלל a muzzle.)

בלל (denom. from Arab. and Ethiop. בלל figs, also sycamore fruit.) to gather, cultivate, or live on figs, συκάδα. Once Am. 7:14 בלל שקקים one who scrapes or rubs sycamore fruit, i. e. one who ripens or cultivates it by this necessary management. Sept. συκάδα συκάμινα. Comp. שקקים and Bocharti Hieroz. 1. p. 384.

בלע (In Arab. بلع.) 1. to swallow, swallow up, devour. Gen. 41:7, 24. Ex. 7:12. Jon. 2:1. Num. 16:30 the

earth opens her mouth and swallows them up. ver. 32. 26:10. Ps. 106:17. Used-proverbially, Job 7:19 *עד בלעי רתי* *till I can swallow my spittle*, i.e. only a moment. The Arabs use a very similar expression: *let me swallow my spittle*, i.e. give me a moment's time. Perhaps it was used in this sense elliptically, without *רק*; hence Num. 4:20 *ולא יבארו* *and they shall not for a moment see the sanctuary.* Sept. *ἐπὶ πύλιν*. Others: *when it is covered.* Others: *to their destruction.*

2. figuratively to destroy, (see Piel,) but without giving up the figure. Prov. 1:12 *let us swallow them up, as the grave the living.* Jer. 51:34 *he swallows me up, like a sea monster.*

Pi. *בלע* to swallow up. Figuratively *בלע און* *to swallow up iniquity*, i.e. to commit it abundantly, Prov. 19:23. comp. Job 15:16.

2. to destroy, but without giving up the figure, (see Ps. 124:3.) Comp. *אכל* no.2. Job 2:3 *thou hast excited me against him, to destroy him without cause.* 10:8. 37:20. Ps. 21:10 *באפו* *in his anger he destroys them.* Is. 3:12 *הרד אדחוקך בלעי* *they destroy thy path.* 19:3 *ובלעי* *and I will destroy*, i.e. frustrate, *his purpose.* 25:7 *ובלעי* *and he will destroy*, i.e. remove, *in that mountain the veil*, etc. verse 8 *המרת לגלגה* *he will destroy death for ever.* Applied to the laying waste of a country, 2 Sam. 20:19, 20. Lam. 2:2, 5, 8. The same metaphorical application is found in the Chald. *בלע* to swallow and to destroy; and also in *καταπίνω* of the N. T. 2 Cor. 2:7. 5:4. 1 Pet. 5:8.

Pu. pass. of Pi. no.2. Is. 9:15. Job 37:20. 2 Sam. 17:16 *ולא יבליע למקדך* *so that the king be not destroyed.*

Niph. 1. pass. of Pi. no. 2. Hos. 8:3. Is. 28:7 *הבלש מרדכי* *they are disordered by wine.* (comp. 28:1 *הלמי נין* *smitten by wine.*) Others find in this passage a distinct root, namely, the Arab.

بلغ to conquer, which in Arabic is ap-

plied also to wine, which overcomes a man, and, as it were, smites him to the ground. Comp. *עצר* no.5. and *רק*.

Hithpa. Once Ps. 107:27 *כל חכמתם היתה נבלעת* *all their wisdom is destroyed.*

בלע, with suff. *בלעי*, verbal from *בלע*.

1. *something swallowed.* Jer. 51:44.

2. *destruction.* Ps. 52:6. [4.]

3. proper name of a small city on the southern extremity of the Dead Sea, afterwards called *בש*. With the four cities which were destroyed, it formed the Pentapolis, or district of five cities. Gen. 14:2, 8. 19:20—22.

בלערי and *בלערי*, with suff. *בלערי*, *בלערי*. Compounded of *בל* not, and *ערי*, to.

1. properly *non ad, nihil ad.* Gen. 41:16 *וענה ואלהים יענה נור* *it is not in me, God may answer Pharaoh peaceably.* 14:24 *בלערי* *nothing for me.*

2. *besides.* Job 34:32 *בלערי אמתה* *besides that which I see.* Is. 45:6.

3. *without.* Gen. 41:44. But more frequently

בלערי (1.) *besides* Ps. 18:32 *מי אל מבלעי* *who is God, besides Jehovah?* Num. 5:20. Josh. 22:19. (2.) *without.* Is. 36:10. (In Syr. occurs the singular form, *חכב*, which is construed with *על*.)

בלעם m. (prob. for *בלע עם* *absorptio populi*, i. q. Greek *Νικολαος*.) proper name of a prophet hired by the Moabites against Israel. Num. 22:5 ff. In Greek *Βαλαάμ*.

בלק to pour out, to make empty or desolate. (In Arab. is *بلق* to open, but *بلقة* a waste, desert.) Is. 24:1. Parall. *נהק*.

Pu. pass. Nah. 2:11.

בלק m. (a waste, emptiness) proper name of a king of the Moabites. Num. 22:2. Josh. 24:9. Judg. 11:25. Mic. 6:5.

בלשאצר Dan. 5:1, 2. and *בלשאצר* 7:1. proper name of the last king of

the Chaldeans. From a comparison of Dan. v. with Herod. i. 191. and Xenoph. Cyrop. vii. 5:15 ff. it appears that he was the same who is called by the Greeks *Nabonned* and *Labynetus*. Comp. בִּלְשַׁצְצַר.

בִּלְתִּי perhaps properly a subst. *separation*, from בָּלַת i. q. Arab. بَلَّ to *separate*, intrans. *to be separated*; whence בָּלַת, with Yod paragogic, בָּלְתִּי.

1. adv. *not*. 1 Sam. 20:26.

2. prep. *without, besides, except*. Gen. 21:26. Ex. 22:19. — אֵל בָּלְתִּי *even to, except*, Num. 11:6. With suff. בָּלְתִּי 1 Sam. 2:2.

3. adv. *except, unless*, after a preceding negation, Gen. 47:18 *there is nothing left* אִם בָּלְתִּי *except our body*. Judg. 7:14. Am. 3:3,4.

4. conj. *unless, besides that*. Gen. 43:3 אִתְּכֶם אֲדֹכֶם בָּלְתִּי *unless your brother is with you*. Dan. 11:18.

The following combinations also occur;

1. לְבָלְתִּי (1.) before an infin. *not to*, (the negative before an infinitive with לְ is always expressed in this manner.) Gen. 3:11 אֲכַל לְבָלְתִּי *not to eat*. Ruth 2:9 אַל לְבָלְתִּי נִגְעֶךָ *not to touch thee*. Gen. 38:9. Ex. 8:18, 25. *so that....not, lest*, Gen. 4:15. *since....not*, Jer. 42:13. — לְבָלְתִּי *so that not*, 2 K. 23:10. (2.) before a finite verb, *that not, lest*. Jer. 23:14 שׁוּבוּ לְבָלְתִּי *that they do not return*. 27:18. but in Ezek. 13:3 רְאוּ לְבָלְתִּי *without that they see*, i. e. without having visions.

2. לְבָלְתִּי *since not*, (the mode of expressing the negation before the infin. with לְ.) Num. 14:16. Ezek. 16:28 מִכִּי לְבָלְתִּי *since thou art not satisfied*.

3. עַד לְבָלְתִּי *till not*, construed with the pret. Num. 21:35. Deut. 3:3. Josh. 8:22. Job 14:12 עַד לְבָלְתִּי שָׁמַיִם *till the heavens are no more*.

בְּמָה f. with Kamets impure, as if from a root בָּ, (comp. Pers. بام *above, a roof, arch*.) dec. X.

1. *height, high place*. 1 Sam. 9:12, 13, 14 ff. 10:5, 13, 1 Chr. 16:39. 21:

29. Ezek. 36:2 בָּמֹת עוֹלָם *the ancient high places*. Ps. 18:34 אֶל בָּמֹתֵי יַעֲקֹבִי *I set me upon my high places*, i. e. i secure places. On high places, the Hebrews frequently sacrificed to idols; and, also, before the idea arose or became prevalent that unity of place was necessary in religious worship, to Jehovah. Such worship is usually stigmatized by the Jewish historians as illegal. Hence בָּמֹתֵי הַבָּמֹת *priests of the high places*, 1 K. 12:32. 2 K. 17:32. 23:9. — בָּתֵּי הַבָּמֹת *houses or temples of the high places*, prob. *small chapels, sacella*, (in honour of Jehovah or of false gods,) 1 K. 13:32. 2 K. 17:29, 32. 23:19. Hence

2. i. q. הַבֵּיתָה *a chapel or sanctuary*, devoted to this illegal worship. 1 K. 11:7. 14:23. 2 K. 21:3. 23:8. These chapels were found, e.g. in the cities of Judah, 2 K. 17:9. on the mountains of Judah, 2 Chr. 21:11. in the valley of Hinnom, Jer. 7:31. This word is distinguished from מִזְבֵּחַ *altar*, 2 K. 23:15. 2 Chr. 14:2. 32:12. From Ezek. 16:16, according to which בָּמֹת קִלְיָנוֹת were made of garments, we may infer that these chapels were tents, or moveable temples, like the tabernacle of testimony, (comp. 2 K. 23:7. and Am. 5:26.)

Plur. בָּמֹת (with singular meaning,) (1.) *high place*. Jer. 26:18. Mic. 3:12.

2. *grave, monument, mausoleum*. Is. 53:9. With suff. בְּמוֹקֵי (the Kamets in this case being pure and mutable.)

Plur. const. (with double plural termination, comp. מִצְעֵדוֹת 1 Sam. 26:12.) בָּמֹתֵי, or according to the Keri בָּמֹתֵי (read *bāmōthe*), *high places*. According to the reading בָּמֹתֵי, the ב is shortened as in מִצְעֵדִים. Thus in the phrase מַרְכָּזֵי הָאָרֶץ *to march upon the heights of the earth, or of the land*, a poetical description of a triumphant conqueror, or of the advancing Deity, Deut. 33:29. Mic. 1:3. Am. 4:13. also with כָּבֵד, Deut. 32:13. Is. 58:14. In the same connexion occurs גִּלְגָּלִים *the high waves of the sea*, Job 9:8. גִּלְגָּלֵי הַעֲנָנִים *the heights of the clouds*, Is. 14:14.

בן i. q. ב; see ב.

בן (for בנה) m. prim. (compare, however, the verb בנה to build, in Arab. conj. I. II. VIII. to beget, bear, have children; and see, concerning this trope, under art. בנה no. 8.) irreg. const. בן, more rarely בנ (Prov. 30:1, and before the proper name בנ, once בנ (like אב) Gen. 49:11, and בנ Num. 24:3, 15. with suff. בני, בנתי, בנך; Plur. בנים, בני (as if from בנה, בנ).

1. *son, in the plural sons or children.* Gen. 4:25. 43:29. 3:16. Deut. 4:10. This word is used in Hebrew in a very extended sense, and employed in many phrases unknown to our western languages, but parallel for the most part with those found under the articles אב, אה, etc. namely;

2. *grandson, descendant.* Gen. 29:5. 32:1. The more exact expression, however, for grandchildren is בנים בנות children's children. Hence (1.) בנים ישראל the children of Israel, Israelites; בנים אַמּוֹנִי Ammonites; בנים לֵוִי Levites; instead of which occur also the patronymics, בְּנֵי לֵוִי, etc. Nearly allied to these phrases is (2.) the joining of בן with the names of nations and countries, to denote the members and inhabitants of the same. בְּנֵי צִיּוֹן inhabitants of Zion, Ps. 149:2. the sons of the Greeks for the Greeks, Joel 4:6. [3:6.] the sons of the Ethiopians for the Ethiopians, Am. 9:7. comp. ὁἱ Ἀχαιοὶ in Homer. To this is also allied (3.) the periphrastic expression, such as sons of strangers for strangers, Ps. 18:45. sons of the poor for the poor, Ps. 72:4. sons of nobles, Ecc. 10:17. comp. θυγατέρας παῖδες, Iliad, φ. 151. See also בְּנֵי אֱלֹהִים under the art. אֱלֹהִים.

3. *pupil, disciple, follower, worshipper of any one,* (comp. אב no. 5.) Thus בְּנֵי נְבִיאִים sons of the prophets, i. e. disciples of the prophets, (as in Persian, filii magorum,) 1 K. 20:35. 2 K. 2:3, 5, 7, 15, etc. (comp. Am. 7:14. Is. 19:11. and in Greek, παῖδες μουσικῶν, φιλοσοφῶν, for μουσικοί, φιλοσοφοί.)—בְּנֵי אֱלֹהִים worshippers of God; see art. אֱלֹהִים no. 3.

The didactic poet addresses the reader thus, *my son!* Prov. 2:1. 3:1, 21. 4:10, 20. 5:1. 6:1. 7:1. Comp. בן Ps. 45:11. So in Prov. 10:5 כְּסִיף וְכִנּוּר אִישׁ כִּי יִשְׁכַּח אֶת יְהוָה a wise son, a foolish son, (so called in reference to the poet,) for a wise person, a foolish person generally.

4. *a client, favourite.* Thus the Israelitish nation is called *Jehovah's son*, Ps. 80:16. Hos. 11:1. Ex. 4:22. Perhaps the phrase *son of God*, when applied to kings, is to be understood in this way. See אֱלֹהִים no. 3. (1.)

5. In combination with substantives which express age, quality, or something similar, it denotes one who has this age or this quality. Gen. 5:32 a son of 500 years, i. e. 500 years old. Lev. 12:6 a son of years, i. e. aged. Jon. 4:10 אֲבִיר לַיָּלָה וְבֵן לַיָּלָה הָיָה וְכִי יָמָיו אֲבִיר שָׁמַר לַיָּלָה הָיָה וְכִי יָמָיו אֲבִיר which as a son of a night, i. e. during a night, arose, and during a night perished. (In Syr.

ܐܝܪܝܢ ܕܝܠܝܐ eodem die.)—בֶּן אִישׁ a man of courage, Deut. 3:18. בֶּן בָּזֵל a wicked man, a worthless fellow, (see בָּזֵל.)—sons of surety, i. e. hostages, 2 K. 14:14.—Is. 5:1 בֶּן אֵילָן a hill, son of fatness, i. e. a fruitful hill. (Comp. אֵיל, אֵילָן.)

6. used figuratively in other phrases; e. g. *son of death*, i. e. one deserving of death, 1 Sam. 20:31. So *son of stripes*, Deut. 25:2. *sons of the quiver*, i. e. arrows, Lam. 3:13. *sons of the bow*, i. e. arrows, Job 41:19. *son of the dawn*, i. e. morning-star, Is. 14:12. *sons of the bear* (a constellation in the heavens,) i. e. the three stars in his tail, Job 38:32.

7. applied to animals of every kind, young. בֶּן יוֹנָה a young dove, Ex. 12:6. בֶּן עֹרַב young ravens, Ps. 147:2. בֶּן עֵרַב a calf, (see עֵרַב.) Applied also to eggs, (comp. in Syr. ܕܬܝܬܐ daughter, and egg,) Job 39:16. she cruelly entreats her young ones as if they were not hers, speaking of the ostrich's treatment of her eggs.

8. applied to plants, a sprout, shoot, sucker, as if *son of the tree*. (Comp. בֶּן אֵילָן and בֶּן עֵרַב; and in Lat. pullus and pullulare.) Then, because it denotes an

inanimate substance, joined with a feminine adj. (as a substitute for the neuter,) Gen. 49:22 בְּנֵי פֶרֶךְ prob. *a fruitful sprout or branch*. (But see Lehrgeb. p. 474.) According to some, also Ps. 80:16.

בְּנֵי Chald. *idem*. Found only in the plural בְּנֵי (בְּנֵי being used in the sing.) — בְּנֵי חַיִּים *the exiles*, Dan. 2:25. בְּנֵי חַיִּים *bullocks*, Ezra 6:9. (So in Syr. *ܒܢܝ* Plur. *ܒܢܝܝ*.)

בְּנֵי הַיַּרְדֵּי m. common name of several kings of Syria of Damascus. 1 K. 15:18. 20:1. 2 K. 6:24. 8:7. 13:3. Jer. 49:27. Am. 1:4. Comp. *הַיַּרְדֵּי* and *הַיַּרְדֵּי*.

בְּנֵי, see *בֵּין*.

בְּנֵימִן m. (*son of prosperity*; see Gen. 35:18. and comp. *בְּנֵי* no. 4.) *Benjamin*, the youngest son of Jacob; also the tribe which was named from him, the boundaries of which are given Josh. 18:11 ff. The gentile noun is *בְּנֵימִי*, see *בְּנֵי*.

בָּנוֹת *daughters*, see *בֵּת*.

בָּנָה, fut. *בִּנְיָה*, *יִבְנֶה*. 1. *to build, erect, make*, construed with an acc. Gen. 8:20. 10:11. 12:7, 8. rarely in an improper sense, as Gen. 2:22 וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הָאִשָּׁה וַיַּעַשׂ *and the Lord God made the rib into a woman*, i. e. made a woman out of it. The material, out of which any thing is made, stands regularly in the accusative, 1 K. 18:32 וַיִּבֶן אֶת-הָאֲבָנִים מִבָּנָה *and he built the stones into an altar*, i. e. built an altar out of the stones. 1 K. 15:22. Ex. 20:25. Deut. 27:6. Is. 9:9. Ezek. 27:5. comp. Niph. 1 K. 6:7. Rarely with *ב* prefixed to the material of which any thing is made, as 1 K. 15:22 at the close. The following constructions are worthy of notice, 1 K. 16:24 וַיִּבֶן *he built the mountain*, i. e. built upon it. 6:15 וַיִּבֶן אֶת-קִירוֹת הַבַּיִת מִבָּנָה *he built, i. e. overlaid, the walls of the temple inwardly with cedar boards*. Construed with *ב*, *to work on* any thing, *to labour on a building*, Zech. 6:15. Neh. 4:4, 11.

2. *to rebuild, build up* what has been destroyed. Am. 9:14 בְּנֵי עָרִים נִשְׁמֹחַת *they shall rebuild the desolate cities*. Ps. 122:3. 147:2. Josh. 6:26. — בְּנֵה הַדְּבָרֹת *to cultivate desert places anew*; see *הַדְּבָרֹת*.

3. used figuratively of persons and nations, *to build them up, to give them a permanent habitation, to make them prosperous*. Jer. 24:6 אֶחָדָם וְאֶחָדָם *I will build them up and not pull them down, I will plant them and not pluck them up*. 31:4. 33:7. 42:10. Ps. 28:5. Comp. the other verbs of the quoted passages. So Ex. 1:22 *he (God) built for them houses*. (In Arab. also metaphorically, *to confer favours or blessings on any one*.)

4. *to raise up, or give posterity to any one*. See *בָּרָא* no. 8. comp. Niph. no. 3.

Niph. 1. *to be built, rebuilt*. Deut. 13:17. Job 12:14.

2. figuratively, *to be built up, to be made prosperous, to prosper again*. Jer. 12:16 וְכִנּוּ בְּתוֹךְ עַמִּי *then shall they prosper among my people*. Mal. 3:15. Job 22:23.

3. pass. of Kal no. 4. Gen. 16:2 וְכִנּוּ אֶת-אֲבִנָּהּ *perhaps I shall acquire posterity through her*. 30:3. (Arab. *بَنَى* conj. I. II. and VIII. *to beget, bear, have children*.)

Deriv. *בָּנָה*, *בִּנְיָה*, *בְּנֵי*; and, according to some, *בָּנָה* and *בָּנָה*.

בָּנָה, Chald. *to build*. Ezra 4:12. 5:2. Part. pass. *בָּנָה*, 5:11. Infin. *בָּנָה*, 5:9.

Ithpe. pass. construed with an acc. of the material. Ezra 5:8 וְהָיָה מִתְּבָנָה אֶבֶן *and it is builded out of hewn stones*.

בְּנִי f. Ezek. 41:13. and

בְּנִי m. Ezek. 40:5. verbals from *בָּנָה*, *a building, structure*. According to Ezek. 41:12, 15. a special building within the circuit of the temple, appears to be intended. In Chald. Ezra 5:4. (Syr. *ܒܢܝܝ*, Arab. *بِنْيَان* *idem*.)

בָּנָס Chald. *to be angry*. Dan. 2:12. In the Targums more frequent.

בָּסֵם see בּוֹם Hithpa.

בָּסֵר m. dec. VI. g. Job 15:33. and נָסֵר Is. 18:5. Jer. 31:29. *unripe grape*. (Syr. ܒܫܝܪ *idem*, ܒܫܝܪ *vinegar*.)

בָּעַד and בָּעֵד, with suff. בָּעֵד, בָּעֵד; prep. בָּעֵד;

1. *behind, after*, (Arab. **بعد** *after*.) Gen. 7:16. Judg. 3:22. 9:51. Am. 9:10 לא־תָּבִישׁ וְתִקְדִּי בָּעֵדֵינוּ הָרָעָה *the evil shall not overtake us, nor come up with us*. 2 Sam. 20:21 בָּעַד הַחוּקָה *over the wall*, perhaps for מִבְּעַד *from behind the wall*.

2. *for*. 1 Sam. 7:9. 2 Sam. 10:12. Jer. 21:2.—הָיָה בָּעַד i. q. הָיָה לִי *to be for*, i. e. *to become*, Is. 32:14.—Job 2:4 בָּעַד עוֹר עוֹר בָּעַד *skin for skin*. (Ethiop. **በረ** *to exchange, barter*.) Hence frequently, *make atonement for any person or thing*.

3. *through*. Joel 2:8, 9 הַחֲלוּזִים בָּעַד *through the lattices*. Gen. 26:8. Josh. 2:15. Judg. 5:28. Joined with מִבְּעַד (the only case in which the form בָּעַד is used before nouns,) *from through or between*, Cant. 4:1, 3. 6:7.

4. *about, round about*. Ps. 139:11 *then is the night light about me*. Job 3:23. Lam. 3:7 הִצִּיבָהּ בָּעֵד *he has hedged round about me*. In this signification it follows many verbs of closing, (i. e. closing about,) and may be omitted in translating; e. g. after סָגַר 1 Sam. 1:6. after שָׁמַר Gen. 20:18. after סָתַם *to seal*, Job 9:7. Comp. הִנֵּן בָּעַד *to protect, defend*, Ps. 3:4. Zech. 12:8.

5. *by*. 1 Sam. 4:18 בָּעַד דָּ הַשַּׁעַר *by the side of the gate*.

I. בָּעָה *to search, inquire*, (as in Arab. and Aram.) Is. 21:12.

Niph. pass. Obad. 6 *how are his secret places searched!*

Deriv. בָּעַי.

II. בָּעָה *to swell*; applied to water, *to boil, to boil up*. (Comp. Arab. **بغى** *to swell*; Chald. ܒܥܥܥ *to bubble, to boil*; and the Heb. **בַּעֲצוּרִים** *blains, blisters*.)

Is. 64:1 מִים תִּבְעָה אֵשׁ *the fire makes the water to boil*.

Niph. Is. 30:13 *as a breach ready to fall, swelling out in the wall*.

בָּעָה Chald. ܒܥܥܐ *to seek*.

Dan. 2:13. 6:5.

2. *to request, pray*; construed with מִן and עִם. Dan. 2:16, 18, 23. Hence

בָּעַר f. Chald. *request, prayer*. Dan. 6:8, 14.

בָּעוֹר m. proper name of the father of Balaam. Num. 22:5. 24:3. Josh. 24:9. Mic. 6:5. In the N. T. 2 Pet. 2:15, this name is written *Boðg*, perhaps by a commutation of the sounds of *ו* and *ך*. See the letter *ו*.

בָּעַי proper name. 1. a kinsman of Ruth, to whom she was afterwards married. Ruth 2:1.

2. a pillar in front of Solomon's temple, so called after the architect, or the benefactor at whose expense it was built. 1 K. 7:21. 2 Chr. 3:17.

בָּעִי m. verbal from בָּעָה no. I. *request, prayer*. Once Job 30:24 לא־בָּעִי *prayer avails nothing*. Others regard it as a compound of *ב*, and *ע* *hill, grave*.

בָּעִיר m. verbal from בָּעַר, (see בָּעַר no. I. 1.) dec. I. *cattle*. In Syr. and Arab. *idem*.) Gen. 45:17. Ex. 22:5. Num. 20:4, 8, 11.

בָּעֵט *to kick behind*. Deut. 32:15. hence, figuratively, *to spurn at, despise, be unmindful of benefits*, construed with *ב*, 1 Sam. 2:29 *wherefore despise ye my offering, and my oblation, which I have appointed?* Vulg. *Quare calce rejecistis—?* (Syr. **ܒܥܥܬܝܬ** *calcauit, recalcitavit*.)

בָּעַל, fut. **יִבְעַל**. 1. *to possess, command, rule over*. Is. 26:13 וְיִבְעֻל אֲדוֹנָיִם וְאַחֵרִים *(other) lords besides thee have ruled over us*. Construed with *ל*, 1 Chr. 4:22.

2. *to take for a wife, to marry*, (the husband being considered the lord of the wife.) Deut. 21:13. 24:1. Is. 62:5. Part. **בֹּעֵל** (as a pluralis excellentiæ.)

thy husband, Is. 54:5. Part. pass. בָּעֻלָּה *a married woman*, Gen. 20:3. Deut. 22:22. (In Syr. and Arab. *idem.*)

3. construed with בָּ, *to despise, loathe*. (In Arab. بعل *idem.* comp. Pococke ad Port. Mosis, p. 2.) Jer. 3:14 *return, rebellious children; though I have loathed you, yet will I etc.* 31:32.

Niph. *to be taken again for a wife*. Prov. 30:23. Figuratively, Is. 62:4.

בְּעָלִי verbal from בָּעַל, with suff. בְּעָלִי, (as a pluralis excellentiæ with singular meaning) Ex. 21:29, 34, 36. Is. 1:3. but בְּעָלִיָּה Est. 1:17, 20 (with plural meaning.)

1. lord, owner. הַבַּיִת, הַחוֹר הַבְּעָלִי *the owner of the house, of the ox*. Ex. 21:28. Judg. 19:22. Also in the following phrases, Prov. 3:27 *withhold not a favour לְבָעֲלִי from its lord*, i. e. from the poor man, to whom it is due. 17:8. 16:22 *מְקוֹל הַיָּם מִבְּעָלִי a well-spring of happiness is wisdom to its possessor*. 1:19. Ecc. 8:8 *wickedness delivers not בְּעָלִיָּהּ him who practises it*. comp. 7:12.

2. husband, (as the lord of the wife.) 2 Sam. 11:20. Ex. 21:22 *הָאִשָּׁה הַבְּעָלִי the woman's husband*; but in verse 3 *בְּעָלִי a married man*. Joel 1:8 *בְּעָלִי הַיָּשָׁר the husband of one's youth*.

3. Joined with many substantives of different significations, it denotes one who possesses or is otherwise connected with the thing denoted by the noun, (comp. מֵשֶׁבֶט no. 2. נֶזֶק no. 5.) e. g. בְּעָלִי הַדִּבְרִים *one who has a lawsuit*, Ex. 24:14. בְּעָלִי קַרְנִים *horned, winged*, Prov. 1:17. Dan. 8:6, 20. So *master of points or teeth*, i. e. having teeth, Is. 41:15. *master of dreams*, i. e. a dreamer, Gen. 37:19. *masters of arrows*, i. e. archers, Gen. 49:23. *masters of an oath, a covenant*, i. e. confederate, Gen. 14:13. Neh. 6:18. etc. Joined with the name of a city, it denotes, *an inhabitant, a citizen*, Josh. 24:11. Judg. 9:2 ff. 1 Sam. 23:11, 12. Here בְּעָלִי is synonymous with בָּנִי, (comp. 2 Sam. 21:12. with 2:4, 5.) and it is so regarded by all ancient versions. Others incor-

rectly; rulers, *proceres*, relying perhaps on Judg. 9:51 *וְכָל בְּעָלֵי הָעִיר*, which ought to be rendered: *all the men and women, all the inhabitants of the city*, בְּעָלֵי being explanatory or exegetical, as in Josh. 6:23.

4. name of the tutelary god of the Phenicians and Syrians, to whose worship the Hebrews also were frequently inclined; constantly with the article, הַבְּעָלִי, as Judg. 6:25 ff. 1 K. 18:18 ff. 2 K. 10:18 ff. He appears under the same name on Phenician monuments and medals, and in many Punic prop. names, as Hannibal i. e. *grace of Baal*; Hasdrubal; Adherbal, etc.) Upon some of those inscriptions, which have a Greek translation accompanying them, this name is rendered Ἡρακλῆς; and this is the usual name, which the Greeks, led by the similarity of character between Baal and Hercules, have given to the national God of the Tyrians. Herod. ii. 44. Arrian. Exped. Alex. xi. 16. On 1 K. 19:18, comp. Cic. in Verrem, iv. 43. Plur. הַבְּעָלִים *the Baals or Baalim*, (like אֲשֶׁת־הַיָּמִין *the Astartes*,) either meaning *statues of Baal*, or else referring to the different epithets, under which he was worshipped; as (1.) בְּעָלִי בְרִית *Baal of the covenant*, Judg. 8:33. 9:4, 46. comp. Ζεὺς ὁρκίος. (2.) בְּעָלִי זָבֵב *the fly Baal*; comp. Ζεὺς ἀπόμυιος. See זָבֵב. (3.) בְּעָלִי פֶסֶד see פֶּסֶד.

Connected with no. 3. is the use of this word before geographical names, denoting *the place where any thing is found*, i. q. בֵּית. The principal proper names of this kind are,

1. בְּעָלִי נָדַר a city in the valley of Lebanon, on the border of Palestine. Josh. 11:17. 12:7. 13:5.

2. בְּעָלִי הַמֶּזֶן Cant. 8:11. otherwise unknown. One of these two cities may, perhaps, be the celebrated *Balbec* or *Heliopolis of Syria*, the ruins of which are still admired by travellers.

3. בְּעָלִי הַרְמוֹן a part of mount Antilibanus. Judg. 3:3. 1 Chr. 5:23.

4. בְּעָלִי קֶטֶן Ezek. 25:9. Josh. 13:17.

also בית מעון Jer. 48:23. a place in the tribe of Reuben, afterwards taken possession of by the Moabites, according to Eusebius, near Baara in Arabia.

5. *place of discomfiture* a place where David smote the Philistines. 2 Sam. 5:20.

6. *a city in Egypt*, Ex. 14:2. Num. 33:7. usually called *Heroopolis*, from the worship of Typhon.

7. *place of palms* Judg. 20:33.

בַּעַר Chald. *idem.* Ezra 4:8. See מִשְׁעָם.

בַּעֲלָה fem. of בָּעַל, dec. X.

1. *female owner or possessor*. 1 K. 17:17.—*קַסְעִים* בַּעֲלָה אֹב, *sorceress*. See these words.

2. *a city in the tribe of Judah*, otherwise called *Kirjath Jearim*. Josh. 15:9. 1 Chr. 13:6.

בַּעֲלֹת *a city in the southern part of the tribe of Judah*. Josh. 15:24. 1 K. 4:16.

בַּעֲלִים m. proper name of a king of the Ammonites. Jer. 40:14.—16 MSS. and Josephus (A. J. ix. 3.) read בַּעֲלִים,

בַּעֲלָת f. 1. *a city in mt. Lebanon*, 1 K. 9:18. 2 Chr. 8:6.

2. i. q. **בַּעֲלָה** no. 2. Josh. 19:44.

בָּעַר, fut. בִּיעֵר. 1. *prob. to feed, graze, consume by grazing*. Not used in Kal in this sense, but see Pi. no. 1. Hiph. no. 1. Hence בָּעִיר *cattle*, so called from their *grazing*.

2. *to burn up, consume*. (Comp. אֵשׁ אֲכָלָה spoken of fire.) Ps. 83:15 *אֵשׁ תִּבְעֵר יַעַר* as the fire consumes the forest. More frequently construed with בָּ, Job 1:16 *the fire of God is fallen from heaven, וַתִּבְעֵר וַתִּשְׂחַר וַתִּשְׂחַר וַתִּשְׂחַר* and has consumed the sheep and the young men. Num. 11:3. Ps. 106:18. Is. 42:25. Also intrans. *to burn up, to be consumed by fire*, Ex. 3:3. Is. 1:31. Judg. 15:14. and inchoat. *to take fire, to kindle, to burn*; spoken of fire, Jer. 20:9. Is. 62:1. of the burning material, Ex. 3:2. Dent. 4:11: or figuratively of anger, Ps. 2:12

בָּעִיר *for his anger shall be suddenly kindled*. Ps. 79:6. 89:46. Est. 1:12. Ps. 18:9 *בָּעִיר מִקְשָׁיו* *coals took fire from him*, i. e. glowing coals proceeded from him.

3. *to be dumb, brutish*, denom. from **בָּעִיר** *cattle*. Jer. 10:8. Part. בָּעִיר, Ps. 94:8. Ezek. 21:36. [31.]

Niph. **בִּיעֵר** *to be dumb, brutish*, (see Kal no. 3.) Jer. 10:14, 21. 51:17.

Is. 19:11. (Syr. ܒܝܥܪܐ *ferus factus est, ferocit, stulte fecit.*)

Pi. **בִּיעֵר**, infin. **בִּיעֵר**, fut. **יִבְעֵר**.

1. *to let cattle feed, Ex. 22:4*. Construed with an accusative, *to feed upon*, Is. 3:14. 5:5.

2. *to kindle, set on fire, burn*. Ex. 35:3. Lev. 6:5. [12.] Is. 44:15 *וְהָיָה לְאָדָם* and it shall serve for a man to burn. Is. 40:16 *Lebanon would not suffice לְבָנָן* to burn for him a sacrifice. Neh. 10:35. 2 Chr. 4:20. 13:11.

3. *to remove, put away, take away*. Deut. 26:13, 14. 2 Sam. 4:11. 1 K. 22:46 and the other sodomites *בָּעִיר מִן הָאָרֶץ* he removed out of the land. Here belongs the expression in Deuteronomy, respecting the infliction of capital punishment, *בָּעִיר מִתּוֹךְ הָעָם* thou shalt remove the evil from the midst of thee, Deut. 13:6. 17:7. 19:19. 21:21. 22:21, 24. 24:7. also with **מִתּוֹכָא** 17:12. 22:22. (In the earlier laws the correspondent expression is *נִקְרָה מִתּוֹךְ הָעָם*, or some similar phrase. But that *הָעָם* is here to be taken abstractly, is evident from 22:21, 24. where it otherwise would be in the feminine or in the plural.) Also construed with **מִתּוֹכָא**, 1 K. 14:10 *בֵּית יִרְבֹּעָם* I will remove away the house of Jeroboam, as a man removes dung. 21:21.

Pu. *to burn*. Jer. 36:22.

Hiph. 1. *to feed upon*. Ex. 22:4.

2. *to kindle, set on fire*, Ex. 22:5. *to burn any thing*, Nah. 2:14. 2 Chr. 28:3.

3. *to remove, put away*; construed with **מִתּוֹכָא**. 1 K. 16:3.

Deriv. out of course *הַבְעֵרָה*.

בָּעַר verbal adj. from **בָּעַר**, *burning*. Is. 4:4.

בַּעַר m. denom. from **בָּעַר**, *brutish, stupid, like cattle*. (See **בַּעַר** no. 3.) Ps. 49:11. 73:22. 92:7.

בַּעֲרָה fem. of **בָּעַר**, *a fire, burning*. Ex. 22:5.

בַּעְשָׁא proper name of a king of Israel, son of Ahijah. 1 K. 15:16. 2 Chr. 16:1. Sept. *Baasá*. Vulg. *Baasa*. (Root **בַּעַשׂ** in Chald. i. q. **בָּעַשׂ** *to be wicked*.)

בַּעַת in Kal not used. (In Syr. *to fear, to be afraid*.)

Pi. **בַּעַת**, fut. **יַבְעִית**. 1. *to frighten, terrify*. Ps. 18:5. Job 9:34. 13:11. 15:24.

2. *to come upon suddenly*. 1 Sam. 16:14 **וַיַּבְעִתְהוּ רִיחַ רָעָה** *an evil spirit came upon him suddenly*. ver. 15. (Arab. **بَغَتَ** *to happen suddenly*; conj. III. *to come upon suddenly*.)

Niph. *to fear, be afraid*. Dan. 8:17. construed with **בָּחַן**, **בָּחַנִי**, 1 Chr. 21:30. Est. 7:6.

בַּעֲתָה f. verbal from **בַּעַת**, *terror*. Jer. 8:15. 14:19.

בַּעֲתִים masc. plur. verbal from **בַּעַת**, dec. I. *idem*. Job 6:4. Ps. 88:17.

בַּי m. Jer. 38:22. and **בַּעֲבָה** f. Job 8:11. 40:21. *marsh, mire*. (In Chald. *idem*.) Plur. with suff. **בַּעֲבָתִי** Ezek. 47:11, an incorrect orthography for **בַּעֲבָתִי** (Root **בָּצַח** i. q. Arab. **بَض** *to be moist*, *to moisten*; **بَض** *moisture, scanty water*.)

בָּצַח m. verbal from **בָּצַח**, dec. III. a. 1. subst. *vintage*. Lev. 26:5. Judg. 8:2. See **בָּצַח** no. 1.

2. adj. i. q. **בָּצַח** *fortified, strong*. Zech. 11:2. Keri.

בָּצַל m. *onion*. Plur. **בָּצִלִּים**, Num. 11:5. In Syr. and Arab. *idem*. Root **בָּצַל** i. q. Arab. **بَضَلَ** *to peel off*; comp. Heb. **בָּצַל**.

בָּצַע (Arab. **بَضَعَ** *to cut off, to*

cut in pieces), *to break off, to break down*. Am. 9:1 **וַיִּבְצְעוּם בְּרֹאשׁ בָּלֶם** *and break them down on the head of all*, i. e. so that the pieces fall on the head of all. The form **בָּצְעִים** is put for **בָּצְעִים**. Joel 2:8 *they rush through drawn swords*, **לֹא יִבְצְעוּ** *and break not their course*.

Pi. 1. *to cut off*; Is. 38:12.

2. *to finish, make an end*. Is. 10:12. Zech. 4:9. Job 6:9 *may he loose his hand וַיִּבְצְעֵנִי* *and make an end of me*. 27:8 *when (God) maketh an end (of him)*, i. e. taketh away his life. Lam. 2:17 **וַיִּבְצַע אֶמְכֶּרִי** *he has finished*, i. e. fulfilled, his word.

II. **בָּצַעַע** (Arab. **بَضَعَ**) *to heap up, collect*; particularly ill-gotten wealth. Part. **בֹּצֵעַ** *one who seeks unrighteous gain*, Prov. 1:19. 15:27. Jer. 6:13. 8:10. Infin. **בֹּצְעָה**. Ezek. 22:27.

Pi. *to take advantage of any one construed with an accus.* Ezek. 22:12.

בָּצַעַע m. with suff. **בִּצְעִי**, verbal from **בָּצַעַע**, dec. VI.

1. *gain*. Gen. 37:26 **וַיִּבְצַע** *what is the gain?* Ps. 30:10. Job 22:3. Especially *unrighteous gain*, 1 Sam. 8:3. Ex. 18:21 **וַיִּבְצַעוּ שָׂטָנִי** *hating unrighteous gain, enemies of extortion*. Prov. 28:16. Jer. 51:13. Hence

2. *ill-gotten wealth*. Ezek. 22:13. **וַיִּבְצַעְךָ אֱשֵׁר** *thy ill-gotten wealth which thou hast procured*. Mic. 4:13. See **בָּצַעַע**, under art. **בָּצַעַע** no. II.

3. *covetousness*. Is. 57:17.

בָּצַק *to swell*. Only Deut. 8:4. Neh. 9:21. (In Samar. **בָּצַק** *idem*.)

בָּצִיקָה m. verbal from **בָּצַק**, dec. V. a. *dough*, (so called from its swelling.) Ex. 12:34. 39. 2 Sam. 13:8.

בִּצְעָתָה (*vicus elatior*, according to the Arab. **بَصْفَة**) a place in the plain of the tribe of Judah. Josh. 15:39. 2 K. 22:1. In Josephus (J. A. x. 5.) *Βόσσεθ*.

בָּצַר, fut. **יִבְצֵר**. 1. *to cut off, to gather*. (Comp. in Syr. **بَضَزَ** Pa. *to shorten, to*

lessen.) Used almost exclusively of the gathering of grapes in vintage. Lev. 25: 5, 11. Construed with an accusative of the vineyard, Deut. 24: 21. Judg. 9: 27. Part. *זָרַח* a *vintager*, Jer. 6: 9. and this as an image of a formidable enemy, Jer. 49: 9. Obad. 5. (comp. Rev. 14: 18, 19.) Metaphorically, Ps. 76: 13 *יִכְרֹם רֵחַ נְסִימִים* *he cuts off the spirit of princes*.

2. to make inaccessible, and hence to fortify. Part. **בָּצוּר** (1.) inaccessible, high. **חֹמֶת בָּצוּרָה** an inaccessible wall, Deut. 28:52. Is. 2:15. Metaphorically **קְדוֹת בָּצוּרוֹת** *magna et ardua (intellectu,)* Jer. 33:3. (2.) applied to cities, *fortified*. Deut. 1:28. 3:5. 2 Sam. 20:6.

Niph. *to be cut off, forbidden, restrained*, construed with מִן. Gen. 11: 6. Job 42: 2 וְלֹא יִבְצֹר מִכֶּדָּה מְלָכָה *no undertaking is forbidden, or too difficult for thee.*

Pi. to fortify cities. Is. 22:10. Jer. 51:53. See מוצר.

I. **בָּצֵר** Job 22: 24. and Plur. **בָּצִירִים** verse 25, a precious metal or something costly, which can be determined with certainty, neither from etymology, nor from the ancient versions, nor from Jewish tradition. According to David Kimchi: *gold*; according to Aben Ezra and others: *silver*. The parallel clause ver. 24, has *gold of Ophir*; verse 25, *treasures of silver*.

II. **בֶּצֶר** proper name of a Levitical city and city of refuge, in the tribe of Reuben, Deut. 4:43. Josh. 20:8. 21:36. Vulg. *Bosor*.

בִּצֵר i. q. בָּצַר no. I. Job 36:19.

בִּצְרָה f. l. a fold, pen. Mic. 2 : 12.
(from בִּצָּר no. 2. comp. מִכְלָא from קָלָא.) In
Chald. בִּצְרָתָא septum, conclave.

2. a city in Idumea, Gen. 36:33. Is. 34:6. 63:1. Jer. 49:13, 22. Am. 1:12. another in Moab, Jer. 48:24.

בְּצָרוֹן m. verbal from **בָּצַר**, *a fortified place, a strong hold*. Zech. 9:12.

בַּצֻּרֶת f. Jer. 17:8. and Plur. **בַּצֻּרִים**
14:1. *the holding back of rain, drought.*

(comp. **בָּצַר**.) In Chald. more frequent.
Root **בָּצַר** to cut off, check, restrain.

בִּבְרוּךְ m. dec. 1. *flask, bottle, flagon*.
1 K. 14:3. Jer. 19:1, 10. Formed from
the sound which a bottle makes when
emptied. (Comp. Arab. بَقِيَ *sonum*
edidit amphora inter evacuandum; Syr.
ܒܝܚܦܐ *laguncula*; and Greek βομ-
βύλην.)

בִּקְעָה m. verbal from בקע dec. I. *a cleft, breach, fissure*. Am. 6:11. especially *a breach in a wall*, Is. 22:9.

בִּקֵּעַ, fut. יִבְקַע. (In Syr. ܒܩܥ.)

1. *to divide, cleave*; e.g. the sea, Ex. 14:16. Neh. 9:11. *to cleave out*, Ps. 74:15.

2. to cleave and enter, to break in. 2 Sam. 23:16 *then the three mighty men broke into the camp.* Hence to *make an irruption into*, or *to take a hostile city.* 2 Chr. 32:1. 21:17.

3. *to break open or hatch eggs.* Is.
34:15 הִנָּחָה וַתֵּלֶךְ הַחֹמֶה (she (the serpent)
lays her eggs, and hatches them, and
broods (over her young.)

4. *to rip up* a woman with child.
Am. 1:13.

5. *to tear in pieces*, spoken of wild animals. Hos. 13:8.

Niph. 1. *to divide itself, to open*, spoken of the earth. Num. 16:31. Zech. 14:4. Hence *to be rent with noise, to shake*, spoken of the earth, 1 K. 1:40. also *to burst*, spoken of skin-bottles, Job 32:19.

2. *to be broken up, to be taken*, spoken of a city, 2 K. 25 : 4. Jer. 52 : 7. Ezek. 30 : 17.

3. *to break out*, (see Pi. no. 2.) spoken of water, Is. 35:6. Prov. 3:29. of light, Is. 58:8.

4. *to be hatched, to come out of the egg.* Is. 59:5.

5. *to be rent.* Job 26 : 8.

6. *to be dashed in pieces.* 2 Chr. 25:12.

Pi. פִּי 1. i. q. Kal no. 1. *to cleave, split*; e. g. wood, Gen, 22:3, the rocks, Ps, 78:15.

2. *to cause to break out.* Job 28:12. Hab. 3:9.

3. i. q. Kal no. 3. *to hatch eggs.* Is. 59:5.

4. i. q. Kal no. 4. 2 K. 8:12. 15:16.

5. i. q. Kal no. 5. 2 K. 2:24.

Pu. 1. *to be rent.* Josh. 9:4.

2. pass. of Kal no. 2. Ezek. 26:10.

3. pass. of Kal and Pi. no. 4. Hos. 14:1. [13:16.]

Hiph. i. q. Kal no. 2. 2 K. 3:26. Is. 7:6.

Hoph. pass. Jer. 39:2.

Hithpa. *to divide itself, to be cleft.* Mic. 1:4. Is. 9:13.

בִּקְעָה m. verbal from בָּקַע, a half, especially a half shekel. Gen. 24:22. Ex. 38:26.

בִּקְעָה f. verbal from בָּקַע, dec. XII. b. valley, low plain. (Syr. ܒܩܥܬܐ, Arab.

بقيعة a plain.) Gen. 11:2. Ezek. 37:1, 2. — בִּקְעַת הַלְבָּנוֹן valley of Lebanon, i. e. the valley of Bukha between Libanus and Antilibanus, Josh. 11:17. 12:7.

בִּקְעָה f. Chald. valley, as in Heb. Dan. 3:1.

בָּקַע properly *to pour out, to empty out.* (Arab. بَقِيَ, see بَقِيَ.) Hence

1. *to make empty, to depopulate a country.* Is. 24:1. Nah. 2:3. — Jer. 19:7 בָּקַעְתִּי אֶת-עֲצַת יְהוֹנָדָה I empty the counsel of Judah, i. e. I deprive him of counsel or wisdom.

2. intrans. *to pour itself out, to spread out wide.* Hos. 10:1 בָּקַע בִּנְיָמִן a wide-spread or luxuriant vine. (Arab. بَقِيَ to have many children.)

Niph. בָּקַע, infin. הַבֹּקֶר, fut. בִּקְעוּ, pass. of Kal no. 1. Is. 24:3. 19:3 בִּקְעוּ רֹחַ מִצְרַיִם the spirit of the Egyptians shall fail, (בִּקְעָה for בָּקַע).

Poel i. q. Kal no. 1. Jer. 51:2.

בָּקַע found only in Pi. בָּקַע.

1. *to see, behold, look;* when construed with בָּ, *to behold with pleasure, to*

rejoice in the sight of, Ps. 27:4 יֵצֵר בְּהִיכָלִי to rejoice in his sanctuary.

2. *to look after, to search for any thing; construed with ל,* Gen. 13:36. with בָּ, Lev. 27:33.

3. *to think on, to reflect, meditate.* Prov. 20:25. 2 K. 16:15.

4. *to look after, to take care of any thing, prospicere alicui rei,* i. q. בָּקַע Ezek. 34:11, 12.

בָּקַע Chald. found only in Pa. בָּקַע to seek, search. Ezra 4:15, 19. 5:17. and Ithpa. יִתְבַּקֵּעַ idem. Ezra 5:17.

בָּקַע com. gen. dec. IV. a. collect. oxen, neat cattle, a herd of oxen, without distinction of age or sex. Gen. 12:16. 13:5. 18:7. 20:14. 21:27. The nomen unitatis is שׂוֹר; hence Ex. 21:37 [22:1] if a man shall steal an ox (שׂוֹר) then he shall restore חֲמִשָּׁה בָּקָר five oxen.

(In Arab. بَقَرَة an ox, بَقَر oxen. In Heb. comp. בָּקָר שֵׂוֹת (בָּקָר and שֵׂוֹת) milch kine, cows, Gen. 33:13. בֶּן בָּקָר a son of the herd, a calf, Gen. 18:7, 8. שֶׁר בֶּן בָּקָר a young bullock, Num. 29:2, 8. or עֵגֶל בֶּן בָּקָר a young calf, Lev. 9:2. — Jer. 31:12 בָּקָר בֶּן שָׂוֹת young oxen and sheep. More rarely the plur. בָּקָרִים, Am. 6:12. Neh. 10:37. 2 Chr. 4:3.

בֹּקֶר, plur. בָּקָרִים, m. dec. VI. p.

1. the dawn, the morning. Gen. 1:5 ff. — בֹּקֶר בָּקָר every morning, Ex. 30:7. 34:2. לְבָקֶר idem, Am. 4:4. 1 Chr. 16:40. לְבָקֶר idem, Ps. 73:14. 10:8. Is. 33:2.

2. i. q. בָּקַע to-morrow, the morrow, cras. Ex. 16:7. Num. 16:5. hence לְבָקֶר on the morrow, i. e. soon, suddenly. Ps. 49:15. 90:14. 143:8. The ground of this signification is this, that when we think of the morrow, the morning presents itself to the mind, (comp. אֶשְׁ-כֶּרֶם;) but when we think of yesterday, the evening, (see אֶשְׁכֶּשֶׁת.)

בִּקְעָה f. (with Kamets impure) dec. X. the looking after, or taking care of flocks. Ezek. 34:12. Properly Aram. infin. Pael.

בקרת f. *chastisement, punishment.* Lev. 19:20. Root בקר in Chald. to *punish*, i. q. Heb. בָּקַר.

בָּקַשׁ found only in Pi. בָּקַשׁ.

1. to *seek, quero.* Gen. 37:15, 16. 1 Sam. 10:14. When construed with ל, to *seek after, inquire into*, Job 10:6. Construed with an infin. with and without ל, Ex. 2:15. 4:24. 1 Sam. 19:2. Jer. 26:21. The following phrases are worthy of notice, (1.) בָּקַשׁ יְהוָה to *seek the harm of any one.* Num. 35:23. 1 Sam. 24:10, 25:26. The contrary phrase is ל בָּקַשׁ מִיָּדָהּ to *seek the welfare of any one*, Neh. 2:10. (2.) בָּקַשׁ יְהוָה to *seek Jehovah*, i. e. to turn one's self to him, to supplicate him. Deut. 4:29. 2 Chr. 20:4. בָּקַשׁ יְהוָה those who *seek Jehovah*, Ps. 40:17. 69:7. 105:3. (3.) to *seek the face of the king, for to desire to see him*, 1 K. 10:24. or to *solicit his favour*, Prov. 29:26. Hence (4.) to *seek the face of Jehovah, for to worship him in his temple*, Ps. 24:6. 27:8. 105:4. to *inquire of him*, 2 Sam. 21:1. or to *supplicate him generally*, 2 Sam. 12:16.

2. to *strive after any thing, peto.* Num. 16:10. — בָּקַשׁ נַפְשׁוֹ to *seek the life of any one*, Ex. 4:19. 1 Sam. 19:16. also in a good sense, to *be zealous for another's life*, Pro. 29:10.

3. to *require, demand.* Neh. 5:18. Construed with מִן, Neh. 5:12. Ps. 104:21. or with מִיָּדָהּ, Gen. 31:39. 43:8. Is. 1:12 בָּקַשׁ מִיָּדָהּ זֶה מִיָּדָהּ who *hath required this from you?* Especially בָּקַשׁ דָּם מִיָּדָהּ to *require a man's blood from the hand of any one*, i. e. to take revenge from him for bloodshed, 2 Sam. 4:11. Ezek. 3:18, 20. also in the same sense without דָּם, 1 Sam. 20:16. Comp. Josh. 22:23. בָּקַשׁ יְהוָה הֵאָּן then *let Jehovah himself revenge it.*

4. to *beg, entreat, pray*, construed with מִן. Ezra 8:21. Dan. 1:8. Est. 7:7 וְהָמָן עָמַד לְבַקֵּשׁ מִלְּפָנֵי הָמָן and *Haman stood up to entreat Esther for his life.* So Ezra 8:23. and Est. 4:8, (with מִלְּפָנֵי.)

בִּקְשָׁה f. (with Kamets impure) ver-

bal from בָּקַשׁ, dec. I. *request, petition, prayer.* Est. 5:7, 8. 7:3.

I. בָּרָ m. with suff. בָּרִי, *son*, as in Chald. but in Hebrew used only poetically. Prov. 31:2. Ps. 2:12 *kiss the son*, to wit, *Jehovah's son*, i. e. the king mentioned in verse 6. Others derive בָּר in this passage from בָּרָ no. 2. as if it signified, *the appointed, the chosen one*; but even the more ancient poetical language of the Hebrews frequently approximates to the Chaldaic.

II. בָּרָ, fem. בָּרָה, verbal adj. from בָּרָ, dec. VIII. k. (Arab. بَرَّ).

1. *pure, clear, unspotted.* Cant. 6:8, 9. especially in a moral sense, Job 11:4. — בָּרָ בָּרִי *pure of heart*, Ps. 24:4. 73:1. 2. *empty.* Prov. 14:4.

III. בָּרָ and בָּרָ m. *corn, grain.* Gen. 41:35, 49. 42:3, 25. rarely spoken of standing corn, Ps. 65:14. (Arab. بَرَّ wheat.)

בָּרָ m. Chald. with suff. בָּרָה, plur. בָּרִין (see בָּרִין) verbal from בָּרָ no. I. (see Niph.) *son.* Dan. 6:1. — בָּרָ בָּרִין *son of the gods, an angel*, Dan. 3:25.

2. *grandson.* Ezra 5:1.

בָּרָ m. *field.* Job 39:4. See the following article.

בָּרָ Chald. emph. בָּרָה. Dan. 2:38. 4:18, 20, 22, 29. [4:21, 23, 25, 32.]

field, open country. (In Arab. بَرَّة, بَرَّة).

Syr. בָּרָ idem, properly *what is without*; comp. בָּרָ without, abroad, and the Heb. הַצִּדּוֹת.)

בָּרָ m. verbal from בָּרָ, dec. I.

1. *purity*; joined with יָדָיִם and נַפְשׁוֹ, *purity of hands*, as indicative of innocence, Ps. 18:21, 25. Job 22:30.

2. a *cleansing or purifying substance*, i. q. בָּרִי *alkali, lye*; perhaps also *borax*, which was formerly used in the fusing of metallic ores. (The two things are denoted by one word in Arabic.) Is. 1:

25 *as with alkali*, or rather *borax*. Job 9:30 וַתְּחַיֵּשׂ בְּבוֹר פֶּיַּי *and I washed my hands with lye*.

I. בָּרָא 1. strictly, *to hew, to hew out*. (See Piel; and comp. Arab. *برأ* and *بري* *to cut, to cut out, to plane*.)

2. *to form, make, produce*. (Arab. *بَرَأ*.) The order of the significations is, as in the Arab. *خلق*, (1.) *to be smooth*. (2.) *to make smooth, to plane*. (3.) *to form, to make*.) Gen. 1:1, 21, 27. 2:3, 4. Is. 43:1, 7. Am. 4:13. (Syn. *יָצַר*, *יָצַר*.) Ps. 51:12. Is. 45:7. Jer. 31:22 בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם *God will create something new*. Is. 65:18 וְיִשְׂרָאֵל יִשְׂמְחוּ *behold, I will make Jerusalem a rejoicing*.

Niph. 1. pass. of Kal no. 2. Gen. 2:4. 5:2.

2. *to be born*. Ezek. 21:35 [30] בְּמָקוֹם אֲשֶׁר-נִבְרָא *in the place where thou wast born*. Ps. 102:19 יְהוָה יִבְרָא יִשְׂרָאֵל *let the people, who are born, praise Jehovah*. (In Chald. *בָּרָא* *genuit*; hence *בֶּר* *son*.)

Pi. בָּרָא 1. *to hew, cut down*; e. g. a wood, Josh. 17:15, 18.

2. *to cut down* (with the sword,) *to kill*. Ezek. 23:47.

3. *to form, engrave, mark out*. (Parall. *יָצַר*.) Ezek. 21:24. [19.]

Deriv. *בְּרִיאָה*.

II. בָּרָא denom. from *בָּרָא*, *to make fat, to fatten*. 1 Sam. 2:29.

בְּרֹאדָךְ בִּלְאֲדָן *Berodach Baladan*, king of Babylon. 2 K. 20:12. instead of which *Merodach Baladan* occurs Is. 39:1. See art. *בִּרְדָּךְ*.

בְּרִבְרִים m. found only 1 K. 5:3. [4:23.] According to the Sept. (in some MSS. (Syr. Chald. Vulg. *birds, fowls*). (In Samar. *בררי* is the name of a particular bird, by which the Heb. *יָצַר* is rendered Lev. 11:17. Comp. Syr. *כֻּסְּבִין* *avis diversicolor*, according to others, *cygnus*.) Others: *game, venison*, from *בָּר* *field*.)

בָּרַר 1. as in Aram. *to scatter, sprinkle*. See *בָּרַר*.

2. *to hail*. Is. 32:19. In Arab. *idem*.

בָּרַר m. verbal from *בָּרַר*, *hail*. Ex. 9:18 ff.

בָּרַר proper name of a place in the desert of Shur. Gen. 16:14.

בָּרַר, plur. *בָּרִים*, verbal adj. from *בָּרַר*, *spotted, speckled, party-coloured*. Gen. 31:10, 12. Zech. 6:3, 6. (In Syr. *כֻּזְּ* *idem*; especially *spotted with red*.)

I. בָּרָה *to eat*. 2 Sam. 12:17. 13:6, 10. In Chald. *בָּרָה* *idem*. It is kindred with Arab. *وري* *to be fat, full of marrow*; *مَرَأ* *to fatten, become fat*; and Chald. *בָּרָה* *to feed, fatten*; whence *בָּרָה* and *בָּרָה* *fat*.

Pi. *idem*. Lam. 4:10.

Hiph. *to cause to eat, to give to eat*; construed with a double accus. 2 Sam. 3:35. 13:5.

Deriv. *בָּרָה*.

II. בָּרָה i. q. *בָּרַר* *to choose*. 1 Sam. 17:8 *בָּרַר* *choose*. (In Arab. *بَرَأ* for *بَرَو* *distinxit, separavit*, i. q. *בָּרַר*.)

בָּרְכָךְ (*blessed*) proper name, particularly of the friend of Jeremiah, to whom he dictated his prophecies, and from whom the apocryphal book of Baruch derives its name. Jer. 32:16. 36:4.

בְּרוֹמִים masc. plur. Ezek. 27:24, *damask, cloth interwoven with various colours*, i. q. Greek *πελούριμα*. (In Arab. *بروم*.)

בְּרַם conj. II. IV. *to turn the spindle, to twist threads*; hence *בְּרִים* *a twisted, two-coloured thread*, and *בְּרִים* *cloth made out of such threads*.)

בְּרוֹשׁ m. dec. I.

1. *a fir or pine tree*. 1 K. 5:22. [8.] 6:15, 34. 9:11. So the Vulg. uniformly. (In Arab. *بَرْش*, Syr. *כֻּזְּ* *idem*.) Others: *cypress*. Perhaps it included several kindred species of trees, which the ancients did not minutely

distinguish. See Celsii Hierobot. 1. p. 74 ss.

2. hence a pine lance or spear. Nah. 2:4.

3. a musical instrument made of this wood. 2 Sam. 6:5.

בְּרִית m. with Syriac orthography, i. q. *fir*, found only in plur. Cant. 1:17.

בְּרוֹתָהּ Ezek. 47:16. and **בְּרוֹתָי** 2 Sam. 8:8. *Berytus*, a maritime city in Phenicia, with a harbour, celebrated in the middle ages, now called *Barut* or *Bairut*.

בְּרוֹת f. verbal from **בָּרָה** no. I. *meat*, food. Ps. 69:22.

בְּרִיל m. prim. with suff. **בְּרִילִי**, dec.

VIII. g. (Aram. **בְּרִיל**, **בְּרִילִי**.)

1. *iron*. Num. 35:16.

2. *an iron tool*. 2K. 6:5. Ecc. 10:10.

3. *iron fetters*. Ps. 105:18. 107:10.

בָּרַח 1. *to flee*. Gen. 31:22, 27. Construed with **מִפְנֵי**, Gen. 35:7. 1 K. 2:7. with **מִלְפָּנֶיךָ**, Jon. 1:3. and with **בֵּן**, Is. 48:20. *to flee before* any one. In the imperative it is usually joined with a dative of the pronoun, as **בָּרַח לְךָ** *flee thou*, Gen. 27:43. Num. 24:11. Am. 7:12. (comp. French *s'enfuir*.) When construed with **אַחֲרַי**, *to flee after* any one, 1 Sam. 22:20.

2. *to pass through, to stretch across*. Ex. 36:33 *he made the middle bar* **לְבָרֵךְ** *to pass through the midst of the boards*. Hence **בָּרֵךְ** a bar.

Hiph. **הִבְרִיחַ** 1. *to put to flight, to chase away*. 1 Chr. 8:13.

2. i. q. Kal no. 2. Ex. 16:28.

Deriv. **בְּרִיחַ**, **בְּרִיחָה**, **מִבְּרִיחַ**.

בָּרַח see **בְּרִיחַ**.

I. **בְּרִי** adj. i. q. *fat*. Whence the feminine **בְּרִיָּה** (which ought perhaps to be pointed **בְּרִיָּה**) Ezek. 34:20. Several MSS. have **ברִיָּה**.

II. **בְּרִי** m. *clear weather, serene sky*. Job 37:11. Root **בָּרָה** = **בָּרַר** *to be pure*; comp. Chald. **בְּרִיָּתָא** *serenitas*. Others consider **בְּרִי** as a preposition. See art. **בְּרִי**.

בְּרִיָּה m. dec. III. a. *fat, fattened, plump*; spoken of animals, Gen. 41:2 ff. of men, Judg. 3:17. Ps. 73:4. Dan. 1:15. *of food*, Hab. 1:16. Root **בָּרָה** = **בָּרַח** no. I. (q. v.)

בְּרִיָּהּ f. verbal from **בָּרָה**, *something effected by God, especially something wonderful or extraordinary*. Nu. 16:30.

בְּרִיָּה f. verbal from **בָּרָה** no. I. *meat, food*. 2 Sam. 13:5, 7, 10.

בְּרִיָּה m. verbal adj. from **בָּרָה**. (Put for **בְּרִיָּה**; hence with Kamets impure, see Is. 43:14. but also with Kamets pure, see Is. 15:5.)

1. *flying, fugitive, runaway*. Is. 15:5. 43:14.

2. as an epithet of the serpent, Is. 27:1. also of the serpent as a constellation, Job 26:13. *Flying or swift serpent* would not suit the latter passage, at least it would be very bold; perhaps better: *extended serpent*. comp. **בָּרָה** no. 2.

בְּרִית m. verbal from **בָּרָה** no. 2. dec. I. *bar*; and particularly (1.) *cross-bar* for the fastening of gates. Dent. 3:5. Neh. 3:3. used poetically of the bars of the earth, Jon. 2:7. (2.) *cross-piece* for the binding together of the boards, in the tabernacle of the congregation. Ex. 26:26 ff. 36:31 ff.

בְּרִיעָה proper name of a son of Ephraim, according to the etymology 1 Chr. 7:23. i. q. **בְּרִיעָה** in *misfortune*.

בְּרִית f. dec. I. 1. *covenant, league, compact*. (Root **בָּרָה** i. q. Arab. **بَرَى** *præcidit, præsecuit*, from the custom of cutting in pieces the victims sacrificed on such occasions, and of passing through them; see **בָּרָה**.) The verbs employed to denote a making or entering into a covenant are **בָּרָה**, **הִבְרִיחַ**, **הִבְרִיחַ**; those to denote its violation are **הִבְרִיחַ**, **הִבְרִיחַ**. The genitive often denotes the person with whom the covenant is made, Lev. 26:45 **בְּרִית אֲבוֹתָם** *the covenant with their ancestors*. Deut. 4:31 **בְּרִית אֲבוֹתָם** *the covenant with thy fathers*; hence with a

double genitive, Lev. 26:42 בְּרִיתִי יִצְחָק *my covenant with Jacob*.

2. Often the terms of the covenant on one side only are intended; hence, in speaking of the covenant of God with the Israelites, it is sometimes equivalent to *law*; as אֲרוֹן הַבְּרִית *the law chest or ark of the covenant*, Josh. 3:6. לְפָנֵי הַבְּרִית *tables of the law*, Deut. 9:9. סֵפֶר הַבְּרִית *book of the law*, a statute book out of which Moses read to the people, Ex. 24:7. and the institution of the pass-over is cited, 2 K. 23:21.—בְּרֵי הַבְּרִית *the words of the covenant, the ten words*, i.e. the ten commandments, Ex. 34:28.

3. used as a concrete, i. q. אִישׁ בְּרִית *one who makes a covenant*. Is. 42:6 בְּרִית עִם *one who establishes a covenant with the nations*. Is. 49:8.

בְּרִית f. Jer. 2:22. Mal. 3:2. *alkali, lye, lixivium*, especially the vegetable alkali, (the mineral was called קָלִי) which was procured from the ashes of several alkaline plants, (e.g. *salsola kali*, *soda fruticosa*, *anabasis*, Linn.) The ancients made use of this alkali, or of a solution of it, in connexion with oil, for cleansing and washing clothes, Jer. 2:22. hence Mal. 3:2 בְּרִית מְקַדְּשִׁים *the alkali of the fullers*. As to its form, it is probably a denom. from בִּר *purification, cleansing*; hence with the adjective termination, בִּיר, בְּרִית *what serves for cleansing or purifying*. Comp. Bocharti Hieroz. II. p. 45. Celsii Hierob. I. 449. J. Th. Hartmann's Hebräerin. Th. I. p. 163 ff. See art. בִּיר.

בָּרַךְ, fut. יִבְרַךְ. 1. *to bend the knee, to kneel*. 2 Chr. 6:13 וַיִּבְרַךְ עַל בְּרָכָיו *he kneeled upon his knees*. Ps. 95:6. (In Syr. and Arab. *idem*.) Probably a denom. from בָּרַךְ *a knee*.

2. *to bless*, as in Piel. In Kal found only in the infin. absol. Josh. 24:10. and part. pass. בָּרוּךְ, Gen. 9:26. hence בָּרוּךְ יְהוָה Gen. 24:31. 26:29. and בָּרוּךְ יְהוָה Judg. 17:2. *blessed of Jehovah*.

Niph. pass. of Pi. *to be blessed, prospered*. Only Gen. 12:3. 18:18. 28:14.

Pi. 1. *to bless, pronounce a blessing*. (Whether this signification is connected with that of *kneeling* is doubtful. According to some, strictly *to cause one to kneel down*, as the posture for receiving a blessing. According to others; *to kneel down one's self*, as the posture of salutation, or religious worship. But most probably the two senses are independent of each other.) Applied e.g. to aged parents blessing their children, Gen. 27:4, 7, 10, 19 ff. 48:9. to a priest's benediction on the people, Lev. 9:22, 23. Num. 6:23. 2 Chr. 30:27. to a prophet, Num. 23:11. Deut. 33:1. to God, Gen. 1:22, 28. 9:1. In the latter case, (by a metonymy of the cause for the effect,) it signifies *to make happy, to prosper*, Gen. 12:3. 24:1, 35. When construed with a double accus. *to bless any one with any thing*, Deut. 12:7. 15:14.

2. *to greet, to salute* any one, which was connected with a blessing, 2 K. 4:29. and this either at first meeting, Gen. 47:7. 2 Sam. 6:20. or on taking leave, Gen. 47:10.

3. *to bless God*, i. e. to praise, laud, or thank him; (very frequent in the Psalms.) Ps. 16:7. 26:12. 34:2. 63:5. 66:8. Deut. 8:10. also בָּרַךְ בָּשֵׁם יְהוָה *to call on or invoke God*, spoken of the priests, in imitation of the phrase אָמֵן בָּשֵׁם יְהוָה.—Is. 66:3 מְבָרֵךְ אֱלֹהִים *one who worships an idol*.

4. Closely connected with no. 2. where it is spoken of one's taking leave, is perhaps the signification, *to leave, to renounce* any one. Hence בָּרַךְ אֶת יְהוָה *to renounce God*, Job 1:5. 2:5. also associated with the idea of calumny and blasphemy, 1 K. 21:10 בִּרְכֵה אֱלֹהִים וְסָקֵן *thou hast reviled God and the king*. Ps. 10:3. (But perhaps this word was originally taken in a neutral signification, being applied equally in a good and bad sense, *to wishing good, and wishing evil*; like the Lat. *sacer*. Comp. under the art. בִּיר.)

Pu. בָּרַךְ pass. of Pi. Ps. 37:22. 113:2.

Hiph. caus. of Kal, *to make to kneel, or couch*, as camels to rest. Gen. 24:11.

Comp. אִבְרָךְ.

Hithpa. i. q. Niph. Gen. 22:18. 26:4. Ps. 72:17. reflex. *to bless one's self*, Deut. 29:18.

בָּרַךְ Chald. *to kneel*. Dan. 6:10, with the addition אֶל כְּרֻכָּי upon his knees.

Pa. *to bless, praise*. Dan. 2:19, 20. 3:28.

בָּרַךְ f. dec. VI. h. *knee*. Is. 45:23. Dual בָּרָכִים *knees*, used also of more than two, e. g. כָּל בָּרָכִים *all knees*, Ezek. 7:17. 21:12. [7.] Often, like the Greek *τά βόσκη* in phrases in which we use *lap, bosom*. Gen. 30:3. 50:23. comp. Job 3:12. Is. 66:12.

בָּרַךְ or בָּרַךְ Chald. *idem*. Dan. 6:11.

בָּרַכְהָ f. (once בָּרַכְהָ Gen. 27:38.) verbal from בָּרַךְ, dec. XI. c.

1. *a blessing, benediction*. Gen. 27:12, 41. — אֶת בָּרַכְהָ *to bestow a blessing on any one*, Ex. 32:29. Also *a blessing* from God, Gen. 49:25 בְּרָכוֹת שָׁמַיִם *blessings of the heavens*.

2. *an object of blessing, one blessed*. Ps. 21:7 תַּשְׁתַּחֲוֶה בְּרָכוֹת לְעַד *thou makest him blessings for ever*, i. e. thou blessest him for ever. Zech. 8:13. Gen. 12:2.

3. *a gift, present*, primarily one which is given on occasion of saluting, welcoming, or bidding farewell to another, (see בָּרַךְ no. 2.) Gen. 33:11. 1 Sam. 25:27. and then used also in a more general sense, 1 Sam. 30:22. 2 K. 5:15. Josh. 15:19. בָּרַכְהָ *the beneficent or liberal soul*, Prov. 11:25. (In Syr. حَبْنُ *idem*. See Michaelis' edition of Castell's Lex. Syr. and also Michaelis' Supplem.)

4. *probably peace*. (The ideas, *blessing, prosperity, peace*, are closely related to each other.) 2 K. 18:31 עָשֵׂה אִתִּי בְרָכָה *make peace with me*. Is. 36:16.

בָּרַכְהָ f. (with Tseri impure) dec. X. *pond, pool*. 2 Sam. 2:13. Ecc. 2:6.

Cant. 7:4. Arab. بَرَكَة *idem*, properly

a reservoir of water at which the camels kneel to drink. See הִרְבָּךְ.

בָּרַם Chald. conj. *but, yet*. Dan. 4:12. [15.] 5:17. In Syr. *idem*.

בָּרַק *to lighten, send forth lightning*. Ps. 144:6. (Also in Syr. and Arab.)

בָּרַק m. verbal from בָּרַק, dec. IV. a.

1. *lightning, a flash of lightning*. Ex. 19:16. Spoken figuratively of the sword, בָּרַק הַחֶרֶב *the glittering of my sword*, i. e. my glittering sword, Deut. 32:41; comp. Nah. 3:3. Hence without addition *a glittering sword*, Job 20:25. Ezek. 21:15, 20. [21:10, 15.] (Comp.

Arab. بَرَق *to shine, glitter*, spoken of the sword.) Plur. בָּרָקִים *lightnings*, Job 38:35.

2. proper name of a patriot, who, with the aid of Deborah, smote the Canaanites. Judg. 4:6, 8. 5:1. Comp. the Punic *Barcas*.

בָּרַקֶּת f. Ex. 28:17. and בָּרַקֶּת Ezek. 28:13. a precious stone, probably so called from its *glittering brightness*, (see בָּרַק) according to Braun (De Vestitu Sacerdotum Hebr. p. 518 ff.) *the emerald*. Some fancy a connexion in its sound with *μαργαρίτης*, (Arab. *Sbaragd*), *an emerald*.

בָּרַקָּיִם masc. plur. Judg. 8:7, 16. *threshing wagon or sledge*. Sept. in some MSS. and Symm. *τριβόλοι*, literally *briers*. But the Sept. also uses *τριβόλας* for *τριβόλας*, *tribula or tribulum*, a threshing machine, a board, armed beneath with pointed stones, which was drawn over the grain. Comp. חֲרָץ. (In Arab. صَوَّار *stony ground*.)

בָּרַר 1. *to separate*. Ezek. 20:38 בָּרַרְתִּי מִבְּנֵי הַמִּדְבָּר *I will separate the rebellious from you*. (Arab. بَرَر conj. VIII. *to be separated*. Comp. בָּרָה no. II.)

2. *hence to select for any object, to appoint*. Part. *appointed, chosen*. 1 Chr. 9:22 כָּל הַנִּבְחָרִים לְשָׁמָרִים *all these, who were chosen to be porters*. 16:41. (Comp.

choice sheep. Neh. 5:18 בָּרַחֵם זֶמֶן choice sheep.

3. to separate what is unclean, to cleanse, purify. Part. בָּרָר pure, in a moral sense, Zeph. 3:9 טָהוֹרָה a pure lip. Used adverbially, purely, sincerely, Job 33:3. See Niph. Hiph.

4. to burnish or sharpen an arrow. Part. pass. sharpened, Is. 49:2. See Hiph.

5. to search out, examine, prove. (In Arab. بَرَّ conj. X. and بَرَّ.) Ecc. 3:18 לָבֹרֵם for to prove them. This form of the infin. is like בָּרַךְ. In Ecc. 9:1. the infin. בָּרַר occurs in the same sense; see בָּרַר.

Niph. בָּרַר to purify one's self. Is. 52:11. Part. בָּרָר morally pure, Ps. 18:27.

Pi. to purify, refine, as metals. Dan. 11:35.

Hiph. 1. to clear, cleanse, as corn from the chaff. Jer. 4:11.

2. to burnish or sharpen an arrow. Jer. 51:11.

Hithpa. 1. to purify one's self. Dan. 12:10.

2. to conduct one's self as pure, to show one's self pure. Ps. 18:27. In the parallel passage 2 Sam. 22:27 occurs התְּבַרֵר Chald. for תְּבַרֵר.

Deriv. בָּרַר, בָּרַר, בָּרַר; comp. also בָּרַר no. II. בְּשׂוֹר a brook, which flows into the sea, on the north of Gaza. 1 Sam. 30:9, 10, 21.

בֶּשֶׂם m. dec. IV. a. an aromatic plant; here perhaps specially the balsam-bush. Cant. 5:1. (Arab. بَشَام.)

בִּשְׂמִים Ex. 30:33. and בִּשְׂמִים plur. בִּשְׂמִים.

1. sweet odour, spicy fragrance, perfume. תְּבַרֵר sweet cinnamon, Ex. 30:23. תְּבַרֵר sweet cane, sweet calamus, ibid. Plur. Cant. 4:16 תְּבַרֵר that its spicy odours may flow out, i. e. be scattered.

2. spice, spicery. Ex. 30:23. 35:28. 1 K. 10:10. Ezek. 27:32. בְּרֹאשׁ קֵל בִּשְׂמִים with the most costly spices. Plur. 1 K. 10:2. Cant. 4:10, 14.

3. perhaps the balsam-bush. Cant. 5:13. בְּרֹאשׁ קֵל an espalier, (according to others a bed,) of balsam-bushes. 6:1.

(Syr. כַּמְצָר to be sweet; Aph. to smell sweet, to be fragrant; כַּמְצָר sweet odour, spice.)

בִּשְׂמֵת proper name. 1. the wife of Esau, and daughter of Elon the Hittite, Gen. 26:34. also called Adah, 36:2.

2. the wife of Esau, and daughter of Ishmael. Gen. 36:3 ff.

3. the daughter of Solomon. 1 K. 4:15.

בְּשֹׂר found only in Pi. 1. to bring joyful news; construed with an accusative of the person, 2 Sam. 18:19 אֲבַשְׂרָה I will bear the king the joyful news. 1 Sam. 31:9. 1 Chr. 10:9. Used absolutely, 2 Sam. 4:10 הָיָה כְּמַבְשֹׂר בְּשֹׂרָה he thought to bring joyful news. Also with an accusative of the news announced, 1 Chr. 16:23 הָיָה יוֹם יְשׁוּעָתוֹ declare from day to day his salvation. Is. 60:6 תְּהַלֵּלוּ יְהוָה בְּשֹׂרָה they shall declare the praises of Jehovah. Ps. 40:10.

2. more rarely to bring news generally, 2 Sam. 18:20, 26. sometimes even of an unpleasant nature, 1 Sam. 4:17. Hence with an addition, בְּשֹׂר טוֹב to bring good tidings, 1 K. 1:42. Is. 52:7. (In Arab. بَشَر I. II. to bring joyful news, also to bring news of a contrary nature, when specially noticed. In Syr. by transposition: بَشَر idem.)

Hithpa. receive joyful news. 2 Sam. 18:31. (In Arab. med. Kesr. and conj. IV. X.)

בְּשֹׂרָה f. verbal from בָּשַׂר. 1. joyful tidings. 2 Sam. 18:22. also with the epithet טוֹבָה, verse 27.

2. reward for bringing news. 2 Sam. 4:10.

בָּשָׂר m. dec. IV. a. 1. flesh. Ps. 102:6 בְּבָהֶם יִצְמָח לִבִּי my bones cleave to my flesh, a description of great leanness; comp. Ps. 22:16. (Others take בָּשָׂר here, like the Arab. بَشَرَة, for skin.)

2. *body*. Num. 8:7. Prov. 14:30 בָּשָׂר *health of the body*. Ps. 16:9. 84:3 לְבִי וּבָשָׂרִי *my soul and my body*. Ecc. 12:12 בָּשָׂר *weariness of the body*. Hence, like σὰρξ in the N. T. *the fleshly appetites and passions*, Ecc. 2:3. 5:5.

3. *all flesh*, for *all living creatures*, Gen. 6:13, 17. 7:15. Ps. 136:25. and, in a more restricted sense, *all men*, Gen. 6:12. Joel 3:1. [2:28.]

(So in Arab. بَشَر frequently, e.g. in opposition to angels.) Hence בָּשָׂר often denotes *what is human, frail, mortal*, in opposition to *God*, or *what is divine*, Gen. 6:3. Ps. 56:5. 78:39. Job 10:4. Is. 31:3.—וְרֹאץ בָּשָׂר *a fleshly arm*, i. e. human power, 2 Chr. 32:8.

4. *my bone and my flesh*, i. e. *my relative*. Gen. 29:14. Judg. 9:2. 2 Sam. 5:1. 19:12, 13. Also בָּשָׂר alone in the same sense, Gen. 37:27 וְהָיָה לָנוּ בָּשָׂר *for he is our brother, our flesh*. Is. 58:7 בָּשָׂרֶךָ *thy fellow man*.

(Arab. لَحْم *one kindred by blood*, لَحْمَة *blood relationship*; from لَحِم *flesh*.) In Heb. see שָׂרָר.

5. by a euphemism, *puenda viri*. Lev. 15:2, 3, 7, 19. Ezek. 16:26.

בָּשָׂר m. Chald. *flesh*, as in Heb. Dan. 2:11. 4:9. [12.]

בָּשַׁל 1. *to boil, to be a boiling*. Ezek. 24:5.

2. *to be ripe, ripen*. Joel 4:13. [3:13.] So in Aram. בָּשַׁל, ܒܫܠ; comp. πίπτω, Lat. *coquitur vindemia, messis*, also Chald. ܒܫܠ.

Pi. *to boil flesh*. Ex. 23:19. 16:23.

Pu. pass. of Piel. Ex. 12:9.

Hiph. *to ripen*, as in Kal. Gen. 40:26.

בָּשֻׁלָה, fem. בָּשֻׁלָה, verbal adj. from בָּשַׁל. *boiled, sodden*. Ex. 12:9. Num. 6:19.

בָּשָׂן proper name of a country beyond Jordan, between the rivers Jabbok and Arnon, celebrated for its pastures, whence the mention made of the bulls

and rams of Bashan. Num. 21:33. 32:33. Deut. 3:1. Ps. 22:13. Am. 4:1. In Greek Βαβανία, now *El Bottin*.

בָּשָׁה f. verbal from בָּשָׂה. *shame*. Hos. 10:6. The termination נָה, as the affirmative of a verbal noun, is otherwise unknown; but is analogous with יָן.

בָּשַׁם found only in Po. בָּשַׁם *to tread down, to trample upon*. Once Am. 5:11, construed with עַל, like its synonyme בָּשַׁם. Ought it not perhaps to be read בָּשַׁם?

בָּשַׁשׁ see בָּשָׂה no. II.

בָּשַׁת f. verbal from בָּשָׂה, dec. XIII. e.

1. *shame*; for the most part joined with בָּשָׂה, *shame or confusion of face*, Ps. 44:16. Dan. 9:7, 8. 2 Chr. 32:21.—בָּשַׁת לְבָשׁ figuratively *to be clothed with shame*, Job 8:22. Ps. 35:26.—עָשָׂה בָּשַׁת *idem*, Ps. 109:29.

2. *the secret parts*. Mic. 1:11 עֲקָרֵי-בָשֶׁת *nuda pudendis*.

3. *idol*. Hos. 9:10. Jer. 3:24. 11:13.

בַּת f. (contraction of בִּתּוּ fem. of בָּן.) with suff. בָּתִּי, plur. בָּתוֹת, const. בָּתוֹת (analogous with בָּתִּים.)

1. *daughter*; freq. Its other significations are parallel for the most part with those under בָּן.

2. *grand-daughter, female descendant*. בָּתוֹת כְּנָעַן *the daughters of Canaan*, Gen. 36:2. also joined with names of cities, to denote *female inhabitants*; as בָּתוֹת צִיּוֹן *daughters*, i. e. *female inhabitants, of Zion*, Is. 3:17.

3. In apposition with names of cities and countries, it forms a poetical personification, known also to other eastern writers, whereby those cities or countries are regarded as young women or mothers; e.g. applied to cities, בַּת צֵר *the daughter of Tyre*, i. e. Tyre herself, Ps. 45:13. בַּת בָּבֶל *daughter of Babylon*, Ps. 137:8. בַּת יְרוּשָׁלַם, Is. 37:22. Is. 10:32. applied to countries, בַּת מִצְרַיִם, Is. 47:1, 5. בַּת מִצְרַיִם, Jer. 46:11. בַּת עַמִּי *the daughter of my people*, i. e. *my people, my native country*, Is. 22:4. Jer. 4:11. 8:22. etc. Sometimes the ex-

pression is more full, *בתולה* *virgin daughter of Zidon*, Is. 23:12. *בתולה* *Jer. 14:17. comp. Jer. 46:11. Lam. 1:15. 2:13.*

4. *בתות* *daughters of a city*, i. e. small villages under its jurisdiction. Num. 21:25, 32. Judg. 11:26. Josh. 15:45.

5. also other phrases; as Gen. 17:17 *a daughter of ninety years*, i. e. ninety years old. *בת זלילה* *a wicked or vile woman*, 1 Sam. 1:16. *בתות השיר* *daughters of song*, i. e. singing birds, Ecc. 12:4. *בת עין* *daughter of the eye*, i. e. the apple of the eye, Lam. 2:18, (a similar phrase is formed with *אישון* q. v.) *בת נשים* *a princess*, Dan. 11:17.

בת m. dec. VIII. h. *a bath*, a measure for liquids, containing the tenth part of a homer. 1 K. 7:26, 38. Ezek. 45:10.

בת Chald. i. q. Heb. *בת* *a bath*. Ezra 7:22.

בתים *houses*, see *בת*.

בתה f. Is. 5:6. and plur. *בתות* 7:19. according to the connexion and the ancient versions, *desolation*. (Root *בחר* = Arab. *بَتَّ* *to cut off, to break off, to finish entirely*; *بَتَات* *a finished business*; and *بَتَّة* *completely, entirely*. Comp. *בָּה* *destruction from בָּה* *to finish*. This derivation would lead us to prefer the punctuation *בָּהּ*.)

בתולה f. prim. dec. X. *maid, virgin*. Gen. 24:15 *וְהָיָה בְּתוּלָה וְאִישׁ לֹא יִדְעָהּ* *and the damsel was a virgin, and no*

man had known her. 2 Sam. 13:2. — *בְּתוּלָה* *a damsel who is a virgin*, Deut. 22:23, 28. Judg. 21:12. Applied also to a new-married wife, Joel 1:8. So *puella*, in Virg. *Æn.* iv. 458. and *virgo*, Idyll. vi. 47. Hor. Od. ii. 8. 23. Often applied to cities and countries, by means of a personification, (see *בת* no. 3.) also without *בת*, as *בְּתוּלָה יִשְׂרָאֵל*. Jer. 18:13. 31:4, 21. Am. 5:2.

בְּתוּלִים m. denom. from *בְּתוּלָה*, dec. I.

1. *the state or condition of a virgin, virginity*. Lev. 21:13 *וְהָיָה אִשָּׁה בְּתוּלָה קָחָה וְהָיָה וְהָיָה אִשָּׁה בְּתוּלָה קָחָה וְהָיָה* *and he shall take a wife as a virgin*. Judg. 11:37. Applied figuratively to the people of Israel, *freedom from idolatry*, Ezek. 28:3, 8.

2. *sign or token of virginity, the bridal sheet kept by the friends of the bride*. Comp. Deut. 22:14 ff. with Niebuhr's Description de l'Arabie, p. 31 ff.

בָּתַךְ Pi. *to cut in pieces, thrust through*. Ezek. 16:40. (Arab. *بَتَكَ* *to cut in pieces*, *ب* and *ק* being interchanged.)

בָּתַר and *בִּתָּר* *to cut in pieces*. Gen. 15:10. In Arabic, *to cut off*; comp. *بَطَرَ* *to divide*.

בָּתַר Chald. *after*. Dan. 2:39. 7:7. In verse 6, it is written fully *בָּתַר*. Syr. *ܠܚܬܐ*.

בָּתַר verbal from *בָּתַר*, dec. VI. h. *part cut off, piece*; spoken of the parts of the sacrificial victim. Gen. 15:10. Jer. 34:18, 19.

2. *separation*. Cant. 2:17 *mountains of separation*, i. e. the solitary mountains.

THE name of this letter, *Gimel*, (*גִּמֶּל* or *יִמֶּל* i. q. *גָּמֶל* or *יָמֶל* *camel*), is most easily illustrated by its form in the Phœnician alphabet ג, 4, in which we find a rude delineation of a camel's neck. It is most frequently interchanged with the kindred palatals; (1.) with *כ*, as

גִּבְרִית Syr. *ܓܒܪܝܬ* Ar. *كَبْرِيت* *brimstone*; Heb. and Syr. *גִּבְרִית* Chald. *ܓܒܪܝܬ* and *קִבְרִית* *a pit*; *גִּבְרִית* Syr. *ܓܒܪܝܬ* and *קִבְרִית* *to close*; *גִּבְרִית* and *קִבְרִית* *to run about, to travel*. (2.) with *ק*, as *גִּבְרִית* *a cup*, Arab. *قُبَّة* *the cup of a*

flower, comp. כִּנְיָהּ a priest's cap, a turban, כִּנְיָהּ and כִּנְיָהּ a helmet, Syr.

כִּנְיָהּ a hat, Arab. قُبْع to cover the head. Comp. Bocharti Hieroz. T. II. p. 888. J. D. Michaelis Arab. Grammatik. p. 91.

גָּאָה i. q. גָּאָה verbal from גָּאָה *proud, arrogant, puffed up*. Is. 16:6.

גָּאָה, fut. יִגְאָה 1. to be lifted up, to rise. Job 10:16 וְיִגְאָה and should it (my head) be lifted up. Others: and it (my affliction) increases. Spoken of water, Ezek. 47:5.

2. spoken of plants, to grow up. Job 8:11.

3. to be exalted, majestic, excellent. Ex. 15:1, 21. In Syr. applied to beauty, pomp, splendour. In Hebrew used only in the poetical portions of the Bible.

Deriv. out of course גָּאָה, גָּאָה, גָּאָה, גָּאָה, גָּאָה.

גָּאָה, plur. גָּאָה, verbal adj. from גָּאָה.

1. elated, proud. Job 40:11, 12 וְרָאָה behold everything proud. Is. 2:12.

2. arrogant, bold, violent, wicked. (So גָּאָה, and many words denoting pride, include the idea of violence and wickedness; as, on the contrary, humility often denotes virtue and piety. Comp. in Greek, ἀσυνεργία, ὑπερηφανία.) Plur. גָּאָה, Ps. 94:2. 140:6. Prov. 15:25. 16:19.

גָּאָה f. verbal from גָּאָה *pride, arrogance*. Prov. 8:13.

גָּאָה f. verbal from גָּאָה, dec. X.

1. exaltation, majesty, greatness; spoken of God. Deut. 33:26, 29. Ps. 68:35.

2. pride, arrogance, violence. Ps. 10:

2. 31:19, 24. 36:12. 46:4 וְיִגְאָה הָרִים the mountains shake through its violence, i. e. through the raging of the sea. Job 41:6 וְיִגְאָה חֲסִידֵי קוֹנָיו his strong shields are his pride. (Others make it in this passage i. q. גָּאָה back, body.)

גָּאָה m. verbal from גָּאָה, dec. III.

1. exaltation, greatness, majesty, especially of God. Ex. 15:7. Mic. 5:3. Job 37:4 קוֹל גָּאָה his (God's) majestic voice, i. e. the thunder. Job 40:10 וְיִגְאָה

deck thyself with majesty and excellency. Is. 60:15.

2. pride, haughtiness, arrogance. Job 38:11 וְיִגְאָה גִּלְיָם pride of the waves, i. e. proud waves. Ezek. 7:24. 16:49, 56. Prov. 16:18. Is. 14:18. Am. 6:8.

3. that whereof any one is proud. Ps. 47:5 וְיִגְאָה הַגִּבְעָה the pride of Jacob, i. e. the Promised Land. Am. 6:8.

4. גָּאָה הַיַּרְדֵּן the pride or glory of Jordan, Jer. 12:5. 49:19. 50:44. Zech. 11:3. i. e. the banks and shores of Jordan, which were overgrown with reeds, willows, and thickets, and formed a residence for wild beasts. Comp. Jerome on Zech. 11:3. Relandi Palæstina, p. 274. That the above is a correct explanation of the phrase, is evident from the parall. גָּאָה Zech. 11:3. Others, thinking a poetical expression here unsuitable, regard this word as a contraction of גָּאָה = גָּאָה a valley; but in this case the Tseri would be impure.

גָּאָה f. verbal from גָּאָה.

1. rising up, as of smoke. Is. 9:17.

2. exaltation, majesty, excellency. Ps. 93:1. Is. 12:5 וְיִגְאָה עֲשֶׂה for he has done excellently.

3. pride, arrogance, raging. Ps. 17:10. 89:10 וְיִגְאָה מִיַּם הַיָּם thou rulest the raging of the sea.

גָּאָה verbal adj. from גָּאָה *proud*. Ps. 123:4 Kethib גָּאָה the proud. The Keri has גָּאָה the proud of the oppressors, i. e. the proud oppressors.

גָּאָה plur. fem. valleys. Ezek. 7:16. 31:12. 32:5. It forms the plural of גָּאָה, a valley; and appears to be transposed for גָּאָה, which would be the regular plural.

I. גָּאָה, fut. יִגְאָה 1. to demand back one's property; hence (1.) to repurchase, buy again an estate which has been sold. Lev. 25:25 comp. Ruth 4:4, 6. (2.) to redeem what has been vowed or is otherwise due to the priests. Lev. 27:13, 15, 19, 20. (3.) to require satisfaction for bloodshed, to avenge the blood of one slain, sanguinem repetere. Found only in part. גָּאָה an avenger of blood,

Num. 35:19 ff. Deut. 19:6, 12. 20:5, 9. without דָּם, Num. 35:12.

2. to redeem, ransom. Lev. 25:49. hence in general to deliver, set free, Gen. 48:16. Ex. 6:6. Frequently spoken of God in the Psalms and Prophets, Ps. 19:15. 103:4. 106:10. Is. 44:22. 48:20. 52:9.

3. because the right of repurchase and of redemption, as well as of the avenging of blood, pertained, by the Jewish law, only to the nearest of kin; the part. גָּאֵל comes to signify one nearest of kin. Lev. 25:25 גָּאֵל קָרֹב אֵלָיו his nearest kinsman. Ruth 3:12 גָּאֵל קָרֹב מִמֶּנִּי a nearer kinsman than I. 1 K. 16:11. — מִגָּאֵל the nearest of kin but one, Ruth 2:20. (So אֶחָד one nearest of kin, and אֲבִיר an avenger of blood, in which example the order of significations is inverted.)

4. because the nearest of kin was under obligation to marry the widow of his deceased relative, hence the verb גָּאֵל is used to express this idea. Ruth 3:13 אִם יִגָּאֶלְךָ מִכָּל הַיָּמִים וְאִם לֹא תִּהְיֶה לְאִשָּׁהּ אִם יִגָּאֶלְךָ מִכָּל הַיָּמִים וְאִם לֹא תִּהְיֶה לְאִשָּׁהּ if he will take thee to wife, well, let him do so; but if he will not take thee to wife, then I will take thee. Comp. Tob. 3:17.

Niph. to be redeemed. Lev. 25:30. 27:20 ff. reflex. to redeem one's self. 25:49.

II. גָּאֵל to defile, pollute, disgrace, like the Chald. גָּל (comp. under the letter א.) Job 3:5 יִגָּאֵלְךָ הַשָּׁד וְהַלָּמָה let darkness and death-shade disgrace it.

Pi. גָּאֵל idem. Mal. 1:7.

Pu. part. מִגָּאֵל polluted, ceremonially unclean. Mal. 1:7, 12.

Niph. pass. נִגָּל Zeph. 3:1. Instead of this we find Is. 59:3. Lam. 4:14 נִגָּל, a peculiar grammatical form. Is it not perhaps a trace of the passive of

Niphal, like the Arab. انْقَلَبَ?

Hiph. with Syr. form, מִגָּאֵלְתִּי I have polluted or stained, Is. 63:3.

Hithpa. to defile or pollute one's self. Dan. 1:8.

III. גָּאַל to reject, exclude. (In Syr.

ⲁⲓ Aph. to reject, Ethp. to be rejected. Verbs גָּאַ and גָּא are often commuted, especially in Syriac.)

Pu. pass. Ezra 2:62. Neh. 7:64 גָּאַלְתָּ they were rejected, i. e. removed from the priesthood.

גָּאַל m. plur. const. גָּאַל, verbal from גָּאַל, pollution, defilement. Neh. 13:29.

גָּאַלָה f. verbal from גָּאַל, dec. X.

1. repurchase, redemption. Ruth 4:7. verse 6 גָּאַלְתָּ אִתִּי גָּאֵלְתִּי redeem thou instead of me. — הַגָּאֵלָה the right of redemption, Jer. 32:7. comp. verse 8.

2. the right of repurchase or redemption. Lev. 25:24, 29 יָמִים תִּהְיֶה נִגָּאֲתוֹ his right of redemption shall last a year, verses 31, 48. Jer. 32:8.

3. price of redemption, ransom. Lev. 25:51, 52.

4. relationship, kindred. (Comp. גָּא no. 1. 3.) Ezek. 11:15 אֲנִשֵּׁי נִגְאֵיךָ thy relatives or kindred.

גָּב m. with suff. גָּבִי, plur. גָּבִים and גָּבִי, dec. VIII. h. something curved, arched, or vaulted. (Chald. גִּבְנָא a bunch, hill.) Particularly

1. the back of men and animals. (Comp. Germ. Buckel.) Ezek. 10:12. Ps. 129:3 עַל-גָּבִי דָּרְשׁוּ הָרָשִׁים they furrowed my back.

2. boss of a shield or buckler, umbo. Job 15:26 הָרָנְנוֹת בְּגִבִּי he ran against him with the thick bosses of his bucklers. In Arabic the expression is almost proverbial, he turned against him the boss of his buckler, i. e. he became his unrelenting adversary. Further the Arab.

جوب denotes the shield itself; comp. the French *bouclier* from *boucle*.

3. citadel, intrenchment; applied figuratively to conclusions, or arguments, behind which men, as it were, intrench themselves. Job 13:12. (So in Arab. ظَرْبٌ a back and also a citadel.)

4. arch, arched building, vault; probably, like the Lat. *fornix* for a brothel.

(Sept. and Vulg. *a brothel*; Syr. *an arched house*.) Ezek. 16:24, 31, 39. As no traces of arches are found in the Egyptian and Persepolitan ruins, it has been denied that the Hebrews were acquainted with them. (Goguet's *Origin of Laws*, etc. Part III. Jahn's *Archäol.* I. 1. p. 208.) But the Babylonians were acquainted with the building of arches, according to Strabo (xvi. p. 738, 739.) and the etymology of גבר and גברה prove the same as to the Hebrews. Applied to an arched part of the altar, Ezek. 43:13.

5. *the circumference of a wheel, felloe, apsis.* 1 K. 7:33. Ezek. 1:18.

6. *bow of the eye, eye-brow.* Lev. 14:

9. (Arab. جبة *the bone just below the eye-brow*.)

גבר Chald. *side*. (Syr. جيب Arab.

جنب.) Hence על גב and על גבי *on the side of, by, upon*. Syr. جيب *idem.* Dan. 7:6 Kethib על גברה (read גבר) Keri על גבה *on him*. Sept. ἐπὶ ἀνάσσειν. Vulg. *super se*. Others, after the Hebrew usage, *on his back*.

גבר m. dec. I. a.

1. *board, plank.* 1 K. 6:9. (Root גב i. q. Arab. جَاب *to cut, cleave*; hence in Syr. جفحة *a board*.)

2. *cistern, reservoir of water.* Jer. 14:

3. 2 K. 3:16. (Chald. גבר, גברא, Syr. جاب Arab. جاب *idem.*)

3. plur. גבים *locusts*. Is. 33:4. Comp. גב, with which it is synonymous.

4. plur. גבים proper name of an unknown place. Is. 10:31. Sept. Γιββελ.

גבר m. emph. גברא Chald. *pit, cavern, den*. Dan. 6:7 ff.

גבים 2 K. 25:12 Kethib, probably to be pointed גבים *ploughmen*, i. q. גבים in Keri. Root גב i. q. גב *to plough, to till*; comp. the Arab. جاب *to cut, to cleave*; conj. VIII. *to dig a well*. The Keri is a correct gloss.

גברא m. dec. VI. a. I. *cistern*. Is. 30:14.

2. *pool, swamp, marsh.* Ezek. 47:

11. Root גב i. q. جبا and جبي (with which also جبا conj. IV. agrees,) *to collect water*; hence جابة *a great reservoir of water*; جبا *collected water*.

גברה, fut. גברה, infin. גברה (Zeph. 3:11.)

1. *to be high*; spoken of a tree, Ezek. 31:5, 10. of stature, 1 Sam. 10:23 and he was higher than any of the people.

2. *to be lifted up, to be exalted.* Job 36:7. Is. 5:16. 52:13.

3. גבה לב *my heart is elated*, i. e. proud, arrogant, haughty. Ps. 131:1 לא גבה לב *my heart is not haughty*. Prov. 18:12. 2 Chr. 26:16. 32:25. Ezek. 28:2, 16. In a good sense 2 Chr. 17:6 לב *his heart was elated*, i. e. courageous, in the ways of Jehovah. Hence

4. *by itself, to be proud, arrogant, haughty.* (Comp. גבה.) Is. 3:16 גבהו *because the daughters of Zion are haughty*. Jer. 13:15. Ezek. 16:50. Zeph. 3:11.

Hiph. גברה 1. *to make high, exalt*. 2 Chr. 33:14. Ezek. 17:24. Prov. 17:19 מנבית שער *who exalteth his gate*, i. e. buildeth it too high. Jer. 49:16. though, like the eagle, thou buildest thy nest on high. So Obad. 4. with the omission of נבית, which may be supplied from the following clause.

2. when joined with the infinitive of another verb, it may be rendered as an adverb, and the infinitive as a finite verb. (See העשיל, העשית.) Ps. 113:5 מביה לשבת *who sitteth or dwelleth on high*. Job 5:7 תנביתו עוף *they fly high*. Hence without עוף, probably in the same signification, 39:27 אם על עוף יביה נשר *doth the eagle mount up at thy command?*

גברה verbal from גבה, const. גבה and גבה, fem. גבהה, plur. גבהה.

1. *high*; spoken of trees, mountains, towers. Is. 2:15. 30:25. 40:9. 57:7. 1 Sam. 9:2.

2. *haughty, proud*. Is. 5:15 עֵינֵי גְבוּהִים *the eyes of the proud*. 1 Sam. 2:3 אֵל גְּבוּהָהּ *talk no more exceeding proudly*. Further in the phrases גְּבוּהַ עֵינַיִם *with haughty eyes*, Pr. 10:1:5. גְּבוּהַ לֵב *of a proud heart*, Prov. 16:5 רֵחַ גְּבוּהַ לֵב *of a proud spirit*, Ecc. 7:8.

3. as a subst. גְּבוּהַ קִרְחוֹ *the height of his stature*, 1 Sam. 16:7. comp. Ex. 15:16.

גְּבוּהָ m. verbal from גָּבַהּ, dec. VI. n.

1. *height*. Job 22:12.

2. *exaltation, majesty*. Job 40:10.

3. *arrogance*. Jer. 48:29. also with the addition of נָפַח, Ps. 10:4. of לֵב, 2 Chr. 32:26, of רִיחַ, Prov. 16:18.

גְּבוּהוֹת m. verbal from גָּבַהּ, *pride, arrogance*. Is. 2:11, 17.

גְּבוּלָהּ and גְּבוּלָהּ verbal from גָּבַל, dec. I.

1. *bound, limit, border*. Num. 34:3 ff. Deut. 3:16, 17. Josh. 13:23, 27. 15:47.

2. *territory*. Ex. 10:14 גְּבוּל מִצְרַיִם *the whole territory of Egypt*.

3. *edge, border, margin*. Ezek. 43:13, 17, 20.

Plur. גְּבוּלִים *territory*, like the Lat. *finēs*. 1 Sam. 5:6. 2 K. 15:16. 18:8.

גְּבוּלָהּ fem. of גָּבַל, dec. X. *territory, place*. Is. 28:25. frequently in the plural גְּבוּלוֹת *idem*. Deut. 32:8.

גְּבוּרָה and גְּבוּרָה verbal from גָּבַר, dec. I.

1. *strong, mighty*. Gen. 10:8 וְהָיָה הָהָרָה *and he began to be mighty on the earth*. 1 Chr. 1:10. Ps. 112:2. Hence spoken of God, Deut. 10:17 הָאֵל הַגָּדוֹל הַנּוֹרָא *a great God, mighty and terrible*.

2. *brave, valiant*, and substantively *a hero*. 2 Sam. 17:8. Gen. 10:9 גְּבוּר צֹדֵק *a brave hunter*. Used ironically, Is. 5:22 גְּבוּרִים לְשׂוֹתֵי יַיִן *heroes to drink wine*. Frequently in the phrase גְּבוּר הָיָה *brave hero, mighty man of valour*, Judg. 6:12. 11:1. 1 Sam. 16:18. 2 K. 5:1. and sometimes merely *warrior*, Josh.

1:14. 8:3. 10:7. Cant. 3:7. 4:4. In a different sense,

3. גְּבוּר הָיָה *one great in substance, a man of wealth*. 1 Sam. 9:1. Ruth 2:1. 2 K. 15:20. also an *active, enterprising man*. 1 K. 11:28. Neh. 11:14. (Comp. גְּבוּר תָּמִים *a righteous man*, 2 Sam. 22:26.)

4. particularly, *leader of an army*. 2 Sam. 23:8. 1 K. 1:8. 1 Chr. 29:24. 2 Chr. 32:3. also generally, *a leader, chief*, 1 Chr. 9:26 גְּבוּרֵי הַשְּׂנֵאִים *the chief porters*. So גְּבוּר הָיָה *the leader or general of an army*, 1 Chr. 11:26. 2 Chr. 32:21.

5. in a bad sense, *violent, tyrannical*, i. q. Arab. جَبَّار. Ps. 52:3. 126:4.

גְּבוּרָה f. verbal from גָּבַר, dec. X.

1. *strength, might, power*. Ecc. 9:16. Plur. Job 41:4. [12.] Ps. 147:10.

2. *valour, courage, spirit, fortitude*. 2 K. 18:20. Judg. 8:21. Job 39:19 הֲתִסְבֵּחַ תִּסְבֹּחַ לְפָנָיו *canst thou give to the horse spirit?* Mic. 3:8. Used as a concrete in the phrase גְּבוּרָתוֹ אֲשֶׁר עָשָׂה *his valiant deeds which he did*, 1 K. 16:27. 22:46. comp. 16:7. 2 K. 13:12. etc.

3. *power, omnipotence of God*, Ps. 54:3. 66:7. 99:14. etc. Plur. גְּבוּרוֹת *God's mighty deeds or wonders*, Deut. 3:24. Ps. 106:2. 150:2. In Syr. ܓܒܘܪܝܕ *idem*.

4. *victory*. Ex. 32:18. comp. the verb, chap. 17:11.

גְּבוּרָה Chald. emph. גְּבוּרָה, *idem*. Dan. 2:20.

גְּבוּהָ m. Lev. 13:41. *having too high a forehead, bald before, forehead bald, recalvaster*, different from גְּבוּהָ. (Root גָּבַהּ in Samar. i. q. גָּבַהּ *to be high*. The Arabians use this word specifically of *the high forehead*; hence جَبْهَةٌ *high forehead*, and جَبْهَةٌ *having a high forehead*.)

גְּבוּהָ f. with suff. גְּבוּהָהּ, denom. from גָּבַהּ.

1. *bald forehead*. Lev. 13:42, 43.

2. *metaphorically, baldness, or bare-*

ness of hair, on the outer, front, or right side of cloth. Lev. 13:55.

גְּבִינָה *curdled milk, cheese.* Job 10:

10. (Syr. **ܓܒܝܢܐ** with omission of

Nun, and Arab. **جبن** *idem.* The root in Syr. Ethpe. and in Arab. conj. V. signifies *to curdle as milk, to form cheese.*)

גְּבִיעַ m. dec. III. a. 1. *cup.* Gen. 44:2 ff. Jer. 35:5. In the latter passage, **גְּבִיעַ** appears to denote a larger drinking vessel, *a goblet, crater*; and **כַּס**, a smaller one, *wine glass, cyathus*, into which they drew from the other.

2. *the cup or calix of a flower.* Ex. 25:33. (So the Arab. **قبة** Comp. **قبة**.)

גְּבִיר m. verbal from **גָּבַר** *master, ruler, lord.* Found only Gen. 27:29, 37.

גְּבִירָה fem. of **גְּבִיר**, *mistress, female ruler, reigning queen.* 1 K. 11:19. 15:13 **וַיִּסְרֶהָ מִבִּנְיָהָ** *he removed her from being queen.* 2 Chr. 15:16.

גְּבִישׁ m. found only Job 28:18. The connexion shows that it is something costly, a precious stone or a precious metal. Most probably *crystal*; comp. **אֶבֶן** Ezek. 13:11 *hail.* So in Greek **κρυσταλλος** denotes *ice and crystal.* Some of the Rabbins render it *pearls*; others of them, *a green precious stone.*

גָּבַל, fut. **יָגַל** *to bound, to set up a boundary*; spoken (1.) of the boundary itself, Josh. 18:20 *the Jordan shall bound it.* (2.) of one who fixes the boundaries, Deut. 19:14 *thou shalt not remove thy neighbour's land-mark, which the forefathers have fixed.*

Hiph. *to set bounds to a person, or about a thing.* Ex. 19:12 *set bounds to the people.* verse 23 *set bounds about the mount.*

Deriv. out of course **גְּבִיל**, *margin.*

גִּבְלִי proper name of a Phœnician city, called by the Greeks *Byblus* and by the modern Arabians *Gebel, Gebail*, and

Esbele. Ezek. 27:9. comp. Josh. 13:5. 1 K. 5:32. The gentile noun is **גִּבְלִי**, 1 K. 5:32. Josh. 13:5.

גִּבְלָה Ps. 83:8. probably the Arab. **جبال** *Gebalene*, a mountainous country beyond Jordan. Reland's *Palæstina*, p. 82—85.

גָּבַל see **גְּבִיל**.

גְּבִלּוֹת f. verbal from **גָּבַל**, prob. *bordering, bounding.* Ex. 28:22 and 39:15 **וְשָׂרֹחַת גְּבִלּוֹת** *bordering chains, or cords, to separate the different rows of precious stones on the breast-plate.* Comp. **מִנְּקָה** 28:14. Others: *catenæ æqualiter terminatæ, chains of equal length*; but the idea of equality is arbitrarily introduced. Others: *elegantly-formed chains*, from **גָּבַל** in Syr. and Arab. *to form.*

גִּבְיָן m. *hump-backed, hunch-backed.* Lev. 21:20. So Sept. Vulg. Syr. Arab. See the following article.

גְּבִנָּיִם masc. plur. *protuberances, knobs, hills.* Ps. 68:16 **הִרֵי גְּבִנָּיִם** *a mountain having many summits*, **ἑσος πολυειρέας**. verse 17 **הִרֵם גְּבִנָּיִם** *idem*, where the latter word is used adjectively, or they both stand in apposition.

Comp. the Syr. **ܓܒܝܢܐ** *summit, eyebrow*; Talmud. **גְּבִנִּית** *summit, crown of the head*; **גִּבְיָן** *puffed up, proud.*

גִּבְעָה (*height, hill*) proper name of a Levitical city in the tribe of Benjamin, the northernmost boundary of Judea, Josh. 18:24. 2 Sam. 5:25. also called *Geba of Benjamin*, Judg. 20:10. 1 K. 15:22.

גִּבְעוֹת f. plur. **גְּבִעוֹת**, dec. XII. b.

1. *hill.* Ex. 17:9. 2 Sam. 2:25. etc.

2. proper name of a city in the tribe of Benjamin, also called **גִּבְעַת שָׁאֻל** *Gibeath-Saul*, because Saul was born there, and made it his royal residence. 1 Sam. 11. 4. 26:1. 2 Sam. 21:1—9. The gentile noun is **גִּבְעָה**.—*Gibeath-Phinehas*, Josh. 24:33. is a different place.

גִּבְעוֹן (*hill*) proper name of a city in the tribe of Benjamin, somewhat more to the north than Gibeā, anciently inhabited by the Hivites, (Josh. 9:1. 11:19.) and famous for the deception which the inhabitants played on the Israelites.

גִּבְעָל found only Ex. 9:31 תַּפְסֵחָה Vulg. *cum linum jam folliculos germinaret*, Luther: *the flax had knotted*. C.V. *the flax was balled*. Sept. Arab. and Samar. render it: *had seeds*, or *was impregnated*. Perhaps: *was in blossom*, so that this quadriliteral were compounded of גִּבְעַת *calix of a flower*, and קָלָה i. q. Syr. **ܡܫܬܬܐ** *bud, flower*. In the Talmud, גִּבְעָל occurs for *stem, stalk*, Mishnah, P. vi. p. 307. ed. Surenhush.

גִּבֵּר and **גִּבְרָה** (2 Sam. 1:23.) fut. גִּבְרָה, perhaps a denom. from גִּבְרָה.

1. *to be strong, powerful*. Lam. 1:16. Construed with מִן, *to be stronger than, to prevail over*, 2 Sam. 1:23. Ps. 65:4. Construed with יָלַד, in the same sense, 2 Sam. 11:23. Gen. 49:26.

2. *to increase*; e.g. as water, Gen. 7:18, 24.—גִּבְרָה *to increase in substance*, Job 21:7.

3. *to conquer, get the upper hand*. Ex. 17:11. 1 Sam. 2:9. (Arab. **جبر** *to bind fast, to fortify*; conj. V. *to become strong, to acquire strength*.)

Pi. *to make strong, to establish*. Ecc. 10:10. Zech. 10:6, 12.

Hiph. 1. *to make strong, to confirm*. Dan. 9:27 הִגְבִּיר בְּרִית לְרַבִּים *he makes a firm covenant with many*.

2. intrans. i. q. Kal. Ps. 12:5 לְשׁוֹנֵנוּ *through our tongue we are strong*.

Hithpa. 1. *to prevail, be superior*; construed with יָלַד. Is. 42:13.

2. *to conduct one's self proudly or arrogantly*. Job 15:25. 36:9. (Arab. conj. V. *to exalt one's self against God*.)

Deriv. גִּבְרָה, גִּבְרָה, גִּבְרָה.

גִּבְרָה m. prob. prim. dec. VI.

1. *man, vir*, i. q. אִישׁ, almost exclu-

sively in poetry. לְגִבְרִים *man by man*, Josh. 7:14, 17, 18.—Ps. 34:9 אֲשֶׁר הִנֵּנִי *happy is the man*. 40:5. 52:9. 94:12.

2. as a distinguishing name of sex, *male, mas*, i. q. זָכָר. Deut. 22:5. spoken even of new-born babes, Job 3:3 הַיָּלֵדָה *the night which said: a man*, i. e. a man-child, *is conceived*.

3. in a general sense, for *man, homo*: especially in opposition to God. Prov. 20:24 מַדְרֵגַת מַעְשֵׁי ה' *a man's goings are of the Lord*. Job 4:17. 10:5. 14:10, 14. Lam. 3:35.

4. *every one*, like אִישׁ. Joel 2:8 הֵנָּה *every one marches in his path*. Lam. 3:39.

גִּבְרָה m. (with Chaldaic form,) *idem*. Ps. 18:26.

גִּבְרָה m. plur. גִּבְרִין (as if from גִּבְרָה,) Chald. *idem*. Dan. 2:25. 5:11. 3:8, 12.

גִּבְרָה Chald. i. q. Heb. גִּבְרָה *hero*. Dan. 3:20.

גִּבְרָתָהּ f. with suff. גִּבְרָתִי, fem of גִּבְרָה, dec. XIII. b. *mistress*, in opposition to handmaid. Gen. 16:4, 8. Prov. 30:23. 2 K. 5:3.—*mistress of kingdoms*, Is. 47:5, 7.

גִּבְרִיאֵל m. (*man of God*) proper name of one of the seven archangels in the writings of the later Jews. Dan. 8:16. 9:21. Comp. Luc. 1:19, 26.

גִּבְתָּן proper name of a Philistine city in the limits of the tribe of Dan. Josh. 19:44. 21:23. 1 K. 15:27. Eusebius calls it Γαβθάνων τῶν ἀλλοφύλων; Josephus, Γαβθάνω.

גִּבְתָּ m. prim. with suff. גִּבְתִּי plur. גִּבְתֵּי.

1. *flat roof or top of an oriental house*. Josh. 2:6, 8. Prov. 21:9. 1 Sam. 9:25.

2. *surface or top of an altar*. Ex. 30:3. 37:26.

I. **גִּדְרָה** Is. 65:11. name of a divinity, which was worshipped by the idolatrous Hebrews, perhaps *the god or goddess of fortune*. Comp. גִּדְרָה. Sept. Τύχης. Vulg. *Fortuna*. According to some Jewish commentators, this word denotes in

Arabic *the star Jupiter*. Hence perhaps גַּד *Baal Gad*, the name of a place.

II. גַּד m. according to Sept. Vulg. Chald. Syr. Arab. and the Jewish commentators, *coriander*, a highly aromatic plant. The seeds are round, and of the size of pepper-corns. In Ex. 16:31. Num. 11:7, the appearance of manna is compared to these seeds.

I. גַּד m. 1. *fortune, prosperity*. Found only Gen. 30:11 Kethib גַּד *fortunately, happily*. Sept. ἐν εὐτυχίᾳ. Vulg. *feliciter*. Keri גַּד *good fortune comes*. Others make it i. q. גֶּד *a crowd, troop, turma*, but unsuitably to the context.

2. proper name of a son of Jacob and of the tribe named from him, whose possessions lay beyond Jordan between Reuben and Manasseh. The limits are given more minutely, Josh. 13:24—28. The gentile noun is גְּדִי, Deut. 3:12. Josh. 1:12.

II. גַּד or גְּדָה found only in the plur. const. גְּדוֹת *banks*. Josh. 3:15. 4:18. 12:15. Is. 8:8.

גְּדֵבְרִין Chald. Dan. 3:2, 3. i. q. גְּדֵבְרִין *treasurers* (q. v.)

גְּדֵבְרָה found only Deut. 10:7. proper name of a place in the Arabian desert. In the parallel passage Num. 33:32, גְּדֵבְרָה.

I. גָּדַד *to cut in, to cut off*, (as in Syr. and Arab.) Found only in Hithpo. גָּדַדְתָּ *to cut one's self* in the body; as a superstitious and idolatrous rite, Deut. 14:1. 1 K. 18:28. and as a sign of mourning, Jer. 16:6. 41:5. 47:5. See גָּדַד.

II. גָּדַד i. q. גָּדַד *to press*, (found only in Hebrew,) construed with גָּדַד, Ps. 94:21 גָּדַדוּ עַל-נַפְשִׁי צְדִיק *they press upon the life of the righteous*. (53 MSS. of Ken-nicott have גָּדַד.)

Hithpo. *to collect into one place*, from fear or terror, Mic. 4:14. [5:1.] *to assemble* any where, Jer. 5:7.

גָּדַד Chald. *to cut down, to hew down* a tree. Dan. 4:11, 20. [4:14, 23.]

I. גָּדַד m. plur. גְּדָדִים, verbal from גָּדַד no. I.

1. *an incision in the skin*. Jer. 48:37.

2. *an incision in the ground, a furrow*. Ps. 65:11.

II. גָּדַד m. plur. גְּדָדִים, *crowd, band of warriors*, particularly of light-armed troops for predatory excursions. Gen. 49:19. 1 Sam. 30:8, 23. 2 Sam. 3:22. 2 K. 6:23. 13:20, 21. 24:2. 2 K. 5:2. See especially 2 K. 5:2 גָּדַדְתָּ הַסְּרִיָּים *the Syrians had gone out in plundering parties*. Also a *band of robbers*, Hos. 7:1. — גְּדָדִים בְּנֵי הַגֶּדֶד *men of the plundering party, predatory soldiers*, 2 Chr. 25:12. בַּת גָּדַד *daughter of plundering parties*, Mic. 4:14.

גָּדֹל, גְּדוֹל, const. גְּדוֹל, גְּדוֹל (Ps. 145:8. Nah. 1:3. Keri.) verbal adj. from גָּדַד, dec. III. a. and h.

1. *great*. — מֶלֶךְ הַגְּדוֹל *the great king*, a title of the Assyrian monarch, equivalent to *king of kings*, 2 K. 18:19, 28. הַכֹּהֵן הַגָּדוֹל *the high-priest*, Hag. 1:1, 12, 14. Zech. 3:1, 8. גְּדוֹל הַחֶסֶד *of great kindness, of great power*, Ps. 145:8. Nah. 1:3. Keth. — Gen. 29:7 הַיּוֹם הַזֶּה *it is yet high day*; comp. the French *grand jour*. — As a subst. Ex. 15:16 הַגְּדֹל *the greatness of thine arm*, i. e. thy great arm. Plur. גְּדוֹלוֹת *wonderful works*; of a prophet, 2 K. 8:4. and especially of God, Job 5:9. 9:10. Ps. 106:21. — Ps. 12:4 *the tongue, which speaketh great things*, i. e. which is arrogant and boasting.

2. *elder in age, major natu*. Gen. 27:1. 1 Sam. 17:13. 1 K. 2:22. 29:16.

3. *respectable, rich, mighty, distinguished*. Ex. 11:3 מֹשֶׁה הָאִישׁ הַגָּדוֹל מֵאִשׁ כָּל-אֲדָמָה *the man Moses was much distinguished in the land of Egypt*. Lev. 19:15. 2 Sam. 19:32. 2 K. 4:8 אִשָּׁה גְּדוֹלָה *a distinguished woman*. 5:1 אִישׁ גָּדוֹל לִפְנֵי *a great man with his master*. Job 1:3. — Plur. גְּדוֹלִים *the great, mighty, noble*. Prov. 18:16. 25:6. — הַמֶּלֶךְ הַגָּדוֹל

the nobles of the king, Jon. 3:7. גְּדֹלֵי הָעִיר
the nobles of the city, 2 K. 10:6, 11.

4. *weighty, important, gravis.* Ecc. 9:13.

גְּדֹלָה and גְּדֻלָּה f. verbal from גָּדַל, dec. X.

1. *greatness, majesty*; e. g. of God, Ps. 145:3. of a king, Est. 1:4. of a noble in a court, Est. 10:2. 6:3.

2. as a concrete, *mighty deeds* of God. 2 Sam. 7:21. 1 Chr. 17:19. Ps. 145:6.

גְּדוּף verbal from גָּדַף, found only in plur. גְּדוּפִים and גְּדוּפוֹת *reproaches, revilings, scoffs.* Is. 43:28. 51:7.

גְּדוּפָה f. verbal from גָּדַף, *idem.* Ezek. 5:15.

גִּדִּי m. dec. VI. 1. *kid, hædus.* Ex. 23:19. generally with the addition גְּדֵי, *a kid of the goats*, Gen. 38:17, 20. etc. plur. גְּדִיִּים, גְּדִי, 1 Sam. 10:3. Gen. 27:9, 16.

I. גְּדִיָּה fem. of גִּדִּי, *a female kid, capella.* Found only in the plur. גְּדִיָּוִת, Cant. 1:8. (The singular occurs in the Mishnah, P. III. p. 111. ed. Surenhus.)

II. גְּדִיּוֹת i. q. גְּדִיּוֹת *banks.* 1 Chr. 12:15 Kethib.

גְּדִילִים masc. plur. *plaited work, twisted threads*, from the root גָּדַל, which in Syr. and Arab. signifies *to twist, to weave.* Spoken (1.) of the sacred tufts or tassels on the four corners of the upper garment, Deut. 22:12. (2.) of ornaments on the chapter of a pillar, 1 K. 7:17.

גְּדִישׁ m. 1. *pile of sheaves in the field, a stack, shock* of corn. Ex. 22:5. Judg. 15:5. Job 5:26. (Syr. and Arab. *idem.*)

2. *grave, tomb.* Job 21:32.

גָּדַל and גְּדַל, fut. יִגְדַּל.

1. *to be great*, Gen. 38:14. Job 2:13. etc. *to become great, to wax great*, Gen. 21:8. 25:27. 1 K. 12:8, 10. Job 31:18 גָּדַל עִמָּדִי for גָּדַל עִמָּדִי *he has grown up with me as with a father.*

Before the suffix יָדָי, the preposition עִם or לְ is to be supplied. Jerome: *crevit necum.*

2. *metaphorically to be or become great, rich, distinguished.* Gen. 16:13 עַד כִּי יִגְדַּל עַד מְאֹד *till he became very great, i. e. very rich.* 24:35. 41:40 וְרַק הַכִּסֵּא אֲנִי עָלָיו מִכָּאָר *only as to the throne will I be greater than thou.* 2 Sam. 5:10. 1 K. 10:23. Jer. 5:27.

3. *to be exalted, magnified, praised*, Ps. 35:27 יִגְדַּל יְהוָה *praised be Jehovah.* 40:17. 2 Sam. 7:26.

4. *to be highly valued, precious, dear.* 1 Sam. 26:24 *as thy life was precious in my eyes this day*, i. e. as I spared thy life; comp. verse 21, where יָקָר stands in the same connexion.

Pi. יִגְדַּל, גָּדַל. 1. *to make great, cause to grow*; e. g. the hair, Num. 6:5. plants, Is. 44:14. Ezek. 31:4.

2. *to bring up, to educate children.* Is. 1:2. 49:21. 51:18. 2 K. 10:6. *to nourish, or support*, in general, Dan. 1:5. Pu. pass. Ps. 144:12.

3. *to make great, mighty, or distinguished.* Est. 3:1. 5:11. 10:2. Josh. 3:6. 4:14.

4. *to exalt, to praise God.* Ps. 69:31. construed with לְ, Ps. 34:4.

Note. The form יִגְדַּל occurs at the end of a clause, Is. 49:21.; the form גָּדַל in the beginning or middle, Josh. 4:14. Est. 3:1.

Hiph. הִגְדִּיל. 1. *to make great.* Gen. 19:19 וַתַּגְדִּיל הַסֶּדֶק עִמָּדִי *thou hast made great thy kindness towards me*, i. e. thou hast shown me great favour. comp. Is. 9:2. 28:29. Ps. 18:29. Ecc. 1:9.

2. *to make great one's mouth, to make arrogant speeches, to act proudly or insolently.* Obad. 12. comp. Ezek. 35:13 אֲנִי בִסְתָם *ye have boasted against me with your mouth.* also, with the omission of פִּה or בִּפִּי, in the same sense, Dan. 8:5, 8. 11:25. and with עַל of the person, Ps. 35:26. 38:17. 55:13. Job 19:5. Jer. 48:26, 42.

3. with the infinitives of other verbs, used adverbially; thus הִגְדִּיל לַעֲשׂוֹת *to do*

great things, Ps. 126:2, 3. Joel 2:21. also to *act proudly, insolently*, Joel 2:20. It has the former signification sometimes, when this infinitive is omitted, 1 Sam. 12:24 *אֵת אֲשֶׁר-הַגְדִּיל לְעַמּוֹתָם* *what great things he has done for you*. 1 Sam. 20:41 *תָּלַד יְדָו וְדָו הַגְדִּיל* *till David exceeded, or wept very loud*.

4. to *make high, to lift up*. Ps. 41:10.

Hithpa. 1. to *magnify one's self*. Ezek. 38:23.

2. to *conduct proudly or insolently*. Is. 10:15. Dan. 11:36, 37.

גָּדַל m. verbal from גָּדַל, dec. V. a. *great*. Ezek. 16:26.

גָּדַל m. with suff. גָּדַל, once גָּדַל (Ps. 150:2.) verbal from גָּדַל, dec. VI. m. and o.

1. *greatness*; e.g. of a tree, Ezek. 31:7.—גָּדַל הַיָּרְדֵּן *the greatness of thy might*, Ps. 79:11.

2. *greatness, honour, majesty*; of a king, i. q. גָּבַד, Ezek. 31:2, 18. of God, (frequent in Deut.) Deut. 3:24. 5:21. 9:26. 11:2. 32:3 גָּבַד לַיהוָה *give honour to our God*. Ps. 150:2.

3. with גָּבַד, *arrogance*. Is. 9:8. 10:12.

גָּדַל see גָּדַל.

גָּדַל see גָּדַל.

גָּדַע 1. to *break in pieces*; e.g. a staff, Zech. 11:10.—1 Sam. 2:31 *I break in pieces thine arm, and the arm of thy father's house*. i.e. I destroy your strength. The same sense is attached to the phrase, to *break in pieces the horn*, Lam. 2:3. comp. in Pi. Ps. 75:11.

2. to *root out*; e.g. trees, (see Pual.) men, Judg. 21:6 *נִגְדַע הַיּוֹם שָׁכְנוּ אֹתָם* *we have this day rooted out a tribe*.

Pi. i. q. Kal, to *break in pieces*; e.g. a bar, Is. 45:2. Ps. 107:16. a horn, Ps. 75:11. especially to *break down* images of the gods, Deut. 12:3. 2 Chr. 34:4, 7.

Pu. pass. to *be rooted out*. Is. 9:9.

Niph. to *be broken in pieces, to be broken down*. Jer. 48:25. Is. 14:12

תִּהְיֶה לְעָרָץ *thou art broken down (and thrown) to the ground*.

גִּדְעוֹן proper name of a judge in Israel. Judg. 6:11. 7:1 ff. Sept. Γεδεων.

גָּדַף found only in Pi. גָּדַף.

1. to *reproach, revile*. See the deriv.

גָּדַף, גָּדַף.

2. especially to *blaspheme or reproach* God. 2 K. 19:6, 22. This may be done by actions as well as words, Num. 15:30 *but he who does it presumptuously, blasphemes Jehovah*, i.e. expresses contempt to his positive command. Ezek. 20:27. (In Syr. Pa. and Arab. conj. II. idem.) *Saderna = Tades-Cad*

גָּדַף to *build a wall, to wall up*.

(Arab. جَدَر I. II. idem.) Part. גָּדַר a mason, 2 K. 12:13. Often figuratively, Ezek. 13:5 *ye have not built a wall (for protection) about Israel*. (comp. 22:30.) More frequently in the following figure. Job 19:8 גָּדַר אֶרְצִי *he has walled up my path*. Lam. 3:7 גָּדַר בְּגִדִי *he has walled about me*. verse 9. Hos. 2:8. [6.]

גָּדַר com. gen. (comp. Ps. 62:4. Ezek. 42:7.) const. גָּדַר, verbal from גָּדַר, dec. V. c.

1. *wall*. Mic. 7:11. Ezek. 13:5. especially about a vineyard, Num. 22:24. Ecc. 10:8. Is. 5:5.

2. *place walled in, place of protection*. Ezra 9:9. (Arab. جَدَر wall, جَدِير place walled in.)

גָּדְרָה fem. of גָּדַר, dec. XI. b. *wall* of a city. Ps. 89:41. More frequently a *place surrounded with a wall*, into which the shepherds drove their flocks by night for security against wild animals. Hence גָּדְרוֹת הַצֹּאן *sheep-folds*, Num. 32:16, 24, 36. 1 Sam. 24:4. Zeph. 2:6. Comp. Odyss. ix. 185. But Nah. 3:17, appears to require a *quick-hedge*, yet we may understand here the thorn-bushes growing on a garden-wall, (Greek αἰμαρὶς.)

גִּדְרָת fem. of גִּדַּר, *idem.* Ezek. 42:12.

גִּדָּה Ezek. 47:13, undoubtedly a corrupt reading for *this*, as in verse 15. It is so read by the Sept. Vulg. Chald. and in 14 MSS. The two letters are very easily confounded.

גִּדָּה according to the Jewish commentators, *to heal, cure*. Once Hos. 5:13 יִגְדָּה כִּסֵּם קוֹרֶר *he will not heal your wounds*. The moderns, on account of the Syr. *ܓܝܕܐ* *to escape*, render this passage, *the wound will not depart from you*, which does not suit the parallel clause. Hence

גִּדָּה f. verbal from גִּדָּה, *healing, cure*. Prov. 17:22 *a joyful heart* יִשְׂבֵּב יִגְדָּה *favours healing or health*, i. e. is salutary to the body. Sept. *ὁ ἀνδραγαθὸς σώζει*. Comp. 16:24. The moderns, on account of the Arab. *جاءة* i. q. *وجهة*, *face, countenance*, render the passage, *makes the countenance serene*, but not in accordance with the parallel clause, *dries up the bones*.

גָּרַח *to bend one's-self down*. 2 K. 4:34, 35 וַיִּגְרַח עָלָיו *and he bent himself over him to the ground*. 1 K. 18:42 וַיִּגְרַח הֵרֶדֶד *he bent himself to the ground*. So according to the context and the ancient versions. In Arabic, according to Schindler and Calasio, *اجهر* *incubuit, incurvatus fuit*, *اجهر* *incurvatus*.

גָּר m. with suff. גָּר, *dec. VIII. h.* i. q. גָּב, *the back*.—וַיִּגְרֵן אַחֲרָיו *to cast behind himself, to despise*. (See *הַשְׁלִיךְ*.)

גֶּר, const. גֶּ, with suff. גֶּרָה, *Chald.* *the middle, midst*. (In Syr. *ܓܪܐ*.)—With

ג, simply *in*, like *בְּתוֹךְ*, Ezra 5:7 בְּנִיחָה *thus was written therein*. 4:15 בְּנִיחָה *in the same*. 6:2 בְּנִיחָה דְּכִרְוֹנָה *thus was written in this record*. (The pronoun *הַ* is here, as frequently in Aramean, suffixed to the preposition, and signifies *this, the same*; e. g. *בְּהַ שְׁעֵתָא in the same hour*, Dan. 3:6, 15. 4:30. 5:5.) Dan. 3:25 בְּנִיחָה *in the fire*. 7:15. Comp. *גֶּרָה*.

גָּר m. with suff. גָּר, *dec. VII. f.*

1. *the back*. Prov. 10:13. 19:29.

36:3. Is. 38:17 וְהִשְׁלַכְתָּ אַחֲרָיִךְ כָּל־חַטֹּאתֶיךָ *for thou castest all my sins behind thy back*, i. e. thou disregarded them, for-givest them.

2. *the middle*, i. q. *Chald.* גֶּר, Job 30:5 מִן־בֵּין־אֲנָשִׁים *from the midst (of men) they are driven*.

גֶּרָה *Chald.* i. q. גֶּר, *the middle, midst*. Dan. 3:26. 4:7. [10.]

גִּבּוֹר, *the locust*, plur. גִּבּוֹרִים, Am. 7:1. Nah. 3:17 גִּבּוֹרֵי גִבּוֹר *locusta locustarum*, a construction like *קָדְשֵׁי קָדֶשׁ*, used here to express the vast multitude. (*Chald.* גִּבּוֹרָא, plur. emph. גִּבּוֹרָא, Ps. 105:34 Targ. as if from a sing. גִּבּוֹרִי.) Bochart (*Hieroz. II. p. 443.*) compares in Arab.

جَابٍ *locuts*, from جَابَ *to creep out from the ground*, as the young locusts do in the spring; comp. in Ethiop. *locusts* from *to creep out from the ground*.

גִּגְר proper name. Ezek. 38:3, 14 ff. 39:11. prince of the people of Magog, which, according to Ezek. xxxviii. xxxix. was to invade Israel from the north, and there suffer a defeat. See *קִינֹה*. The eastern writers have much to say concerning Gog, which with them is the name of a country or nation, as it appears to be in Rev. 20:8.

גָּרַח *to press*, i. q. גָּר no. II. Gen. 49:19. Hab. 3:16.

I. גִּדְרָה f. *body*. Job 20:25. Kindred with גָּב and גֶּב, and synonymous with גִּדְרָה.

II. גִּדְרָה contraction of גִּדְרָה verbal from גָּרַח.

1. *exaltation*. Job 22:29 וְהִתְעַלֵּיתָ *then thou sayest, an exaltation*.

2. *pride, arrogance*. Job 33:17. Jer. 13:17.

גִּדְרָה *Chald.* *pride*. Dan. 4:34. [37.]

גָּרַח i. q. Arab. جَارَ = *to pass over, to pass beyond*. Ps. 90:10 וְהָיָה כִּי־יָגֵד *for it passes away suddenly*. Also caus. like Hiph. Num. 11:31 וְהָיָה כִּי־יָגֵד *for it passes away suddenly*.

and brought quails over from the sea. Sept. *ἐξαίεσιον*. Usually derived from *גור*, it (the wind) cuts or hurries them away from the sea.

גורל m. dec. II. b. a young bird. Deut. 32:11. especially a young pigeon, Gen. 15:9. (Arab. *جوزل* Syr. by metath. *גורל* a young pigeon.)

גורן a city or country in northern Mesopotamia, 2 K. 17:6. 18:11. 19:12. Is. 37:12. where it is joined with Haran and the river Habor; in Ptolemy *Gauzanitis*, now *Kauschan*.

גורן see *גורן* to break forth.

גורי m. with suff. *גורי* (Zeph. 2:9.) Plur. *גורים*, const. *גוריו*.

1. *people, nation*, in the widest sense, and of general application. Spoken of the Israelites, Deut. 32:43. Poetically of troops or swarms of certain animals; e.g. of locusts, Joel 1:6. comp. *גור* Prov. 30:25, 26. and Hom. *Iliad*, II. 87.

2. especially *foreign nations, nations not Hebrew*, i. q. *τὰ ἔθνη*, *gentes*, in ecclesiastical usage. Gen. 10:5, 32. Neh. 5:8. often in the sense of *enemies, barbarians*, Ps. 9:6, 16, 20, 21. 10:16. 59:6, 9.—*גליל הגוים* *Galilee of the gentiles*, Is. 9:1. (In Rabbin. *גוי*, *גויה* denotes one not a Jew, a heathen or Christian.)

3. Gen. 14:1. Josh. 12:23, the proper name of a people, of whose residence nothing further is known.

גוריה f. dec. X.

1. *body*. Dan. 10:6. Gen. 47:18 *בלתי אם גורתנו ואדמתנו* *except our body, i. e. our person, and our land*. Neh. 9:37 *על גורתנו משלים בבקשתנו* *they have dominion over our bodies and over our cattle*.

2. *dead body, carcass, corpse*, of men or animals, Judg. 14:8, 9. 1 Sam. 31:10, 12. Nah. 3:3. (Syr. *ܓܘܪܝܐ* *venter*.)

גול see *גיל* to rejoice.

גולה, rarely *גוה*, strictly part. Kal fem. from *גלה* to emigrate.

1. *emigration, removal, captivity*.—*גולה* *till the captivity*, 1 Chr. 5:22. *גולה* *furniture for travelling*, Ezek. 12:7. *גולה* *to go into exile or captivity*, Jer. 29:16. 48:7, 11. 49:3. *גולה* *exiles, also those returned from exile*, Ezra 4:1. 6:19, 20. 10:7.

2. *the emigrants themselves, captives*. Est. 2:6. Jer. 28:6. Ezek. 1:1. 3:11, 15. 11:24, 25. *also those who have returned from captivity*, Ezra 10:8 *קהל הגולה* *the congregation of those that had been carried away*.

גולן a city in Bashan or Batanea, afterwards belonging to the tribe of Manasseh. Deut. 4:43. Josh. 20:8. 21:27, (where the Kethib has *גולן*.) 1 Chr. 6:56. Eusebius writes it (according to the Syriac pronunciation) *Γαυλαν*, and calls it a great place in Batanea. It gave name to the province of Gaulonitis, which, however, Josephus distinguishes from Batanea, and places to the west of the same, immediately on the Jordan. Its capital he calls *Γαυλάνη*, J. A. VIII. 2. J. B. I. 4. II. 25. III. 2. See Reland's *Palæstina*, p. 199, 318.

גורמץ m. *pit*. Once Ecc. 10:8. (In Syr. *idem*. In Chald. also written with *ג* and *ק*.)

גורע, fut. *גורע*. to breathe out one's life, to expire, die, i. q. *מור*. Gen. 6:17. 7:21. Num. 17:27. 20:3. Sometimes joined with *מור*, Gen. 25:8 *ויגורע וימור* *and Abraham expired and died*. verse 17. 35:29.

גורף found only in Hiph. to close. Neh. 7:3. (Arab. conj. IV. *idem*. and in Syr. Ethpa. pass.)

גופה f. dec. X. *body, corpse*. 1 Chr. 10:12. (Arab. *جوف* *belly*, *جيفة* *corpse*.)

גור 1. *to sojourn, to dwell any where for a time, to live as not at home*. Gen. 12:10. 19:9. 20:1. Judg. 17:7. 19:1. Ruth 1:1. Is. 11:6. The person with whom one resides is preceded by *עם*, Gen. 32:5. by *אם*, Ex. 12:19. or stands

in the accus. Ps. 120:5 *אֶשְׁכֵּךְ בְּיַד מִשַּׁח* *that I dwell with Mesech*, i. e. with the Moschians. Job 19:15 *אֵלֶּם בְּיַד בֵּיתִי* *those who dwell in my house, the inmates of my family, inquilini mei*. Ex. 3:22 *בֵּיתָהּ בֵּיתָהּ* *the lodger in her house*. The accusative also denotes the place, Is. 33:14 *אֵלֶּם בְּיַד אֵשׁ* *who can dwell with the devouring fire?*—*אֵלֶּם בְּיַד אֵשׁ* *to dwell in the tabernacle of Jehovah*, i. e. to visit it uninterruptedly, to be, as it were, an inmate of God, and enjoy his protection. Ps. 15:1: (39. 13?) 61:5. The name of God is also put in the accus. 5:5 *אֵלֶּם בְּיַד* *the wicked shall not dwell with thee*. (In Arab. *جار* conj. III. *to live any where as a guest*; with an accus. *to be on hospitable terms with any one*. Hence *أَجَارَ الله* *to be on intimate terms with God, to be ardently devoted to him*.)

Deriv. out of course *גר*, *גור*, *גורו*, *קנור*.

2. *to gather together, to assemble*. (So the Jewish commentators and the Chaldaic version. The synonymous word in Arabic *أوى* signifies in conj. I. *to reside, to dwell*, in conj. V. *to assemble in one place*.) Ps. 56:7 *יָגִדוּ וַיִּשְׁבְּעוּ הַכַּף* *they assemble and lie in wait*. 59:4 *יָגִדוּ צָלִי* *the mighty gather themselves together against me*. Perhaps transitively Ps. 140:3 *יָגִדוּ מִלְחָמוֹת* *they gather up contentions*. Or *גר* in this last passage is i. q. *צרה*; hence *they excite contentions*. Is. 54:15.

Deriv. *קנור*.

Hithpo. *הִתְגַּדַּר* 1. *to reside*, i. q. Kal. no. 2.

II. *גר* also *לָרַח* (Job 19:29.)

1. *to be afraid*, i. q. *יָרַע* and Arab. *وَجَرَ*. It is construed with *בָּן*, Job 41:17. with *בָּרָא*, Num. 22:3. Deut. 1:17. 9:19. 18:22. with an acc. Deut. 32:27. Judg. 5:17 *וְדָן יָרַע מִלִּפְנֵי הָאֹיִבִּים* *and Dan, wherefore fears he the (hostile) ships?* (Sept. Vulg. Luth. according to no. I. *wherefore dwells Dan (quietly) in his ships?* unaptly, as this tribe is not situated on the sea-coast.

2. *to fear, reverence, worship*. Ps. 22:24. 33:8.

Deriv. *קנור*, *קנור*.

גר m. plur. *גרים* and *גורו*. *a young animal, a whelp, cub, catulus*. Usually in the connexion, *גר אריה* *a young lion*, Gen. 49:9. Ezek. 19:3 ff. but in Lam. 4:3, spoken of the young of a jackal. (Syr. *ܓܪܝܢܐ*, *ܓܪܝܢܐ*, Arab. *جرو* *a young lion, or dog*, applied also to other animals, especially to beasts of prey. Bocharti Hieroz. I. p. 714.)

גורל m. plur. *גורלות*, prim. dec. II. b.

1. *lot*. (The primary signification a small stone, as is used for casting lots, is found in the Arab. *جرل* *a stone*.)

The phrases formed with this word are *הִנֵּחַ הַגּוֹרֵל* *to cast lots*, Josh. 18:6. Joel 4:3. So with *הַשְׁלִיךְ*, Josh. 18:8 ff. with *הִשָּׁל*, Neh. 10:34. with *הִשָּׁל*, Prov. 16:33. with *הִנֵּחַ*, Lev. 16:8. On the contrary *הִנֵּחַ הַגּוֹרֵל*, Lev. 6:9. or *הִנֵּחַ*, Josh. 19:1 ff. *the lot falls to any one*, i. e. the lot of any one comes out (of the shaken urn.) The thing, about which lots are cast, is preceded by *עַל*, Ps. 22:19. Joel 3:8. Obad. 11.

2. *that which falls to any one by lot*; e. g. his inheritance, Judg. 1:3 *come up with me into my lot*. Ps. 16:5. 125:3. Is. 57:6.

3. *lot, destiny*, in general. Jer. 13:25. Is. 17:14. Dan. 12:13 *וְהָיָה לְקִבְלָתְךָ* *and thou shalt stand up to receive thy lot*, namely, in the Messiah's kingdom. Comp. Acts 26:18. Col. 1:12. Rev. 20:6.

גִּישׁ found only Job 7:5. *a clod of earth*, i. q. Chald. *ܓܝܫܐ*. In Kethib *גִּישׁ*. — *גִּישׁ בָּשָׂר* *worms and clods of dust clothe my body*. The latter is here applied figuratively to the dirty colour and scabby appearance of the sick person.

גִּזְּ m. with suff. *גִּזְּי*, plur. *גִּזְּיִם*, verbal from *גָּזַז*, dec. VIII. b.

1. *the shearing, wool shorn off, fleece*,

vellus. Deut. 18:4 גִּזְזָהּ *the shearing of thy sheep*. Job 31:20. See גִּזָּה.

2. *the mowing of meadows*. Ps. 72:6.

Am. 7:1 הַמֶּלֶךְ הַמֶּלֶךְ *the king's mowings*.

גִּזְבָּר Heb. and Chald. *treasurer*.

Ezra 1:8. Plur. גִּזְבָּרִים, Ezra 7:21. and with the flat pronunciation, גִּזְבָּרִין, Dan.

3:2, 3. (In Syr. גִּזְבָּרִין and גִּזְבָּרִין)

also גִּזְבָּרִין. In Pers. گنجوار *ganjwar idem*.) It is compounded of גִּז contraction of גָּז *treasure, royal income*, and the Pers. termination גִּז or גִּז; comp. דִּקְרִי. The first word is properly Shemitish, but was adopted very early by the Persians; hence the ancient writers quote it as Persian. See for example Quint. Curt. III. 13. 5.

I. גִּזָּה prob. i. q. גִּזָּה *to recompense*,

and also (like the synonymes גָּזַל, דָּלַן) *to bestow benefits*. Ps. 71:6 אֲבִי מִבֶּטֶן מִבֶּטֶן *from the womb of my mother thou hast been my benefactor*. Sept. πιστωσας. Syr. *fiducia mea*. It is usually derived from גִּז *transiit*, here taken transitively, (as in Num. 11:31.) *from my mother's womb thou hast taken me*. So the Chald.

II. גִּזָּה *to work on stone, wood, as in Aram*. See גִּזָּה.

גִּזָּה fem. of גִּז, dec. X. *the shearing, wool shorn off, fleece, vellus*, i. q. גִּז. Judg. 6:37 ff.

גִּזָּה, fut. גִּזָּה, infin. גִּזָּה.

1. *to shear sheep*. Gen. 31:19. 38:12, 13. 1 Sam. 25:4, 7.

2. *to shear or poll the hair of the head, as a sign of mourning*. Job 1:20. Mic. 1:16.

3. *to mow corn, as in Arabic*. See גִּז no. 2.

Niph. *to be cut off, or destroyed, by enemies*, (comp. the figure Is. 7:20.) Nah. 1:12 גִּזְזוּ *they are cut off*. The Chald. and some MSS. read גִּזְזוּ from גִּז (as in Ps. 90:19.) which is not unsuited to the context.

גִּזְזוּ f. verbal from obs. גִּזָּה, no. II.

1. *the hewing of stones*; hence גִּזְזוּ *hewn stones, square stones*. 1 K. 5:17. •

2. without גִּזָּה, *hewn stones*. Ex. 20:25. Am. 5:11. 1 K. 6:36, 7:9, 11, 12.

גִּזָּה, fut. גִּזָּה. (In Syr. by metath. גִּזָּה.)

1. *to tear away any thing, to take away by violence*. 2 Sam. 23:21 *he plucked the spear out of the hand of the Egyptian*. Gen. 31:31 *for I feared thou mightest take away thy daughters from me*. Deut. 28:31. Job 20:19. 24:19 גִּזְזוּ מִיָּדֵי מִיָּדֵי דָוִד *drought and heat carry off the snow water*. Mic. 2:2.

2. *to pull off, to strip off, to flay*. Mic. 3:2 מִיָּדֵי מִיָּדֵי שָׂרִים *who strip off their skin from them, i. e. oppress them*.

3. *to rob, take away, carry off*. Lev. 5:23. [6:4.] Judg. 21:23. Job 24:2. — גִּזָּה מִיָּדֵי מִיָּדֵי מִיָּדֵי *to take away one's right*, Is. 10:2. comp. Ecc. 5:7.

4. with an accus. of the person, *to rob or plunder any one*. Judg. 9:25. 21:23. Ps. 35:10.

5. *to oppress, take advantage of*, i. q. גִּזָּה. Lev. 19:13. Prov. 22:22.

גִּזָּה m. const. גִּזָּה, verbal from גִּזָּה, dec. V. c. *robbery, plunder, spoil*. Lev. 5:21. [6:2.] Ezek. 18:18. 22:29. Ecc. 5:7.

גִּזָּה fem. of גִּזָּה, dec. X. *idem*. Lev. 5:23. [6:4.] Is. 3:14 גִּזְזוּ הָעָם *the spoil of the poor*.

גִּזָּה a species of locust, Joel 1:4. 2:25. Am. 4:9. The Chald. and Syr. render it גִּזָּה, *the young unfledged locust, bruchus*, which is very suitable to the passage in Joel, where the גִּזָּה begins its ravages before the locust. Sept. *ερυκα*. Vulg. *eruca*. The root גִּזָּה, in Arab. and in the Talmud, *to cut off*, is kindred with גִּזָּה.

גִּזָּה m. with suff. גִּזָּה, *stock, or stump of a tree that hath been cut down*. Is. 11:1. 40:24. Job 14:8. (In Syr. גִּזָּה)

idem; Arab. **ج** VIII. *to cut wood* from a tree.)

גזר fut. A. and O. properly *to cut, divide*. Particularly

1. *to cut asunder, to divide*. 1 K. 3: 25, 26. Ps. 136: 13 **גזר ים סוף** *who divided the sea of reeds*.

2. *to fell trees*. 2 K. 6: 4. Hence **מַטְרֵה** *an axe*.

3. *to eat, devour, vorare*. Is. 9: 19. with a fut. **יִגְזֹר**. In Arab. by metath. **جَز**.

4. figuratively, *to decide, resolve*, (the prevailing signification in Aramean.) Job 22: 28. with a fut. **יִגְזֹר**.

5. intrans. *to decrease, to fail, deficere*. Hab. 3: 17 **גזר מִקְפָּדָה צֹאן** *the cattle fails in the folds*.

Niph. 1. *to be separated, excluded*. 2 Chr. 26: 21 **כִּי נִגְזַר מִבֵּית יְהוָה** *he was excluded from the house of Jehovah*. Ps. 88: 6. **וְהִסְתִּי מִיָּדָם וְהִסְתִּי מִיָּדָם** *and they (the dead) are removed from thy hand, i. e. from thy protection*. Is. 53: 8 *taken away from the land of the living*.

2. *to be cut off, destroyed, to perish*. Lam. 3: 54 **נִגְזַרְתִּי** *I am undone*. Ezek. 37: 11 **נִגְזַרְנוּ לָנוּ** *we are destroyed*, (**לָנוּ** is here a pleonastic dative of the pronoun.)

3. pass. of Kal no. 4. Est. 2: 1.

גזר Chald. as in Heb. 1. *to cut, divide, separate*. See Ithpe.

2. *to decide, appoint, fix*. Comp. **גִּזְרָא** *fate, also the influence of the stars upon it*; **גִּזְרִין** *art of divination, astrology*, (*numeri Babylonii*, Hor. Od. i. 11, 2.) Part. plur. **גִּזְרִין** Dan. 2: 27. 5: 11. *diviners, astrologers*.

Ithpe. *to be detached, separated*. Dan. 2: 34, 35.

גִּזְרִי a Levitical city, on the western border of the tribe of Ephraim, not far from Bethhoron, anciently the residence of a Canaanitish king. Josh. 10: 33. 12: 12. 16: 3, 10. 21: 21. Judg. 1: 29. 1 Chr. 14: 16. Solomon rebuilt it after it was destroyed by the Egyptians, 1 K. 9: 16, 17. In 1 Mac. 8: 45, it is called Γάζυρα.

גִּזְרִים plur. *divided parts, pieces, halves*. Gen. 15: 17. Ps. 136: 13 *who divided the sea of reeds into (two) parts*.

גִּזְרָה f. (26 MSS. גִּזְרָה) Lev. 16: 22.

יָלַךְ אֶל אֶרֶץ מִדְבָּר *into a desert land*, i. q. **מִדְבָּר**, by which word it appears to be afterwards explained. Sept. ὁ ἄβυσσος. Vulg.

terra solitaria. (Syr. **ܓܝܪܐ** *sterilis*; Arab. by metath. **جَزْز** *unfruitful land*.)

Others compare the Arab. **جَزِيرَة** *an island*, also *an island, as it were, in a sea of sand, an oasis*.)

גִּזְרָה f. Chald. (with Tseri impure.)

1. *decree*. Dan. 4: 14. [17.] (Syr.

ܓܝܪܐ) Comp. **גִּזְרִין** no. 4.

2. *the thing decreed or appointed*. Dan. 4: 21. [24.]

גִּזְרָה f. dec. X. 1. *body, breast*. Lam.

4: 7. (In Arab. by metath. **جَزْز**.) Others: *appearance*. If so, we may compare **מַעֲבָד** *appearance, form*, from **קָצַב** *to cut*; and French *taille*.

2. an expression in architecture, the exact meaning of which is not known. Ezek. 41: 12—15. 42: 1, 10, 13.

גִּזְרִי m. proper name of a people upon whom David made war, between Shur and Egypt. 1 Sam. 27: 8.

גִּזְחוֹן m. dec. III. a. *belly, or under part of the body, of reptiles*. Gen. 3: 14. Lev. 11: 42. In Chald. **גִּזְחִין** *to stoop to bow*. So in German, *bauch (belly)* and *sich bücken (to stoop)* are etymologically connected.

גִּזְחֵלֶת f. Plur. **גִּזְחֵלִים**, const. **גִּזְחֵלִים**; *burning coals*. Ps. 18: 9. Prov. 25: 22 **כִּי תִהְיֶה אֵפֶס עָלֶיךָ וְעַל רֹאשְׁךָ** *for thou shalt heap coals of fire upon his head*, i. e. shame and repentance shall burn him, like coals on his head. (comp. Rom. 12: 20.)

גִּי const. **גִּי**, and **גִּיָּא** const. **גִּיָּא**; Plur. **גִּיָּאִים** (read **גִּיָּאִים**) 2 K. 2: 16 Kethib, but in Keri, and in other places by metath. **גִּיָּאִים** (q. v.) before suff. **גִּיָּאִים**; com. gen. (generally masc.) *valley*. The Hebrews

appear to have discriminated between this and several other words usually rendered *valley*; for to the same place they uniformly apply the same name. The distinction may have been this; גִּיר *a valley without a brook*; גִּירָל *a valley with a brook*; גִּירָלָה and גִּירָלָה *a low plain*. The following places bear the name גִּיר or גִּירָל; (1.) גִּיר הַזֶּה valley of *Hinnom*, of the son of *Hinnom*, on the south-eastern side of Jerusalem, consecrated to Moloch. Josh. 15:8. 18:16. 2 Chr. 28:3. 33:6. Jer. 7:32. (2.) גִּיר הַמֶּלַח *the valley of salt*, in the neighbourhood of the Dead Sea. 2 Sam. 8:13. 2 K. 14:7. 1 Chr. 19:12. (3.) גִּיר הַבְּהֵמָה (*valley of beasts of prey*) once 1 Sam. 13:18. (Arab. جِدَّة and جِدَّة low ground where water collects, جَوَالَة broad valley, plain.)

Note. גִּיר occurs once in the absolute state, Zech. 14:4. and גִּירָל Is. 40:4.

גִּיר m. dec. I. *nerve, tendon*. Gen. 32:33. Job 10:11. 40:17. (In Syr. and Chald. *idem*.)

גִּירָל and גִּירָלָה, fut. גִּירָלָה.

1. *to break or burst forth*; e. g. as a stream, Job 40:23. In Syr. *idem*. In Chald. גִּירָל signifies especially *to rush forth to battle*. So Ezek. 32:2 גִּירָלָה *thou rushest forth (to battle) down thy streams, per flumina cum impetu ferebaris*. Applied also to a child's breaking forth from the womb, Job 38:8.

2. *transit. to draw forth from the womb*, and, spoken of the mother, *to bring forth, to be in labour*, Ps. 22:10. גִּירָלָה *thou drewest me from my mother's womb*. Mic. 4:10. גִּירָלָה *tremble, be in labour, O daughter of Zion*.

Hiph. intrans. *to arise, or rush forth, from an ambush*. Judg. 20:33.

גִּירָל or גִּירָלָה Chald. Aph. *to break forth*, spoken of the winds. Dan. 7:2.

גִּירָלָה proper name; (literally *a stream from גִּיר* no. 1. comp. جِيحَان

or جِيحُون, a term applied to several Asiatic rivers, as the Ganges, Araxes; and used by way of eminence for the latter. See Michaelis Suppl. ad Lexx. Heb. p. 297.)

1. a water-course near Jerusalem, otherwise called גִּירָלָה. 1 K. 1:33. 2 Chr. 32:30. 33:14.

2. one of the four rivers of paradise. Gen. 2:13. From what is said above, it is usually supposed to be the *Oxus* or *Araxes*; but in that case גִּיר must be taken in an unusual acceptation. Josephus considers it *the Nile*, (J. A. i. 1. 3.) and this river is said to be called *Guyon* by the Abyssinians. The writer of Gen. ii. would appear then to have selected four large streams, (the Nile, Tigris, Euphrates, and probably the Ganges,) as specimens of the mighty rivers which God originally formed.

I. גִּירָל and גִּירָלָה (Prov. 23:24 Keth.) *to rejoice, exult*, with a more intense signification than גִּירָלָה. Job 3:22 גִּירָלָה *who rejoice even to exultation*. The object of joy stands with גִּיר, Ps. 9:15. 13:6. 21:2. 149:2. with גִּירָל, Zeph. 3:17. Hos. 10:5.—גִּירָלָה *to rejoice in God*, Ps. 89:17. Is. 29:19. 41:16. 61:10. Spoken also of inanimate nature, 1 Chr. 16:31. Ps. 96:11. (The original idea probably was, *to jump round, to leap for joy*, comp. Arab. جَال to move in a circle.)

II. גִּירָל *to fear, to reverence*, (like the Arab. وَجَلَ *to tremble, to fear*.) Ps. 2:11 גִּירָלָה *fear with trembling*. Hos. 10:5. So the Heb. גִּיר, גִּירָל corresponds to the Arab. وَجَر.

גִּירָל m. verbal from גִּירָל, dec. I. a.

1. *joy, exultation*. Ps. 45:16. 65:13.

2. *age, generation*. Dan. 1:10 גִּירָלָה *young people of your age*. In Arab. جِيل generatio, in Samar. גִּיר, generatio, *atas*. (This meaning is connected with that of the Arab. جَال to

move in a circle; comp. דור generation, which has a similar origin.)

גִּילָה fem. of גִּיל, dec. X. *exultation.* Is. 35:2.

גִּילָה see גִּילָה.

גִּיר m. Is. 27:9. *chalk, lime.* Arab.

גִּיר.

גִּיר Chald. *idem.* Dan. 5:5.

גִּיר i. q. גִּי a *stranger.* 2 Chr. 2:16.

גִּיש see גִּיש a *clod of earth.*

גִּל m. plur. גִּלִּים, verbal from גָּל to *roll*, dec. VIII. h.

1. *a heap*, especially *a heap of stones*, with and without אֲבָנִים Gen. 31:46 ff. Josh. 7:26. Is. 25:2. In the plur. *heaps of stones, ruins*, Jer. 9:10 *אֲבָנֵי יְרוּשָׁלַם I will make Jerusalem ruins.* 51:37.

2. *running spring.* Ecc. 4:12. Job 8:17. In the plur. *waves of the sea*, Ps. 42:8. 89:10. 107:25, 29. (Syr.

גִּל fluctus, unda.)

גִּל m. dec. VIII. d. *oil-cruise, oil-vessel*, i. q. גִּלָּה no. 2. Zech. 4:2.

גִּלָּה see גִּלָּה.

גִּלָּב m. dec. I. b. *barber.* Ezek. 5:1. (Syr. גִּלָּב a *razor*; Chald. גִּלָּב *idem.*)

גִּלְבֵּעַ proper name of a chain of mountains in the tribe of Issachar, upon which king Saul was slain by the Philistines. 1 Sam. 28:4. 31:1. 2 Sam. 1:6, 21. At its foot rises the fountain Tubania. In Josephus, Γελαβω, Γελαβω.

גִּלְבָּל plur. גִּלְבָּלִים, verbal from גָּל, dec. VIII. f.

1. *wheel.* Is. 5:28. Ezek. 10:2, 6. 23:24. 26:10. *a wheel to draw water with*, Ecc. 12:6.

2. *whirlwind.* Ps. 77:19. Ezek. 10:13. (Syr. גִּלְבָּל.) Hence

3. *things driven about by a whirlwind, chaff, stubble.* Ps. 83:14 *אֵלֶּיךָ שִׁחֲמוּ עֲנָנֶיךָ my God, make them as the whirlwind;* parall. *as stubble before the wind.* Is. 17:

18 *as dust before the whirlwind.* Parall. כֶּסֶף. (Aram. גִּלְבָּל dust, *stubble driven about by the wind;* Arab.

גִּלְבָּל *idem.*)

גִּלְבָּל Chald. *wheel.* Dan. 7:9.

גִּלְבָּל m. verbal from גָּל, dec. II. b.

1. *wheel.* Is. 28:28.

2. proper name of a place on the east of Jericho and on this side of Jordan. Josh. 4:19, 20. 9:6. 10:6. 14:6. Its etymology from גָּל, is given Josh. 5:9. In subsequent times it was the seat of idolatry, Hos. 4:15. Am. 5:5. It is called בֵּית הַגִּלְבָּל, Neh. 12:29. and Γελαβωλα, 1 Mac. 9:2.

גִּלְבָּלָה f. verbal from גָּל, dec. XIII. e. *the human scull*, from its *spherical shape.* 2 K. 9:35. It is used to denote *an individual*, (as we use the term *poll, head*.) Ex. 16:16 *אֶמֶר לְכָלֹּאֵת an omer a head, or for an individual.* Num. 1:2. *אֶמֶר לְכָלֹּאֵת every male according to their polls.* verses 18, 20, 22. 3:47. In Rabbin. נְסָח הַגִּלְבָּלָה *poll-tax.* In Syr. גִּלְבָּלָה (being omitted) *a scull.*

In Arab. still more contracted جَلْبَة *idem.* In the name Γελαβωλα, Matt. 27:33, there is a similar omission of the second λ.

גִּלְדָּר, with suff. גִּלְדָּרִי dec. VI. h. *hide, skin.* (In Arab. and Aram. *idem.*) Job 16:15.

I. גִּלְדָּר, fut. גִּלְדָּר, apoc. גִּלְדָּר to *uncover, open, disclose, reveal.* (Arab. جَلَا *idem.*) In Kal, for the most part in a figurative sense, particularly, (1.) גִּלְדָּר אָזְנוֹ to *uncover or open the ear of any one*, i. e. to reveal something to him. 1 Sam. 9:15. 20:2 *my father does nothing great or small, וְלֹא יִגְדָּר אֶת אָזְנוֹ which he has not revealed to me.* verses 12, 13. 22:8, 17. 2 Sam. 7:26. Ruth 4:4. Also spoken of God in a somewhat different sense, Job 36:10 *הֵנִי אֶפְתָּח לְמִסְכָּרָהּ he openeth their ear to correction.* verse 15. 33:16. (2.) גִּלְדָּר סֵדֶר to *reveal a secret.* Am.

3:7. Prov. 20:19. Part. **גָּלָה** *open*, spoken of a book. Jer. 32:11, 14.

Pl. **גָּלָה**, fut. **יִגְלֶה**, apoc. **יִגְלֶה**.

1. *to uncover, make bare*. Ruth 3:4, 7 **וְהִלְךְ בְּרַגְלֶיהָ** *she uncovered a place at his feet*.—**וְהָיָה צָרוֹתָ אִשָּׁה** *to uncover the nakedness of a woman*, applied to sexual intercourse, particularly that which is incestuous, Lev. 18:6 ff. 20:11 ff.—Hos. 2:12. [10.] Mic. 1:6 **וְיִסְדֶּנּוּ אֲנִי** *and her foundations I will make bare*, (through her destruction.)

2. when construed with an accusative of the garment or covering, *to uncover, remove, take off*. Deut. 22:30 **וְלֹא יִגְלֶה בָּהֶן** *and he shall not remove the covering*, i. e. the bed covering, *of his father*. 27:20. (both in the sense explained under no. 1.) Is. 22:8. 47:2 **וְיִסְדֶּנּוּ אֲנִי** *uncover or remove thy veil*. Nah. 3:5. Job 41:5.

3. *to open the eyes of any one*, (spoken of God,) i. e. to let one see what he otherwise would not have seen, particularly what is concealed from mortal eyes. Num. 22:31 *then opened Jehovah the eyes of Balaam, and he saw the angel of Jehovah stand in the way*. 24:4, 16. Ps. 119:18. See a similar phrase under **פָּתַח**.

4. figuratively *to discover, disclose, reveal*. Job 20:27. Ps. 98:2 *before the eyes of the nations he reveals his righteousness*. Is. 16:3 **וְלֹא תִגְלֶה** *the fugitive thou shalt not discover*, i. e. betray. 26:21. Prov. 11:13. 25:9. Construed with **לֵךְ**, Lam. 2:14.

5. *to cause to appear, to bring upon any one*. Jer. 33:6 **וְהָיָה לָהֶם** *I bring upon them abundance of prosperity*.

Pu. pass. Nah. 2:8.

Niph. **יִגְלֶה**, infin. absol. **יִגְלֶה**.

1. *to be uncovered, made bare*. Ex. 20:26. Ezek. 13:14. Job 38:17. Reflex. *to make one's self bare*. 2 Sam. 6:20.

2. *to be removed, taken off*. Jer. 13:21 **וְהָיָה כְּנֶלְמֶךָ** *thy trains or trails are removed*.

3. *to reveal or shew one's self, to appear*. 1 Sam. 14:8 *behold, we will pass*

over to the men **וְהִגְלִינוּ אֲלֵהֶם** *and shew ourselves to them*. verse 11. Gen. 35:7 *for there had God appeared to him*.

1 Sam. 2:27. 3:21. Ezek. 16:57.

4. *to be revealed*, 1 Sam. 3:7. Dan. 10:1. Is. 53:1. *to be manifest or known*, Ezek. 21:29. [24.] Is. 22:14.

Hithpa. 1. *to uncover one's self*. Gen. 9:21.

2. *to reveal one's self*. Prov. 18:2.

II. **גָּלָה** (in Arab. **جَلَّى** and **جَلَّى**) fut. **יִגְלֶה**, apoc. **יִגְלֶה**.

1. *to remove, emigrate, go into exile or captivity*. Ezek. 12:3. *for the most part spoken of whole nations*, 2 K. 17:23 *and Israel was carried away out of his land into Assyria*. 24:14. 25:21. Is. 5:13.

2. figuratively, *to disappear, vanish, cease*. 1 Sam. 4:21, 22 *glory is departed or ceased from Israel*. Is. 24:11 **וְהָיָה מְנוּחַ הָאָרֶץ** *the mirth of the land has ceased*. 38:12.

Niph. pass. of Hiph. of course i. q. Kal. Is. 38:12.

Hiph. **וְהִגְלֶה** and **וְהִגְלֶה**, fut. apoc. **וְהִגְלֶה** *to carry a people into captivity*. 2 K. 15:29. 17:6, 11, 27. 18:11.

Hoph. i. q. Kal. Est. 2:6. etc.

Deriv. **גָּלוּת**, **גָּלוּת**.

גָּלָה and **גָּלָה** Chald. *to reveal*. Dan. 2:22, 28, 29. Part. **גָּלָה** and **גָּלָה**, verses 19, 30.

Aph. **וְהִגְלֶה** *to carry into captivity*. Ezra 4:10. 5:12.

גָּלָה proper name of a city in the hilly country of the tribe of Judah. Josh. 15:51. 2 Sam. 15:12. The gentile noun is **גָּלוּת**.

גָּלָה see **גָּלוּת** *captivity*.

גָּלָה f. verbal from **גָּלָה**, dec. X.

1. i. q. **גָּלָה** *a spring*. Josh. 15:19. Judg. 1:15.

2. i. q. **גָּלָה** *oil-cup or oil-vessel*, (in the sacred chandelier.) Zech. 4:3. Ecc. 12:6 *before the silver chain is severed*, **וְהָיָה הַכֶּלֶחַ וְהָיָה הַכֶּלֶחַ** *and the golden oil-cup is broken in pieces*. The Greeks and Ro-

mans also were wont to suspend their lamps by a chain.

3. in architecture, the name of some part of the chapter of a pillar, *the bowl*. 1 K. 7:41, 42. 2 Chr. 4:12, 13.

גָּלָיִם plur. masc. a nick-name or word of derision for idols, perhaps *logs*, *blocks*, (from גָּלַל to roll.) Lev. 26:30. Deut. 29:17. Of frequent occurrence, especially in Ezekiel, chap. 6:4, 5, 9, 13. 14:3. 20:17. 23:7. According to the Jewish commentators: *sordidi*, *stercorei* (from גָּלַל *stercus*.) According to others: *the great, mighty*, (from גָּלַל, which in Arab. signifies *to be great*, *mighty*.)

גָּלוּם m. verbal from גָּלַל, dec. I. *mantle, robe, covering*. Ezek. 27:24. (Chald. גָּלֻם, גָּלֻמָּא, גָּלֻמָּא *idem*.)

גָּלוּת and גָּלֻת (with Kamets impure) verbal from גָּלַל no. II. dec. I. i. q. גָּלוּת.

1. *captivity, exile*. Ezek. 33:21.

2. *exiles, or those who have been exiles*. Jer. 24:5. 28:4. 29:22.

גָּלוּת Chald. *idem*. Dan. 2:25. 5:13. גָּלֻתָּא *the exiles*, Ezra 6:16.

גָּלַח found only in Pi. גָּלַח to shave; e.g. the beard, 2 Sam. 10:4. the hair of the head, 2 Sam. 14:26. The following accusative is either the head, Num. 6:9. Deut. 21:12. or the hair, Lev. 14:8.—Once reflex. *to shave one's self*, Gen. 41:14. and once caus. *to cause to shave*, Judg. 16:19. Figuratively, Is. 7:20, *on that day the Lord will shave, with a hired razor, the head and the hair of the feet*, i. e. he will cut off or lay waste the whole land.

Pu. *to be shaven*. Judg. 16:17.

Hithpa. *to shave one's self*. Lev. 13:33.

גָּלְיוֹן verbal from גָּלַל no. I. (comp. גָּלְיוֹן, גָּלְיוֹן from גָּלַל, dec. III. d. *tablet* of wood, metal, or stone, for writing on. Is. 8:1. (comp. לִיחַ, Is. 30:8. Hab. 2:2.) In Chald. גָּלְיוֹן signifies *the vacant margin of a writing*.

Plur. גָּלְיוֹת Is. 3:23. probably *mirrors*, (here as a female ornament, comp. Ex. 38:8.) literally *metallic plates*. So the Vulg. and Chald. According to the Sept. *thin transparent garments*;

comp. Arab. جِلْوَة *vestis splendida*;

Syr. ܡܝܢܕܘܡܝܢ *indumentum*.

גָּלַל verbal from גָּלַל, dec. III. a.

1. as an adj. *turning, that is easily turned, versatilis*. 1 K. 6:34. comp. Ezek. 41:24.

2. as a subst. *a ring*. Est. 1:6. Cant. 5:14 *his arms as gold rings, set with Tarshish stones*. In these similitudes, the ground of comparison is not to be sought for in the form or colour.

3. *circuit, border, district, country*; hence as a proper name, *Galilee*, the northernmost district of Palestine, between Sidon and Samaria, with undefined bounds towards the south. 1 K. 9:11. Josh. 20:7. 21:32. With He paragogic, 2 K. 15:29. More full גָּלִיל (country of the heathen, nations) *Galilee of the Gentiles*, Is. 8:23. [9:1.]

גָּלִילָה fem. of גָּלַל, dec. X. *circuit, country*, i. q. גָּלִיל no. 3. Ezek. 47:8.—גָּלִילוֹת הַפְּלִשְׁתִּים Josh. 13:2. and גָּלִילוֹת פְּלִשְׁתִּים Joel 4:4. [3:4.] *the borders of the Philistines*.—גָּלִיל הַיַּרְדֵּן Josh. 22:10, 11. *the regions of the Jordan*.

גָּלִית proper name of a Philistine giant, well known for his combat with David. 1 Sam. 17:4. 21:10. 22:10.—It would appear from 2 Sam. 21:19, as the text now stands, that Goliath was slain by Elhanan the Bethlehemite; but the reading in 1 Chr. 20:5, removes this apparent contradiction.

גָּלַל plur. גָּלָל, but in the sing. גָּלָל; infin. and imper. גָּל, also גָּל (Ps. 119:22.)

1. *to roll*; e.g. a stone, Gen. 29:3, 8. Josh. 10:18.

2. figuratively, *to roll away* reproach. Josh. 5:9. Ps. 37:5 *עַל דֶּחַי וְרָעָה יְהוָה תִּרְבֶּה* roll or devolve on Jehovah thy way, i. e. commit or commend thy concerns to

him. A similar phrase occurs with *מְעַשֶׂה*, Prov. 16:3. Also elliptically, Ps. 22:9 *זל אל יתה* *he commends to Jehovah (his ways).* זל stands here for זל, the infinitive for the finite verb. Others regard it as the preterite of זל, *he rejoices in Jehovah.*

Niph. זל, fut. זל, *to be rolled together*, as a book, Is. 34:4. *to roll on*, as a stream, Am. 5:24. Comp. זלם.

Poal *to be rolled about.* Is. 9:4.

Hithpo. *to wallow, welter.* 2 Sam. 20:12. Gen. 43:18 *לִהְיוֹת עָלָיו* *that he roll himself*, i. e. *rush, upon us.*

Pilpel זל i. q. Kal. Is. 51:25.

Hithpalp. *to rush upon*, spoken of an invading enemy. Job 30:14.

Hiph. זל *to roll.* Gen. 29:10.

Deriv. out of course זל, זל, זל, זל, זל, and perhaps זל.

גל (Arab. جَلَّة) m. *dung, ordure.* 1 K. 14:10. Literally, *roundish dung*, as of camels, horses, etc. from the root זל.

גל literally, *thing, business*, (Arab. جَلَل) but in use only as an adv. זל,

with suff. זל, זל, *on account of.* Gen. 12:13. 30:27. 39:5. Deut. 15:10. (Arab. جَلَل on thy account.)

גל m. Chald. Ezra 5:8. 6:4 *זל* *hewn stones.* Sept. λίθοι ἐκλεκτοί.

1 Esd. 6:9 λίθοι ξυστοί πολυτελείς. It derives its signification perhaps from זל i. q. Arab. جلي *detersit, polivit,*

זל. Comp. זל. In the Talmud זל by itself signifies *a stone*, as זל vessels of stone.

גל m. plur. זל, const. זל, verbal from זל, dec. VI. j. *dung.* Zeph. 1:17. Ezek. 4:12, 17. Job 20:7 *זל יאבד* *like his dung he perishes for ever.* Comp. the similar figure 1 K. 14:10.

גל, fut. זל, *to wrap together, fold up.* Once 2 K. 2:8. Deriv. out of course זל.

גל m. verbal from זל, dec. VI. p.

literally, *something wrapt or folded together, a mass or lump*; hence applied to the unformed fetus or embryo in the womb, Ps. 139:16. (In the Talmud זל any unformed mass, a fetus, also an uncultivated man.)

גל a quadrilateral adj. barren, unfruitful. Is. 49:21. Job 3:7.

15:34. 30:3. (In Arab. جَلْمُون a rough unfruitful rock. The kindred simple roots, of which this word appears to be compounded, are גל = Arab.

جَمَد *to be hard, hard-hearted*, and גל = Syr. جَلَّة a stony soil where nothing grows. In Rabbin. גל a woman who keeps by herself on account of some levitical uncleanness.

גל in Kal not used. In Arab. conj. III. *to contend with any one*, especially in drinking and gaming. So in Hebrew, Hithpa. *to grow angry, to be irritated*, in a contention. Prov. 20:3 *it is an honour for a man to cease from contention*, *וְכָל-אִשָּׁר יִתְעַבֵּר* *but every fool becomes angry.* 18:1 *בְּכָל-הַשִּׂפְיָה יִתְעַבֵּר* *he is angry against every thing rational.* Also, spoken of a contention, *to grow warm*, Prov. 17:14.

גל proper name.

1. a son of Machir and grandson of Manasseh. Num. 26:29.

2. a mountain (Gen. 31:23. Cant. 4:1.) and province beyond Jordan; in a more restricted sense, *the country south of Bashan and Argob*, Deut. 3:13. Josh. 17:1. 13:25, 31. 2 Sam. 24:6. Num. 32:39. in a wider sense, *the whole country east of Jordan*, afterwards called *Perea*. Num. 32:26, 29. Josh. 22:9. Jer. 8:22. Zech. 10:10. For the etymology of the word, namely *heap of witness*, see Gen. 31:47.

3. a city in the abovementioned province. Hos. 6:8.

גל prob. i. q. Arab. جالس *to sit, to lie down*; conj. II. *to move*, especially up hill. Cant. 4:1 *as a flock of goats* *וְשֹׁעֲשֹׁעִי מִדָּבָר וְשֹׁעֲשֹׁעִי* *which lie down on*

Syr. ^oܥܡܒܐ, elbow, cubit; ^oܥܡܒܐ idem.)

idem.)

גַּמְדִּים masc. plur. Ezek. 27: 11. proper name of a people, probably of Phœnicia, of whom nothing farther is known. Others: *bold* or *stout people*, from Arab. حَمْدٌ *to be hard, unmerciful*.

גְּמוּלָה m. verbal from גָּמַל, dec. I. also גְּמוּלָה (Judg. 9:16. Prov. 12:14. Is. 3:11.)

1. *one's actions or conduct in relation to another, one's treatment of another, merit, desert.* Judg. 9:16. Is. 3:11.—
לְהַשִּׁיב אֶת הַיָּשׁוּב בְּמִדּוֹתָיו *to render to any one his desert, or to recompense one's actions upon him*, Ps. 28:4 הָשִׁיב נַפְשִׁי לַיהוָה *render to them their desert*. Prov. 12:14. also with
עַל, Ps. 94:2.—לְהַשִּׁיב אֶת הַשָּׁלֹם *idem*, Ps. 137:8. Prov. 19:17. Is. 59:18. also with
עַל Joel 4:4. [3:4.]

2. *recompense*. Is. 35 : 4.

3. *benefit.* Ps. 103 : 2.

גְּמִילָה fem. of גְּמִיל, dec. X. *idem*.
2 Sam. 19:37. Is. 59:18. Jer. 51:56.

I. לִמְנוּ fut. לִמְנוּ.

1. *to shew or bring upon* any one (good or evil,) with a double accusative of the person and thing, (comp. in Greek εἶ or κακῶς πρᾶτται τινά.) 1 Sam. 24:18 וְהוֹרֵא אֶתְּךָ בְּעֵינֵי הַמֶּלֶךְ אֶתְּךָ *thou hast shewn me good.* Gen. 50:15 אֶתְּךָ הָאֵל הָעִיל וְהוֹרֵא *which we have shewn him.* verse 17. Prov. 3:30. 31:12. Is. 63:7. Also with ל of the person, Is. 3:9 וְהוֹרֵא לָהֶם רָעָה *they shew to themselves evil,* i. e. they bring evil on themselves. Ps. 137:8 וְהוֹרֵא לָהֶם רָעָה *that which thou hast brought upon us.*

2. especially to shew good, to treat kindly, to favour. Prov. 11:17 צַדִּיק עֹשֶׂה טוֹב לְנַפְשׁוֹ that does good to his own soul or to himself. More frequently with עַל, Ps. 13:6. 116:7. 119:17. 142:8.

3. *to recompense, requite, (good or evil.)* Construed with an acc. Ps. 18: 21 יְגַמְלֵנִי יְהוָה *Jehovah recompenses me according to my righteousness.* with

זל, 2 Chr. 20:11. Ps. 103:10. with ל
Deut. 32:6, (according to another di-
vision of the words, the noun is here in
the accusative.)

Deriv. out of course גמול, גמול.

II. גמל, fut. גמל. 1. to wean a
child from the breast of its mother. (In
Is. 28:9, גמל is subjoined.) 1 Sam. 1:
23, 24. 1 K. 11:20.

2. spoken of fruit, to ripen, to bring
to maturity, Num. 17:23. [8.] to grow
ripe, Is. 18:5.

Niph. to be weaned. Gen. 21:8.
1 Sam. 1:22.

גמל com. gen. prim. plur. גמלים, dec.
VIII. a. a camel, male or female. Where
the discrimination of sex is unimportant,
the gender is usually masc. as 1 K. 10:2.
When used to denote a female camel,
it is fem. as Gen. 32:15.—This word
has passed with a slight change from
the eastern into our western languages.

גמר, fut. גמר. 1. to finish, accom-
plish, execute. Ps. 57:3 גמר לי God
who executes for me, i.e. who manages
my affairs for me. So with גמר, Ps. 138:8.

2. to come to an end, to cease, fail.
Ps. 7:10. 12:2. 77:9. (In Aram.
idem.)

גמר Chald. idem. Part. pass. גמר
finished, skilful, learned, Ezra 7:12.

גמרי Cimmerians, Cimbri, common
name of a little-known and barbarous
northern nation. Only Gen. 10:2, 3.
Ezek. 38:6. If this name was known
to the people themselves, and was de-
rived from them to the southern nations,
then we may compare it with Kymr,
the ancient name of the Welsh.

גן, with suff. גן, com. gen. verbal from
גנן, dec. VIII. h. garden, (literally a
place hedged in.) Gen. 2:8 ff.—גן גן
a garden of herbs, Deut. 11:10. 1 K.
21:2. גן יהוה garden of Jehovah, as if
planted by him, (comp. Gen. 2:8. Ps.
104:16.) Gen. 13:10. Is. 51:3. Ezek.
31:8, 9. Plur. גנים, Cant. 4:15. 6:2.

גנב, fut. גנב. 1. to steal; construed

with an acc. of the thing, Gen. 31:19.
30:32. or of the person, 2 Sam. 19:
42. Deut. 24:7. Job 21:18 גנבה
and as chaff which the whirlwind
carries away. 27:20.

2. to deceive, like the Greek ἀπάτω.
Gen. 31:27 ותקב אחי thou hast deceived
me. verse 20 ותקב אחי את לב לכן and Jacob
deceived Laban. verse 26. Part. pass.
with paragoric Yod, גנבה, Gen. 31:39.

Niph. pass. Ex. 22:11.

Pl. i. q. Kal. 1. to steal. Jer. 23:30.

2. to deceive, seduce. 2 Sam. 15:6.

Pu. pass. Job 4:12 ואל דבר יגב an
oracle was secretly brought to me. Infin.
absol. גנב, Gen. 40:15.

Hithpa. 2 Sam. 19:4 ותקב העם and the people stole them-
selves that day into the city. (Syr.
גנב to steal one's self away.)

גנב m. verbal from גנב, dec. I. thief.
Ex. 22:1, 6, 7.

גנבה f. verbal from גנב, dec. X. some-
thing stolen. Ex. 22:3.

גנה fem. of גן dec. X. garden. Is. 1:
30. Job 8:16. Plur. גנות, Am. 4:9. 9:14.

גנה fem. of גן, dec. X. idem. More
frequent, as it appears, in the later books.
Est. 1:5. 7:7, 8. Cant. 6:11.

גנזים, const. גנזי, dec. VI. g.

1. treasures. Est. 3:9. 4:7.

2. chests, in which to pack up and
preserve valuable articles, as the Greek
θησαυροί. Ezek. 27:24. (Chald. גנזי to
hide, lay up, preserve; Arab. جنز to
cover, collect. Kindred with גנז.)

גנזין Chald. masc. plur. treasures.
Ezra 6:1.—גנזיה treasure-house, Ezra
5:17. 7:20.

גננת m. dec. VIII. h. treasure-cham-
bers in the temple. 1 Chr. 28:11. The
ן is affirmative as in גנן, גנן, and other
Chaldaic words.

גן to protect, defend, (strictly to co-
ver, like the Arab. جَنَ, which, construed
with عَلِي, signifies to protect; and on
this account גן like verbs of covering,

is construed with געז. 2 K. 20:6 וַיִּגְעַרְתִּי I will defend this city. (In chap. 19:34, with געז.) Is. 37:35. 38:6. Pret. געזתי. Infin. absol. געזן. Is. 31:5.

Hiph. fut. געז, idem. Is. 31:5. construed with געז, Zech. 9:15. with געז, (see געז no. 4.) 12:8.

Deriv. געז, געז, געז.

גער to low, bellow, as kine. 1 Sam. 6:12. Job 6:5. (In Aram. more frequent, and in a general sense to cry.)

גערל to reject, throw away (from disgust and aversion,) to abhor; construed with an acc. Lev. 26:30 נַפְשִׁי אֶתְקַח my soul shall abhor you. verses 11, 44. So of the Israelites, verse 15 מִשְׁפָּחִי אֶתְקַח your soul shall abhor my laws. verse 43. Ezek. 16:45 נִפְלְתָה אִשְׁתָּה וּבָנֶיהָ who rejecteth her husband and her children. Construed with געז, Jer. 14:19.

Niph. to be thrown away. 2 Sam. 1:21 נִפְלְתָה מִן הַגִּבּוֹרִים for there the shield of the mighty was thrown away. Vulg. *abjectus est clypeus*.

Hiph. i. q. Kal. Job 21:10 שׁוּרוֹ עֲבָר וְיָלַד his cow becomes pregnant, and casts not (her calf,) i. e. suffers no abortion.

גערל m. verbal from גער, abhorrence, loathing. Ezek. 16:5.

גער to assail with harsh words, to chide, reprove, rebuke; construed with an accus. or with געז. (In Syr. idem.) Gen. 37:10. Ruth. 2:16. Jer. 29:27. Frequently spoken of God, who rebukes men in order to restrain them, Is. 17:13. Zech. 3:2 הֲיֵשֶׁךְ הוּא הַיְּהוָה the Lord rebuke thee, Satan, i. e. the Lord check thee. Mal. 3:11 אֶפְסָרִי לָקֵחַ בְּאֵמָל I will rebuke the devourer for your sakes, i. e. I will drive away destructive insects from you. 2:3 הִנֵּנוּ לָכֵן אֵת הַדָּבָר behold, I rebuke the seed for your sakes, i. e. I deny to you the seed. Applied to Jehovah's rebuking his enemies, Ps. 9:6. 68:31. 119:21. to his rebuking or controlling the elements, Ps. 106:9 וַיִּגְעַר בַּיָּם סוּף he rebuked the sea of reeds, and it dried up. Nah. 1:4.

Deriv. out of course געזער.

גער f. verbal from גער, dec. XI.

1. rebuke, reproof; e. g. from one's parents. Prov. 13:1 וְלֹא יִשְׁמַע הַגֵּרָה and the scorner hearkens not to reproof. 17:10. Ecc. 7:5 מִכֹּחַ לִשְׁמֹעַ גִּנְיָהּ הָרֵב it is better to hear the reproof of a wise man, than etc.

2. threatening, menace. Is. 30:17. Especially applied to God's threatening the elements, Ps. 104:7. Is. 50:2 דַּרְיָהּ הַיָּם through my threatening I dry up the sea. to God's pronouncing destruction, Ps. 76:7. 80:17.

גער to be moved violently, to shake, to tremble; spoken of the earth. Ps. 18:8.

Pu. גער idem. Job 34:20 יִתְשַׁשׁוּ אֶת הָעָם the people shall be moved or troubled.

Hithpa. to be moved, to roll, spoken of the earth, the floods. Ps. 18:8. Jer. 5:22. 46:7, 8.

Hithpo. to stagger, spoken of a drunken man. Jer. 25:16.

גער proper name of a mountain, which forms a part of mount Ephraim. Josh. 24:30. Judg. 2:9.

גף m. (kindred with גף,) dec. VIII. h.

1. the body. Ex. 21:3 גִּפְּתֵי with his body (only,) i. e. without wife or family. verse 4.

2. back, height. Prov. 9:3 עַל גִּפְּתֵי הָרְהָרִים literally, on the back of the heights of the city.

גף Chald. plur. גָּפִין, wing. Dan. 7:4, 6. Comp. גָּפִין.

גפן with suff. גָּפְנִי, com. gen. (masc. rarely, Hos. 10:1. 2 K. 4:39.) dec. VI. a.

1. vine, grape-vine—More definitely נֶחֱמֵץ Num. 6:4. But the word is extended to other similar plants, thus נֶחֱמֵץ the wild cucumber-vine, 2 K. 4:39. (see נֶחֱמֵץ.)—גָּפְנֵי הַסּוּדָּה the vine of Sodom, probably no particular plant, Deut. 32:32.

2. the fruit of the vine. 2 K. 18:31. Is. 36:16.

גפן m. found only Gen. 6:14 גִּפְּנֵי

fir or pine wood. According to the Chald. and the Jewish commentators, cedar. It is without doubt a species of resinous tree; hence גַּפְרִית *brimstone*, perhaps also *pitch*.

גַּפְרִית f. denom. from גָּפַר, *brimstone*.

(Syr. ܕܒܢܝܬ, Arab. كبريت, Chald. ܕܒܢܝܬ.) Is. 30:33. Gen. 19:24.

גֵּר, fem. גֵּרָה, participial noun from גָּר, dec. I. a. *inmate, lodger, sojourner*. Job 19:15. Ex. 3:22.

גֵּר perhaps *the foot of a mountain*,

(like the Arab. جِر.) Job 28:4 פָּרַץ נִחַל מֵעַם אֶרֶץ *one opens a passage from the foot of the mountain*. But it may be rendered, *one opens a passage from his dwelling*, as if by ellipsis for מֵעַם אֶרֶץ *from the place where he dwells*.

גֵּר m. participial noun from גָּר (q. v.) *a stranger*.

גֵּר i. q. גֵּר catulus. Plur. גֵּרִים, Jer. 51:38. and גֵּרָה, Nah. 2:13.

גֵּרֶב m. *scurvy*, perhaps of a malignant kind. Sept. ῥέγα ἀργεία. Vulg. *scabies jugis*. Lev. 21:20. 22:22. (In Syr. and Arab. *leprosy, itch*.)

גֵּרֶר m. dec. VII. i. *berry*, e. g. of the olive. Is. 17:6. (So in Chald. and Arab.)

גֵּרְגֹרֶת plur. fem. *neck*. Prov. 1:9.

3:3, 22. 6:21. (In Arab. جرجرة a denom. to gargle, حَرَطَ *craw, crop*.)

גֵּרְגִישִׁי proper name of a Canaanitish people. Gen. 10:16. 15:21. Josh. 24:11. The name גֵּרְגִישִׁי occurs Mat. 8:28. but the reading is supposed to be a mere conjecture of Origen.

גֵּרַר to *scratch, scrape, rub*.

Hithpa. to *scrape one's self*. Job 2:8. (So in Arab. and Aram.)

גֵּרַה in Kal not used.

Pi. גָּרַר to *excite, stir up contention*. Prov. 15:18 אִישׁ הַקָּה יִקְרָא מִקָּה *the passionate man stirs up contention*. 28:25.

29:22. (In Arab. غَرَّ conj. II. IV. to excite hostility. In Aram. ܓܪܐ idem.)

Hithpa. 1. to *be excited, to be angry* with any one, construed with גָּ. Prov. 28:4 שׁוֹמְרֵי חֻמָּה יִתְעַבְּרוּ בָם *the observers of the law are angry with them*. Dan. 11:10 at the beginning.

2. to *contend, to engage in war* with any one, construed with גָּ. Deut. 2:5, 19 אַל תִּתְעַבֵּר בָּם *contend not with them*. With the addition מִלְחָמָה *to excite or wage war*, verses 9, 24. With בִּיהֶמָּה *to contend against Jehovah*, Jer. 50:24.—2 K. 14:10 לָמָּה תִּתְעַבֵּר בִּרְעָה *wherefore wilt thou contend with evil?* Dan. 11:10 וְהִתְעַבֵּר עַד מִצְדָּה *he shall be excited anew, (and march) even to his fortress*. verse 25 וְהִתְעַבֵּר לְמִלְחָמָה *he shall be stirred up to battle*. (Syr. and Chald. Ethpa. to *be irritated, also to wage war*.) Deriv. הִתְעַבֵּר.)

I. גֵּרָה f. verbal from גָּר no. 2. dec. X. *the cud, the food which the animal brings up and chews again*. Found only in the phrases, הִתְעַבֵּר *to ruminate, or chew the cud*, Lev. 11:3ff. Deut. 14:6, 7. and גֵּרָה idem, once Lev. 11:7.

II. גֵּרָה f. a *gerah*, the smallest weight of the Hebrews, being the twentieth part of the shekel, used also as a coin; literally, *a bean, grain*, (comp. גֵּרָר *a berry*, in Chald. *a grain, kernel*; also Arab. خَرْخَر *a bean*.) The Hebrews without doubt made use of a kernel or grain for a weight, as the Greeks and Romans did of the ἀσάδιον, and the moderns of barley and pepper-corns.

גֵּרֹן m. const. גֵּרֹן, dec. III. a. The form of this word is from גָּרַר, but the signification from גָּר no. 3. See גֵּרָה.

1. *neck*. Is. 3:16 נְמוּתָם מִגֵּרֹן *with stretched-out necks*. Ezek. 16:11.

2. *throat, swallow*. Ps. 149:6 וּמְנוֹחַת בְּהֻמָּם *liter. exaltations of God are in their throat*. Is. 58:1 קְרָא מִגֵּרֹן *call from a (full) throat, i. e. cry aloud*. Ps. 69:

4. 115:7. Ps. 5:10 *תָּרַח חֲתוּם צַוֵּן* *their throat is an open sepulchre.* Jer. 2:24. *גִּרְוִית* f. denom. from *גר*, *habitation.* Jer. 41:17.

גר i. q. *גר*, by a metathesis which prevails in this word also in Arabic. Found only in Niph. *to be cut off* or *taken away.* Ps. 31:23 *נִתְּרָה מֵעֵינַי* *I am taken away from thine eyes.* (comp. Ps. 88:6.) But 8 MSS. read *נִתְּרָה*.

גרִיזִי name of a Canaanitish people, found only 1 Sam. 27:8 Kethib, (Vulg. *Gerzi*), the Keri being *גִּרִי*. Perhaps synonymous with *גִּרְזִי* Gen. 10:16.

גרִיזִים proper name, *Gerizim*, a peak of mt. Ephraim, over against mt. Ebal. Between the two the city Shechem was situated. Deut. 11:29. 27:12. This mountain became in subsequent times the seat of the religious worship of the Samaritans. The Samar. text, and the Samaritans join in one word *הגריזים* *mount Gerizim*, as it is written in Eupolemus *Αγριζιμ*. See Reland de monte Garizim, in his Dissert. Miscellan. P. I. no. 3.

גרִיזִן m. *axe, hatchet.* Deut. 19:5. 20:19. 1 K. 6:7. This quadrilateral appears to be derived from *גר* = *גר* *to cut, to hew.*

גרִל or *גרִל* Prov. 19:19 Kethib, prob. a corrupt reading instead of *גרִל*. Theodot. *μεγαλθύμος*.

גרִל see *גרִל* lot.

I. *גרם* properly, *to cut off*, as in Syr. and Arab. Hence, construed with *ל*, *to reserve*, Zeph. 3:3 *לֹא יִרְצוּ לָבֹקֶר* *they reserve nothing till the morning.* (Comp. *הִבְדִּיל ל*, *אִשְׁדִּיל*.)

II. *גרם* Pi. denom. from *גרם*, *to gnaw* or *break in pieces* a bone. Num. 24:8 *יִשְׁמְרוּהֶם* *he shall break their bones.* Hence metaphorically, Ezek. 23:34 *thou shalt drink it (the cup,) and suck it out, וְהָאֵת וְהַשִּׁירָיִם תִּגְרֹם* *and its sherds thou shalt gnaw*, i. e. thou shalt completely exhaust it. (In Arab. *جرم* is i. q. *جلم*

to pick or *gnaw flesh from a bone*, a denom. from *جلم* *flesh.* In Chald. also it signifies *to pick a bone*, Ps. 27:2 Targ.)

גרם m. prim. dec. VI. a.

1. *bone.* Prov. 17:22. 25:15. — *חֲמֹרֵי אִתָּם* *an ass of bone*, i. e. a strong-built ass, Gen. 49:14. The Arabs say in like manner, *حمار جرم فرس*, *a strong horse, ass, and جرم strong-boned.*)

2. *self*, (like *בָּנָם* *bone and self*), as is common in Chald. and Samaritan. 2 K. 9:13 *עַל הַמַּעֲלֹת* *on the stairs themselves.* Others: *on one of the stairs*, (comp. Arab. *جزم* *part*, and the expression *بعضهم* *one of them*, literally, *a part of them.*)

גרם m. Chald. *bone*, as in Hebrew. Dan. 6:25.

גרִן f. plur. *גרנות*, const. *גרנות*; prim. dec. VI. p.

1. *an open level place, area*; e. g. before the gate, 1 K. 22:10. 2 Chr. 18:9.

2. especially *a threshing-floor*, a circular level plat of ground in the open air, where corn was trodden by oxen. Ruth. 3:2 ff. — *תְּבוּאָת גֶּרֶן* *the produce of the threshing-floor.* Num. 18:30. — Is. 21:10 *בֶּן גֶּרֶן* *son of my threshing-floor*, i. e. (if spoken of the Israelites,) *my bruised broken people*, or (if spoken of the Babylonians,) *thou who shalt soon be broken on my threshing-floor.* Comp. *גרש*.

3. *the grain itself.* Job 39:12.

גרם *to be bruised, crushed, or broken in pieces.* (Syr. *ܓܪܡܐ* *to break in pieces*; Arab. *جرش* *to break into large pieces.*)

Ps. 119:20 *נַפְשִׁי לְתַאֲבָה* *my soul is broken, or languisheth, from desire.*

Hiph. Lam. 3:16 *וְהִנֵּנִי מְרַדֵּץ שֵׁנִי* *he causes my teeth to bite gravel stones.*

גרע 1. *to take off* (the beard,) *to shave.* Is. 15:2. Jer. 48:37. (In Syriac, *idem.*)

2. to take or draw off or away, to withdraw from a person or thing. Job 36:7 לא יגרע מצדק עיניו *he withdraws not his eyes from the righteous*. In this way the ellipsis is to be supplied in Ezek. 5:11 יָם אֲנִי אֶגְרֹעַ *I also will withdraw (mine eye;)* especially as יָנִי follows soon after. Jer. 26:2 אֶל הַגֵּרַע דָּבָר *take nothing away*. Often absolutely, to take away, without specifying what is taken away, (comp. נָקָה no. 1.) Deut. 4:2 and ye shall not take away from it. 13:1. [12:32.] Ex. 5:8, 19. Ecc. 3:14 אֵין לִהְיוֹת there is nothing to be added to it, and nothing to be taken from it. Hence

3. construed with an accus. of the thing, to diminish, lessen, shorten. Ex. 21:10. Ezek. 16:27. Job 15:4 וְהִקְטַנְתָּ *thou lessenest prayer before God*.

4. as in Arabic, to suck up or draw in (water), to imbibe, Job 15:8 וְהִגְרַע *hast thou imbibed wisdom to thyself?*

Pi. i. q. Kal no. 4. Job 36:27 כִּי יִגְרַע *has he drawn up (to himself) the drops of water?*

Niph. to be taken away. Num. 36:3, 4. 27:4. Often used in a somewhat impersonal manner, without specifying the object taken away, כֵּן מִגְרַע *something is taken away or is wanting*, Num. 36:3 at the end. Ex. 5:11. Lev. 27:18. Hence to be diminished, lessened, restrained, Num. 9:7 לָמָּה נִגְרַע לְבָבֵנוּ *wherefore should we be restrained, so as not, etc.*

Deriv. מִגְרָעוֹת.

גָּרָה to carry or wash away. (In Arab. and Syr. *idem.*) Once Judg. 5:21 נָחַל קִישׁוֹן גָּרָהם *the brook Kishon carries them away*. Deriv. מִגְרָה.

גָּרַר, fut. יָגֵר, יִגְרֹר. 1. to draw, especially to carry off, to sweep away. (In Syr. and Arab. *idem.*) Hab. 1:15 יִגְרֹרוּ *one draws them in his net*. Prov. 21:7.

2. to draw (with the saw,) to saw, saw in pieces. (The kindred form נָגַר has this signification in Syr. and Arab.) Hence גָּרַר *a saw*. See Poal.

Niph. to bring up again (the food,) to ruminate. (In Arab. conj. IV. VIII. Syr. Ethpe. *idem.*) Fut. יִגְרַר, Lev. 11:7.

Poal, to be sawn. 1 K. 7:9. See Kal no. 2.

Hithpo. i. q. Kal no. 1. Jer. 30:23.

גָּרָר proper name of a city of the Philistines, and residence of a king. Gen. 20:1. 26:1.—גֵּרָר the valley of Gerar, Gen. 26:17.

גָּרַשׁ, with suff. גֵּרָשִׁי, verbal from גָּרַשׁ = גָּרַם, dec. VI. h. *something pounded or beaten fine*. Lev. 2:14, 16.

גָּרַשׁ 1. to drive out. Ex. 34:11. Lev. 21:7. More frequent in Piel.

2. to drive, or carry along with itself, to wash away. Is. 57:20 וְהִגְרַשׁ מִיָּמָיו רָשָׁע *and his waters carry along mire and dirt*.

3. to empty, strip, pillage. Ezek. 36:5 לִמְנַח מִגְרָשָׁהּ *to pillage it (the uninhabited land) for booty*. מִגְרָשׁ is the Aramaean infinitive.

Pi. גָּרַשׁ to drive away, to drive out. Gen. 3:24. 4:14. 21:10. etc.

Pu. גֵּרַשׁ pass. Ex. 12:39.

Niph. 1. to be driven out. Jon. 2:5.

2. to be carried or swept along. Am. 8:8 וְנִגְרַשָּׁהּ וְנִשְׁפָּקָה כְּאוֹר מִצְרַיִם *it shall be carried along and overflowed as (by) the river Egypt*.


3. to be agitated. Is. 57:20 יָם מְבֻרָשׁ *the agitated or troubled sea, mare impulsum*.

Deriv. out of course מִגְרָשׁ.

גָּרַשׁ m. verbal from גָּרַשׁ, *produce, proventus*. Deut. 33:14. (The root which usually signifies to drive out, has here the kindred meaning to produce.)

גָּרַשְׁהָ f. verbal from גָּרַשׁ, dec. X. *expulsion* (from one's possessions,) *exactions*. Ezek. 45:9.

גֵּרָשִׁים (*expulsion*, from גָּרַשׁ) proper name of a son of Moses. Ex. 2:22. 18:3. The patronymic noun גֵּרָשִׁי Num. 3:21. 26:57. is made from the form גֵּרָשִׁי.

גֵּשֶׁר literally, a bridge, (comp. Arab. جسر, Syr.  *idem.*) But in Hebrew used only as a proper name.

1. a country on the east of Jordan, inhabited by Canaanites. Deut. 3:14. Josh. 12:5. 13:13.

2. a country in the south of Palestine, in the neighbourhood of the Philistines. Josh. 13:2. 1 Sam. 27:8.

3. a place in Syria, subject to a king, whose daughter David married. 2 Sam. 3:3. 13:37. 15:8.

גֶּשֶׁם in Kal not used.

Hiph. *to cause to rain*. Jer. 14:22.

גֶּשֶׁם m. plur. גְּשָׁמִים, const. גֶּשֶׁמִי, verbal from גָּשַׁח, dec. VI. h. *a heavy rain, shower*, differing from גָּשָׁח *a light rain*. Comp. 1 K. 18:45. Prov. 25:23. Ezek. 13:11. 38:22. The combination of the two synonyms, as in Job 37:6 גְּשָׁמִים וְגָשָׁח, and Zech. 10:1 גֶּשֶׁם וְגָשָׁח, gives intensity to the signification.

גֶּשֶׁם, with suff. גְּשָׁמֶיךָ verbal from גָּשַׁח, dec. VI. o. *idem*. Ezek. 22:24.

גֶּשֶׁם, with suff. גְּשָׁמֶיךָ, Chald. *body*. Dan. 4:30. [33.] 5:21. (Syr.

جسم and جثمان Arab. جِسم also جِثمان *idem*.)

גֶּשֶׁן 1. *Goshen*, proper name of a country in Egypt, in which the Israelites dwelt from the time of Jacob to that of Moses. Gen. 45:10. 46:28, 34. 47:27. 50:8. Ex. 8:22. 9:26. The Greek geographers, living at a later period, have made no mention of Goshen. Its situation can only be limited in general to the eastern side of lower and middle Egypt, towards Palestine and Arabia. The most important data for its situation are found in Gen. 46:29. Ex. 13:17. 1 Chr. 7:21. To this may be added the rendering of the Sept. by Γεσίμ Ἀραβίας Gen. 45:10. and Ἡρώων τόλις ἐν γῇ Παμισσῇ 46:28. The different opinions may be found stated and examined in Bellermann's *Hanbuch der bibl. Literatur*, Th. iv. p. 191—220. comp. Jablonski's 8 dissertations De

Terra Gosen, reprinted also in his *Opuscula* T. II. p. 77—224. ed. Te Water. and, as advocating a different opinion, J. D. Michaëlis' *Supplem.* p. 371—381. The pronunciation of the Sept. Γεσίμ corresponds to the Coptic form of the word FCEM, NTECEM, NOYCECEM.

2. also of a city and country in the mountain of Judah. Josh. 10:41. 11:16. 15:51.

גֶּתֶשׁ found only in Pi. *to grope after* any thing, construed with an accus. Ia. 59:10. (In Arab. and Aram. *idem*.)

גֶּתֶר, plur. גְּתֵרוֹת, f. (prob. for גְּתֵרָה or גְּתֵרָה) verbal from גָּתַר = Arab. جَعَن *pressit.*) dec. VIII. f.

1. *wine-press*, or rather *the trough in which the grapes were trodden*, and out of which the juice ran into the tub (תֹּבַעַת) placed at the side. Joel 4:13. [3:13.] —גָּתַר *to tread the wine-press*, Neh. 13:15. Lam. 1:15,

2. proper name of one of the five princely cities of the Philistines, the birth-place of Goliath. Josh. 13:3. 1 Sam. 6:17. 21:10. 1 K. 2:39, 40.

3. גֶּתֶר הַחֶסֶר (*dug wine-press*) a place in the tribe of Zebulun, (with He local גֶּתֶר הַחֶסֶר.) Josh. 19:13.

4. גֶּתֶר הַרְמִיָּה (*pomegranate-press*) a place in the tribe of Dan. Josh. 19:45.

גֶּתִי a gentile noun from גָּתַר, *a Gittite*. 2 Sam. 6:10, 11. 15:18. The fem. גֶּתִי appears in Ps. 8:1. 81:1. 84:1. to be the name of a musical instrument, perhaps invented at Gath, or so called from גָּתַר *a wine-press*, because used at the joyful season of vintage.

גֶּתִים (*two wine-presses*) proper name of a city in the tribe of Benjamin. Neh. 11:33.

גֶּתֶר found only Gen. 10:23. a son of Aram, perhaps representing a people of Syria.

ד

THE name דלָה i. q. דלָה *a door*, refers probably to the common square form of this letter.

Daleth is most nearly related to ד (especially where this letter corresponds with the Arab. د, sounded like *ds*, but in some Arabic dialects like *d* simply.) Comp. דָּךְ and דָּךְ *to be extinguished*; דָּךְ *truncus* and דָּךְ *to cut down*; Arab. دَر *to vow*; and on the other hand דָּךְ *a crown*, as if from Arab. دَر *to be distinguished*; etc. It corresponds very rarely with the Arab. د; e. g. דָּךְ

Arab. دَر *an axe*.

It is sometimes commuted with the harder consonants of the same organ; e. g. דָּךְ Aram. דָּךְ *slander*; דָּךְ and דָּךְ *body, belly*; Arab. دَل *to divide*.

דָּךְ Chald. pron. denom. fem. i. q. Heb. דָּךְ and דָּךְ *this*, (otherwise דָּךְ, Dan. 4:27. [30.] 5:6 דָּךְ *one another*.)

דָּךְ i. q. דָּךְ (q. v.) *to languish, faint, waste away*. Jer. 31:12 דָּךְ וְדָךְ *and they shall not languish any more*. Spoken of the eye, Ps. 88:10 *mine eye languisheth from affliction*. (Comp. דָּךְ) Spoken of the soul, Jer. 31:25.

דָּךְ f. verbal from דָּךְ, literally, *a wasting away*, from anxiety, consternation; hence, *anxiety, sorrow*. Job 41:14. [22.] Comp. דָּךְ.

דָּךְ m. const. דָּךְ, verbal from דָּךְ, dec. III. *a languishing, faintness*. joined with דָּךְ. Deut. 28:65.

דָּךְ i. q. דָּךְ *fish*. Neh. 13:16.

דָּךְ 1. *to be afflicted or troubled about any thing*; construed with דָּךְ 1 Sam. 9:5 דָּךְ *and be troubled about us*. 10:2. with דָּךְ, Ps. 38:19 דָּךְ *I am afflicted on account of my sin*.

2. *to fear*. Jer. 17:8. construed with an acc. Jer. 38:19. Is. 57:11. with דָּךְ, Jer. 42:16.

דָּךְ (afflicted) proper name of an Idumean, in the retinue of Saul, and hostile to David. 1 Sam. 21:8. 22:9. Ps. 52:2. The Kethib 1 Sam. 22:18, 22, has דָּךְ, after the Syriac pronunciation.

דָּךְ f. verbal from דָּךְ, *affliction, sorrow*. Prov. 12:25.

2. *fear, apprehension, anxiety*. Ezek. 4:16. 12:18, 19. Jer. 49:23.

דָּךְ, fut. דָּךְ, apoc. דָּךְ (Ps. 18:11.) *to fly*; spoken of the swift eagle, Deut. 28:49. Jer. 48:40. 49:22. of the Deity, Ps. 18:11 דָּךְ *and he flew on the wings of the wind*. For 2 K. 17:21, see דָּךְ.

דָּךְ found only Lev. 11:14. (דָּךְ being in the parallel passage Deut. 14:13, though perhaps merely a corruption;) name of a swift bird of prey. So much is evident from the etymology and the context. Its specific meaning cannot be determined. Sept. דָּךְ, *vulture*. Vulg. *milvus*. Comp. Bocharti Hieroz. T. II. p. 191.

דָּךְ see דָּךְ.

דָּךְ and דָּךְ prim. masc. epicene, dec. VIII. d. *bear*. 1 Sam. 17:34, 36, 37. 2 Sam. 17:8. Prov. 17:12. Hos. 13:8 דָּךְ *a she-bear robbed of her whelps*. Plur. דָּךְ f. *she-bears*, 2 K. 2:24. (Arab. دَب, دَب *a he-bear, a she-bear*.)

דָּךְ Chald. *idem*. Dan. 7:5.

דָּךְ m. dec. VI. p. found only Deut. 33:25 דָּךְ *as thy days*, i. e. the days of thy life, *so thine old age, or thine end, death*. Vulg. *senectus tua*. (Others: *strength*; not suiting the context.) The primary idea is either *rest* (comp. דָּךְ *to rest*), or *wasting away*.

(as if from דָּבַח i. q. דָּבַח, *to languish*.)

דָּבַח according to the Jewish commentators, strictly, *to speak*, (whence דָּבַח,) hence causatively, spoken of wine, Cant. 7:10 דָּבַח שִׁפְתַי יִשְׁכַּח *which makes the lips of the sleeping to speak*, (as in dreaming.) But the root of דָּבַח is more probably the Arab. دَبَّ *to creep*, also *to flow gently*, whence our passage may be rendered, *which flows gently over the lips of the carousers*.

דָּבַח m. *slander, ill report*.—דָּבַח *to spread an ill report*, Num. 14:36. Prov. 10:18. The following genitive may be taken actively, as Ps. 31:14 כִּי שָׁמַעְתִּי דְּבַר רַבִּים *for I hear the slanders of many*. Jer. 20:10. or passively, as Num. 13:32. 14:37. Gen. 37:2. Prov. 25:10 דְּבַחְךָ לֹא תִשָּׁוֶה *and thine ill report turn not away*. (In Arab. دَبَّ *to spread*.)

and دَبَّ *a secret slanderer*. In Syr. دَبَّ *reputation, report*; and دَبَّ *to spread a report, to slander*. In Chald. דָּבַח *ill report, infamy*. Concerning the root, see דָּבַח.)

דָּבַח f. prim. dec. X.

1. *bee*. Is. 7:18. Plur. דְּבָחִים, Judg. 14:8. Ps. 118:12. Deut. 1:44. (Syr. دَبَّ *bee, wasp*; Arab. دَبَّ, collect. *bees, wasps*.)

2. proper name of a celebrated judge and prophetess in Israel. Judg. 4:4. 5:1.

דָּבַח Chald. i. q. Heb. דָּבַח *to offer a sacrifice*. Ezra 6:3. Deriv. out of course דָּבַח *altar*.

דָּבַח, plur. דְּבָחִין, Chald. *sacrifice*. Ezra 6:3.

דָּבַחִים masc. plur. 2 K. 6:25 Keri. *doves' dung*. The Masoretes have substituted this word, as appearing to them less offensive, for the reading of the Kethib דְּבָחִים. The first part of this compound, the syllable דָּב, appears to be derived from דָּבַח = Chald. דָּבַח and Syr. دَبَّ, *to flow*, and is probably an

euphemism for דָּבַח, (comp. εὐμῆμα γαστρεσ, εὐδάρδισμα, *alvi profluvium*.)

דָּבַח m. 1. a portion of the temple, (otherwise called קֹדֶשׁ קֹדֶשִׁים *the holy of holies*), embracing a third part of its area towards the west, and 20 cubits square, *adytum*. 1 K. 6:5, 19—22. 8:6, 8. 2 Chr. 3:16. 4:20. 5:7, 9. Jerome renders the word *oraculum, oraculi sedes*, (from דָּבַח *to speak*), because the Deity reveals his oracles there; but the more probable root is דָּב i. q.

Arab. دَبَّ *to be behind*; hence, *the hinder*, i. e. the western, *part of the temple*, (comp. דָּבַח.)

2. proper name of a city in the tribe of Judah, otherwise called *Kirjath-sepher*. Judg. 1:11.

דָּבַח f. const. דְּבָחִים, Plur. דְּבָחִים, dec. XI. f. *a round cake of dried figs pressed together*, i. q. Greek παλάθη. 1 Sam. 25:18. 1 Chr. 12:40. With the addition דְּבָחִים (*figs*), 2 K. 20:7. (In Syr. *idem*. Root דָּב, which in Arabic signifies *to press together, to make round*.) See Celsii Hierobot. T. II. p. 377—379.

דָּבַח Ezek. 6:14. דְּבָחִים Num. 33:46. and בֵּית דְּבָחִים Jer. 48:22. proper name of a city of Moab. Jerome (Onomast. s. v. Jaffa,) says; et usque hodie ostenditur inter Medabam et Deblatai.

דָּבַח and דָּבַח, fut. דָּבַח, infin. דָּבַח. (In Syr. دَبَّ *adhæsit*; Arab. دَبَّ *firmiter adhæsit*.)

1. *to cleave or stick to, to adhere*; construed with לָ, or אֶל. Ps. 102:6. Lam. 4:4 דָּבַח לְשׁוֹן יוֹנֵק אֶל הַפִּי *the tongue of the suckling cleaves to his palate*, (from thirst, dryness.) Ps. 22:16. The same phrase is also used in another sense, Job 29:10 דָּבַח לְחֵזֶם דְּבָחָה *their tongue clave to their palate*, i. e. they were silent, (from veneration, respect.) Ps. 137:6. (comp. Hiph. Ezek. 3:26.) Dent. 13:18 *let nothing cleave to thine hand*, i. e. purloin nothing. Job 31:7.

2. *to attach one's self to a person, to keep by him.* Ruth 2:8, 21. construed with ב , verse 23. Hence, *to stick close to, or to love*, e. g. the king, God, one's wife, construed with ב , or ל , Deut. 10:20. 11:22. 2 Sam. 20:2. 1 K. 11:2. Josh. 23:12. Gen. 2:24. 34:3. with אחרי , Ps. 63:9 אחרי נפשי *my soul cleaveth to thee.*

3. *to overtake any one*, construed with an acc. with ב , or with אחרי . Gen. 19:19. Deut. 28:60. Jer. 42:16 שם יבא אחריכם *it (hunger) shall overtake you there.* Synonymous with השיג . See Hiph. no. 3.

Pu. pass. *to cleave together.* Job 38:38. 41:9. [17.]

Hiph. 1. caus. of Kal no. 1. *to cause to cleave or stick.* Ezek. 3:26. 29:4. Jer. 13:11.

2. *to pursue*; construed with an acc. Judg. 18:22. 2 Sam. 1:6. and with אחרי , Judg. 20:45 וידבקו אחריו *and they pursued him.* 1 Sam. 14:22. 31:2.

3. *to overtake*, i. q. Kal no. 3. Gen. 31:23. Judg. 20:42. also causat. *to make to overtake*, Deut. 28:21.

Hoph. *to cleave or adhere.* Ps. 22:16.

דִּבֵּק Chald. *idem.* Dan. 2:43.

דִּבֵּק verbal from דָּבַק , dec. V. a. *cleaving, adhering.* 2 K. 3:3. Prov. 18:24.

דִּבְּקָה m. verbal from דָּבַק , dec. VI. h.

1. *the soldering or welding of metals.* Is. 41:7.

2. plur. דִּבְּקִים 1 K. 22:34. 2 Chr. 18:33. probably the *joints* of the coat of mail. So the Chald.—Others: *shoulders*; comp. Chald. מִדְּבַק יָד Jer. 28:12 Targ.

דָּבַר 1. prob. as its primary signification, *to lead, to drive*, (as in the Syr. دبر , and in Arab. conj. II.) Comp. Hiph. Hence the deriv. מִדְּבָר , מִדְּבָר , מִדְּבָר .

2. *to put in order, to arrange, connect*, (as in Arabic;) and hence to *connect words, to speak, serere verba*, (whence *sermo*.) In Kal found only in the part. דָּבַר and דִּבֵּר Prov. 25:11. and in the infin. דִּבְּרָה Ps. 51:6. But much more common in

Pi. דָּבַר , דִּבֵּר , fut. דִּבֵּר .

1. *to speak, loquor*, (different from אָמַר *to say, dico*, which is followed by the words spoken; see אָמַר no. 1.) (1.) used absolutely. Job 11:5 $\text{כִּי יִדְבֹר אֱלֹהִים דָּבַר}$ *O that God would speak.* Is. 1:2 $\text{כִּי יִדְבֹר דָּבַר}$ *for Jehovah speaketh.* (2.) construed with an acc. (in cases where אָמַר is likewise used.) Ex. 6:29 $\text{דָּבַר אֶל פַּרְעֹה אֶת כָּל אֲשֶׁר אָמַר}$ *speak thou to Pharaoh all which I say to thee.* 24:7 $\text{כָּל אֲשֶׁר דָּבַר}$ *all which Jehovah says, we will do.* Jer. 1:17. Dan. 10:11. Jon. 3:2. Frequently in such phrases as the following, דָּבַר שָׁוָא , שָׁוָא , קִצְוֹן , קִצְוֹן , דָּבַר דְּבָרִים *to speak deceit, falsehood, lying, righteousness*, Ps. 101:7. Is. 45:19. 59:3. Dan. 11:27. Hos. 10:4 דְּבָרֵי דְבָרִים *they speak (vain) words*, i. e. give words for deeds, *verba dant*. (3.) very rarely, followed by the words spoken; like אָמַר , or perhaps לֵאמֹר being understood. Gen. 41:17. Ex. 32:7 $\text{וַיִּדְבֹר יְהוָה אֶל מֹשֶׁה לֵּאמֹר}$ *and Jehovah said unto Moses, go*, etc. 1 K. 21:5. 2 K. 1:7. 9. Ezek. 40:4. Dan. 2:4.

The person spoken to or addressed, is most commonly preceded by ל or אֶל , also by עַם , Gen. 31:29. Deut. 5:4. by אֶת , (אֶת,) Gen. 23:8. 42:30. and by ב , especially in the sense of a revelation from a higher being, Zech. 1:9 $\text{וַיִּדְבֹר אֱלֹהִים בְּיַד מַלְאָכָיו}$ *the angel who spake with me.* verse 14. 2:7. [3.] 4:1, 4 ff. Hab. 2:1. Jer. 31:20. Num. 12:6, 8. In one instance the person spoken to is put in the acc. Gen. 37:4. (Comp. λέγειν τινά *to say to any one, and of any one.*)

The person or thing spoken of, is put in the accus. Ruth 4:1 $\text{וַיָּבֹא אֶתְּ דָּבַר}$ *the kinsman passed by, of whom Boaz had spoken, quem dixerat Boaz.* Gen. 19:21. 23:16. or is preceded by ב , 1 Sam. 19:3 $\text{וַיִּדְבֹר דָּבַר אֶל אָבִי}$ *and I will speak to my father concerning thee.* or by עַל , 1 K. 2:19. especially where the promises or oracles of God are spoken of, 1 K. 2:4. Dan. 9:12. Jer. 25:13. 42:19.

The person spoken against is preceded by עַל , Ps. 109:20. Jer. 6:10. 29:32. Deut. 13:6. or by ב , Num. 21:

7 דברנו ביהוה נגדו *we have spoken against Jehovah, and against thee.* Job 19:18. Ps. 50:20. 78:19.—דבר also signifies *to speak by or through* any one, (i. q. דבר בך) Num. 12:2. 2 Sam. 23:2. 1 K. 22:28.

The following applications and combinations of this word ought to be noticed; (1.) *to promise.* Deut. 19:8. Jon. 3:10. Construed with an acc. Deut. 6:3. (2.) דבר על לבו *to speak to any one in a friendly manner, especially, to comfort him.* (Comp. παραμυθισμα, *to address, and also to comfort*; so the Lat. *alloquor*.) Gen. 34:3. 50:21. Ruth 2:13. 2 Sam. 19:8. 2 Chr. 30:22. 32:6. (3.) דבר אל לבו *to speak with one's self, or in one's heart, to meditate.* Gen. 24:45. 1 Sam. 1:13 מְדַבֵּרָה *she spake in her heart.* Also with דבר, Ecc. 1:16. 2:15. Ps. 15:2. (4.) דבר טוב, מובנה על (4.) *to speak or promise good concerning any one, spoken of God.* Num. 10:29. 1 Sam. 25:30. Jer. 18:20. דבר רעה על מ' *to pronounce evil concerning any one,* 1 K. 22:23. Jer. 11:17. 19:15. 26:19. 35:14. 36:31. This phrase is used somewhat differently Est. 7:9 דבר טוב על המלך *Mordechai, who had spoken to the safety of the king,* (comp. 6:2.) (5.) דבר מובנה את, אל, *to speak kindly with any one.* 2 K. 25:28. Jer. 12:6. (6.) דבר שלום *to speak kindly or peaceably;* construed with עם, Ps. 28:3. with את, Jer. 9:7. *to wish peace, or prosperity,* construed with אל, Ps. 85:9. with בך, Ps. 122:8 אֶבְרַחְמָה *I wish thee prosperity.* with ל, Est. 10:3 דבר שלום לכל-רש' *wishing peace to all his seed.* Used absolutely, Ps. 35:20. לא שלום ידברו *they do not speak peace.* (7.) דבר משפט את *to pass sentence against, also to contend in law with any one.* See משפט.

2. *to destroy.* 2 Chr. 22:10. (comp. דבר in the parallel passage 2 K. 11:1.) Derived from the primary signification, in this manner; first, *to drive away, then to persecute, to destroy.* Hence דבר *pestilence.* (In Arab. conj. II. *to prepare for death*; III. *to be hostile.*)

Pu. pass. Ps. 87:3 דברתי *glorious things are spoken, i. e. designed by God, concerning thee.* Cant. 8:8 ביום שידבר *when one shall speak for her, i. e. to have her to wife.* (Comp. דבר used in a similar connexion 1 Sam. 25:39.)

Niph. recip. of Pi. *to speak together or among themselves,* Mal. 3:16. construed with בך, Ezek. 33:30. Ps. 119:23. with על, Mal. 3:13.

Hiph. prob. i. q. Kal no. 1. *to drive together, to subject, to subdue.* Ps. 18:48 וידבר עמיס תחת *and he subdued nations under me.* 47:4.

Hithpa. i. q. Pi. no. 1. Found only in the part. מדבר, 2 Sam. 14:13. Ezek. 2:2.

דבר m. verbal from דבר, dec. IV. a.

1. *word, speech.*—דבר לי אלה *I have a word to say to thee.* איש דברים *an eloquent man,* Ex. 4:10. בן דבר *skilful of speech, eloquent.* 1 Sam. 16:18. Used particularly to denote, (1.) *command;* as מלכות *a royal command,* Est. 1:19.—Josh. 1:13. 1 Sam. 17:29 הלא דבר הוא *was it not a command?* (2.) *promise.* 1 K. 2:4. 8:20. 12:16. Ps. 33:4. 56:5. (3.) *sentiment, doctrine, instruction.* Ecc. 1:1 דברי קהלת *the words, or sentiments of Koheleth.* Prov. 4:4, 20. 30:1. 31:1. especially *an oracle, revelation, an oracle from God was made known,* construed with אל, Jer. 1:4, 11. 2:1. 13:8. Ezek. 3:16. 6:1. 7:1. 11:14. with על, 1 Chr. 22:8. Job 4:12 אל *a divine oracle was secretly revealed to me.* (4.) Plur. דברים *words, for narration, history.* דברי שלמה *the history of Solomon,* 1 K. 11:41. דברי הימים *the history of days, journal, chronicle,* 1 Chr. 27:24. Est. 6:1.

2. *matter, thing.* (The same change of signification is also found in the Aram. מַחְלָן, ^{ܡܚܠܐ}; also in פתגם; in the Arab. ^{كلام} ^{كلام} خطب and امر; in the Greek ^{ῥῆμα} ῥῆμα.) Ecc. 7:8. הדבר הזה *this thing, this,* Gen. 20:10. 21:11, 26. כל הדברים *all these things, all this,* Gen. 20:8. מדבר הזה *Gen. 18:25. 32:19. 44:7.*

and *נִדְּרִים* *דְּרִי* 24:28. 39:17, 19. *as this, thus.* — *עַל הַדְּרִים הַזֵּה* *upon this, after this*, 15:1. 22:1. 39:7. — *דְּרִי יוֹם* *a daily rate or task; hence יוֹם בְּיוֹמוֹ the daily task in its day*, i. e. day by day, Ex. 5:13, 19. 16:4. Lev. 23:37. 1 K. 8:59. So *דְּרִי יוֹם בְּיוֹם* 2 Chr. 8:13. and *לְדְרִי יוֹם בְּיוֹמוֹ* verse 14. 31:16. in the same sense. — Often redundant, like the Greek *καὶ*, 1 Sam. 10:2 *אֶת אָבִיו וְאֶת אִמּוֹ* *thy father has given up the asses*. Ps. 65:4 *דְּרִי עֲוֹנוֹתַי וְדְרִי חַטֹּאתַי* *iniquities prevail against me*. Ps. 105:27. 145:5.

3. *something*. Gen. 18:14. — *אֵין דְּבָר* *nothing*. Gen. 18:14. — *כָּל דְּבָר* *every thing*, Num. 31:23. Deut. 17:1. *דְּבָר טָמֵא* *something unclean*, Lev. 5:2. *דְּבָר חֲשׂוֹן* *something shameful or unbecoming*, Deut. 23:15. 24:1. comp. 2 K. 4:41. 1 Sam. 20:2. Also in plur. *דְּבָרִים טוֹבִים* *something good*, 2 Chr. 12:12.

4. *manner, state, condition*. 1 K. 9:15 *זֶה דְּבָר הַמִּסָּד* *this is the manner of the levy*. Deut. 15:1. 19:4. (Comp. *דְּרִי*.)

5. *cause*. Josh. 5:4. Hence *עַל דְּבָר* *on account of, by reason of*, Gen. 12:17. 20:11. 43:18. *עַל דְּבָרֵי* *idem*, Deut. 4:21. Jer. 7:22. 14:1. *עַל דְּבָר אֲשֶׁר* *before verbs, because*, Deut. 22:24. 23:5. 2 Sam. 13:22. (Comp. *דְּרִי*.)

6. *a suit at law, causa*. Ex. 18:16 *יִהְיֶה לָהֶם דְּבָר* *if they have a suit at law*. verse 22. 22:8. *עַל דְּבָר אֲשֶׁר* *in every suit concerning a breach of trust*. — 24:14 *אִישׁ בְּעֵל דְּבָרִים* *one who has a law-suit*.

דְּבָר m. plur. *דְּבָרִים*, verbal from *דָּבַר*, dec. VI. a. *pestilence*. Ex. 9:3. Lev. 26:25. Deut. 28:21. Hos. 13:14. (In Arab. *دَبَر* *death*; in Heb. comp. *דָּבַר* no.

2. The ideas *death* and *pestilence* are often expressed by the same word, see *מָוֶת* no. 4.)

דָּבַר i. q. *דָּבַר* verbal from *דָּבַר* no. 1. dec. VI. p. *a fold, pasture*. Mic. 2:12. Is. 5:17. (Comp. Syr. *دَبْرًا* and *دَبْرًا* *a field*; Arab. *دَبَر* *idem*.)

דְּבָרֹת plur. fem. verbal from *דָּבַר*,

floats or rafts, from their being impelled or driven along. 1 K. 5:23. [9.]

דְּבָרָה f. verbal from *דָּבַר*, 1. i. q. *דָּבַר* no. 4. *state, condition, manner*. Ps. 110:4 *אַתָּה כֹּהֵן לְעֹלָם עַל דְּבָרֵי מִלְכִּידֵק* *after the manner of Melchisedek*. (The *י* is paragogic, see Gesenius' *Lehrgeb.* p. 547.)

2. i. q. *דָּבַר* no. 5. *cause*. Hence *עַל דְּבָרָה* *on account of*, Ecc. 3:18. 8:2. *עַל דְּבָרָה* *so that*, Ecc. 7:14.

3. i. q. *דָּבַר* no. 6. *suit at law, matter in controversy*. Job 5:8.

דְּבָרָה f. Chald. *cause*. Dan. 2:30 *עַד דְּבָרָה* *so that, to the end that*.

דְּבָרֹת f. verbal from *דָּבַר*, plur. *דְּבָרֹת* *words, oracles*. Found only Deut. 33:3 *יְהוָה מְדַבֵּרֵינוּ* *he (Israel) receives of thy oracles or commands*. So Sept. Vulg. Others read, with a change of the vowel-points, *יְהוָה מְדַבֵּרֵינוּ* *he (Jehovah) undertakes the guidance of thee*, as if *מְדַבֵּרֵינוּ* were a verbal from *דָּבַר* no. 1.

דָּבַשׁ m. prim. with suff. *דְּבָשׁ*, dec. VI. r. (Arab. *دَبَس*.)

1. *honey*. Lev. 2:11. 1 Sam. 14:26, 27, 30, 45. Prov. 16:24. 24:13.

2. *wine sirup, new wine boiled down to the consistency of sirup*, (Greek *σάπων*; Lat. *sapa, defrutum*; Ital. *mosto colto*;) an article, which at the present day is exported from Palestine, especially from the country about Hebron, to Egypt. Gen. 43:11. Ezek. 27:17. See E. F. C. Rosenmüller on Gen. 43:11.

דְּבָשֶׁת f. dec. XIII.

1. according to the connexion, the Vulg. Chald. Syr. *a bunch or protuberance on the back of a camel*. Once Is. 30:6. (The etymology is unknown.) 2. name of a place. Once Josh. 19:11.

דָּג m. prim. dec. II. a. once *דָּגָה* q. v. Plur. *דָּגִים*, *דָּגִי*, *a fish*. Jon. 2:1, 11. Gen. 9:2. Num. 11:22. 1 K. 4:33. Hence the verbs *דָּגָה* *to increase like fishes*; and *דָּגָה* *to fish*.

דְּגָה fem. of *דָּג*, dec. XI. a. *idem*.

Dent. 4: 18. Jon. 2: 2. in other places used collectively, like סִדְקָה, Ex. 7: 18, 21. Num. 11: 5.

דָּגָה denom. from דָּג, to increase, multiply, like fishes. Once Gen. 48: 16. Comp. דָּג.

דָּגוֹן m. (denom. from דָּג a fish,) *Dagon*, an idol of the Philistines at Ashdod. From 1 Sam. 5: 4, it seems to have resembled a fish in the lower part, with a human head and hands. Such deities are very common on that coast, as the idols Derceto and Atergatis prove. Comp. De Wette's Hebr. jüd. Archäologie, p. 282.

דָּגֵל m. with suff. דָּגְלוֹ, Plur. דָּגָלִים, const. דָּגֵל; dec. VI. h. *standard, flag, banner*. In the march of the Israelites through the wilderness, each of the twelve tribes had its אֹזֶן or *lesser standard*; and every three tribes, its דָּגֵל or *greater standard*. Num. 1: 52. 2: 2, 3, 10, 18, 25. 10: 14 ff. Cant. 2: 4 דָּגְלוֹ עָלַי וְהָיָה אֶת־אֶמְרִי *and his banner over me is love*. (The versions render it, on account of the context, *band*, a meaning kindred to that already given; comp. the old German Fahnlein, a *flag*, also a *band of soldiers*.)

דָּגַל denom. from דָּגַל, to carry or raise up standards. Ps. 20: 6 בָּשָׂם אֶמְצִיחֵנוּ קִדְּלוֹ *to the honour of our God we will raise up banners (of victory)*. (Sept. μαλινθιστόμεθα, probably because they read דָּגַל.) Part. pass. דָּגֻל probably, *distinguished, chief*, (like insignis from signum,) Cant. 5: 11 *my beloved is fair and ruddy, דָּגֻל כִּדְּבָה distinguished before ten thousand*.

Niph. to be provided with flags or banners. Cant. 6: 4, 10 אֲפִיחָה בְּדָגָלִימִי *terrible as those provided with banners*, probably a poetical phrase for *armies, or warlike camps*. Symm. ὡς τάγματα παρεμποδῶν.

דָּגָן m. dec. IV. a. *corn, grain*. Gen. 27: 28, 37. Num. 18: 26. (In Arab. دَان idem.)

דָּגַר 1. to gather, heap up, applied particularly to a female bird's gathering her eggs or young ones, and brooding over them. (In Chald. idem.) Jer. 17: 11 יָדָה דָּגָר וְלֹא יָדָה *as the partridge broods over eggs, which she has not laid, so he that acquires riches, but not by right, etc.* Sept. πείδω συνηγαγεν, ἃ οὐκ ἔτεκεν. Is. 34: 15 *she lays her eggs, and hatches them, and gathers (her young) under her shadow*. Vulg. in both passages correctly: *fovere*.

דָּגַר, whence dual דָּגָרִים, dec. VIII. h. *breasts*, i. q. שָׁדַיִם. Ezek. 23: 3, 8, 21. Prov. 5: 19.

דָּרָה to move slowly or solemnly, particularly in a festival procession. (In Chald. and Talmud. דָּרָה to lead slowly, e. g. a child.) Found only in Hithpa. Ps. 42: 5 אֶדְרֹם עִדְיָהָ אֶל־בֵּית־יְהוָה *as I moved in procession with them to the house of God*. The suffix pronoun ׀ is used here for עָמָם, unless we prefer to point the verb, as if in Piel אֶדְרֹם *as I led them*. Is. 38: 15 אֶדְרֹה בְּלִשְׁנוֹתַי עַל־מִרְבְּעִי *I will go in solemn procession (to the temple) all my years, on account of the sufferings of my soul, namely, those out of which God had delivered him*.

דָּרָן, plur. דָּרָנִים, proper name of a people and country in Arabia, frequently mentioned in connexion with places in Idumea. Jer. 25: 23. 49: 8. Ezek. 25: 13. 27: 15, 20. Is. 21: 13. There was a Dedan, the grandson of Cush, Gen. 10: 7. and another, the grandson of Abraham by Keturah, Gen. 25: 3. Hence it is not impossible that there were different tribes known by this name.

דָּרְנִים masc. plur. Gen. 10: 4. proper name of a people, situated to the west of the Hebrews, perhaps of Grecian origin. The proper name of a people or place is frequently so altered and corrupted in a foreign language, as greatly to obscure the original appellation. This appears to be the case here. Dodanim is usually thought to have

some connexion with *Dodona* in Epirus. But the Samar. text, and Sept. in Gen. and the Heb. in 1 Chr. 1:7. read דודים, which the Sept. renders *Podus*, and Bochart refers to the river *Rhodanus* or *Rhone*.

דָּוָד m. Chald. emph. דְּוֹדָא, *gold*, i. q. Heb. דָּבִי. Dan. 2:32. 3:1, 5, 7.

דְּוֹדָי (in Kethib דְּוֹדָי) masc. plur. Chald. proper name of a people, from which a colony was carried by the Assyrians to Samaria. Ezra 4:9. Comp. the *Dac* or *Dahæ*, above mt. Imaus and the Caspian Sea, in Quint. Curt. (iv. 12.) joined with the Susiani, as is the case in our passage.

דָּוָם found only in part. Niph. Jer. 14:9 פָּאֵשׁ נָדָם *as one taken by surprise, perplexed, or astonished.* (In Arab. نَهَم *to fall upon suddenly*, e. g. as misfortune, the night; as misfortune, the night; as *fatuus*.) Others: *as one accidentally passing by*, since נִהַם also signifies *supervenit, accidit*.

דָּוָה *to pursue, chase, move quickly*, spoken of a horse or rider. Nah. 3:2 דָּוָה *the prancing horse*. Hence,

דְּוֹדָה f. verbal from דָּוָה, dec. X. *pursuit, rapid movement, haste*. Judg. 5:22 *then the hoofs of the horses struck the earth, מִדְּוֹדָתָם הִדָּחָה אֶת־הָאָרֶץ, from the haste, the haste of their heroes*, i. e. their riders, (See Bocharti Hieroz. P. I. p. 97. Mi-chælis Supplem. p. 401.)

דֹּב i. q. דָּבִי *a bear*, (q. v.)

דָּוָה i. q. דָּבִי *to languish, faint*. (Arab. ذَاب *idem*; Syr. ذَاب *to melt, dissolve*.) Hiph. caus. Lev. 26:16.

דָּוָה and דָּוָה denom. from דָּבִי *to fish*. Jer. 16:16 וְהָיוּ וְהָיוּ *and they shall fish them*. Deriv. דָּוָה and דָּוָה *fisher*.

דָּוָה m. verbal from דָּבִי, dec. I. b. *fisher*. Ezek. 47:10. and Jer. 16:16 Kethib.

דְּוֹדָה f. verbal from דָּבִי, *fishery*. Amos 4:2 סְרוּסֵי דְּוֹדָה *fish-hooks*.

דָּוָה m. with suff. also defectively דָּוָה, דָּוָה, dec. I. a.

1. *one beloved, a friend, lover*. Cant. 1:13, 14, 16. 2:3, 8, 9, 10, 16, 17 ff. Plur. דְּוֹדִים, 5:1. (Root דוד i. q. דָּד = Arab. دَد, *to love*.)

2. *father's brother, uncle by the father's side*. (Syr. دَدُّ) Lev. 10:4. 18:14. 20:20. 1 Sam. 10:14. 16:15. Est. 2:15. Jer. 32:7, 8, 9. In verse 12, it appears to stand for דָּד. (Comp. in Chald. דָּד *one beloved*; and דְּוֹדָה *an uncle*; and דְּוֹדָה *a mother-in-law*.)

3. plur. דְּוֹדִים *love, amores*. Cant. 1:2, 4. 4:10. Ezek. 16:8 שָׁנָה דְּוֹדִים *season of love, mature age*. 23:17 מִשְׁכַּב דְּוֹדִים *bed of love*. Prov. 7:18 לָקֵה נַחַח דְּוֹדִים *come on, let us drink deeply of love*.

דְּוֹדָה fem. of דָּד, dec. X. *father's brother's wife, father's sister*. Ex. 6:20. Lev. 18:14. 20:20.

דָּוָד 1. dec. VI. a. *pot, kettle*. Job 41:12. [20.] 1 Sam. 2:14. Plur. דְּוֹדִים, 2 Chr. 35:13. (Syr. دَوْدَان *a great pot*; دَوْدَان *a kettle*; Samar. דְּוֹדָה *pots*.)

2. dec. I. *basket*. Jer. 24:2. *a labourer's basket*, Ps. 81:7. Plur. דְּוֹדִים, 2 K. 10:7.

דָּוִד m. (prob. *beloved*, from דָּד = דָּד *to love*.) *David*, son of Jesse, king of Israel. 1 Sam. xvi. ff. 2 Sam. 1 Chr. xii.—xxx.—עִיר דָּוִד *the city of David, Zion*, 1 K. 3:1. 8:1. 9:24. בֵּית דָּוִד *the posterity of David, the royal family of the kingdom of Judah*, Is. 7:2, 13. Jer. 21:12.—In the later books, such as Chronicles, Ezra, Nehemiah, Zechariah, it is written דָּוִד, in the earlier books more rarely.

I. דְּוֹדָאִים masc. plur. a plant having a (pleasant) smell, Cant. 7:14. and supposed to render barren women fruitful, Gen. 30:14, 15, 16. According to the ancient versions, *the mandrake*, (*atropa mandragora*, Linn.) an herb with a turnip-shaped root, white and reddish flowers, and reddish fruit, of the size of small apples. The fruit ripens from May to July, and is thought, in the east, at the present day, to help con-

ception. See Schulze's *Leitungen des Höchsten*, Th. v. p. 197. Herbelot's *Bibliothèque Orientale*, p. 17. Also Celsii Hierobot. T. I. p. 1 ff. Michaëlis Supplem. p. 410 ff. Oedmann's *verm. Sammlungen aus der Naturkunde* no. 5. p. 94 ff. — The form of the singular was probably דרי *amatorius*, from דר = דר *amator*, by adding the Aramean adjectival termination י; hence the plural דריים, as דריים plur. *baskets*. Jer. 24: 1. see דר no. 2.

II. דרי plur. *baskets*. Jer. 24: 1. see דר no. 2.

דרי 1. *to be sick, out of health, infirm.*

(In Arab. *دري* *idem.*) Hence the derivatives דרי, דרי, דרי. Particularly *to be sick*, as females during their monthly courses. Lev. 12: 2 דרי דרי separation for uncleanness on account of her courses. (This phrase is nearly inverted 15: 35.) Comp. דרי.

2. *to be sad.* See דרי.

דרי verbal adj. from דרי. 1. *sick*, as females with their monthly courses. Lev. 15: 33 דרי דרי *one who is sick with her monthly courses.* also without addition, 20: 18. — Is. 30: 22 דרי דרי *thou shalt cast them away as an unclean garment, i. e. as a garment soiled by this disease.*

2. *faint, sad*, spoken of the heart. Lam. 5: 17.

3. *unhappy.* Lam. 1: 13. (In Syr. *ܕܪܝܐ* *to be sad, to be unhappy*; Aph. *to afflict, make unhappy*; *ܕܪܝܐ* *unhappy*; *ܕܪܝܐ* *affliction, unhappiness.*)

דרי found only in Hiph. דרי.

1. *to drive away, cast out.* Jer. 51: 34. Comp. the kindred forms דרי and דרי. (In Arab. *دريخ* *to be vile and abject*; conj. VI. *to cast away.*)

2. *to wash, to purify*; e. g. a burnt offering, 2 Chr. 4: 6. Ezek. 40: 38. *to wash away blood-guiltiness*, Is. 4: 4.

דרי m. verbal from דרי 1. *sickness.* Ps. 41: 4 דרי *the sick-bed.*

2. *impurity, loathsomeness.* Job 6: 6, 7 *can that which is unsavoury be eaten without salt? is there taste in the white of an egg? I cannot touch it, דרי דרי and this is as the loathsomeness of my food, i. e. as my loathsome food.* Others, less correctly, make דרי i. q. דרי *as.*

דרי m. verbal from דרי, *sick, faint*, spoken of the heart. Is. 1: 5. Jer. 8: 18. Lam. 1: 22.

דרי i. q. דרי *to pound or bruise in pieces.* Num. 11: 8. (Arab. *درك* *idem.*) Hence דרי *a mortar.*

דרי f. Lev. 11: 19. Deut. 14: 18. name of an unclean bird; according to the Sept. Vulg. and Arab. *the hoopoe.* The etymology presents nothing definite; although we may compare the Arab. *دريك* *the cock.* Simonis derives

the last syllable דרי from the Arab. *درك* *exerevit stercus*; and adopts the interpretation, *dung-cock*, i. e. the hoopoe. The Chaldaic translator renders it *mountain cock*, probably deriving it from דרי *gallus rupis.* Comp. Bocharti Hieroz. T. II. p. 346.

דרי an obsolete root, i. q. דרי no. I. *to be silent.* Hence the three following derivatives.

דרי f. verbal from obs. דרי.

1. *the land of silence, the regions of the dead.* Ps. 94: 17. 115: 17.

2. proper name of an Ishmaelitish tribe in Arabia. Gen. 25: 14. Is. 21: 11. Modern geographers make mention of a place called *Dumah* and *Dumath-algandel* (*the rocky Dumah*), in a rocky valley on the borders of Syria and Arabia. See Michaëlis Supplem. p. 419. Niebuhr's *Arabien*, p. 344.

דרי f. verbal from obs. דרי.

1. *silence.* Ps. 39: 3 דרי *I was dumb (in) silence, i. e. I was dumb and silent.*

2. *silent submission to God.* Ps. 62: 2 דרי *my soul is (entire) submission to God.* 65: 2 דרי

to thee (is due) submission (and) praise.

3. quietness, peace. Ps. 22: 3.

דוֹמָם adv. from obs. דוֹם to be silent.

1. in silence. Is. 47: 5 שָׁבִי דוֹמָם sit thou in silence. Hab. 2: 19 אָבֵן דוֹמָם the silent motionless stone; (the adverb is here used as a noun in the genitive; comp. דוֹמָם.)

2. submissively, with confidence in God. Lam. 3: 26.

דַּמַּשְׁק a proper name, 2 K. 16: 10.

i. q. דַּמַּשְׁק or דַּמַּשְׁקָא Damascus; but occurring more rarely. The same form is found in Syriac.

דוֹן or דִּין prob. i. q. דִּין to judge, also to rule, direct, govern. (Hence דָּוִן lord.) Gen. 6: 3 לֹא יִדְּוֹן רִחִי בָּאָדָם וְרִחִי לֹא יִדְּוֹן my spirit shall not always rule or act in man. The spirit of God appears here, as in Ps. 104: 30, to be the animating principle in creatures; hence this meaning: I will take away from man the breath of life, they shall live no longer. The Sept. renders דוֹן by καταμνησκει; Vulg. permanebit; Syr. Arab. habitabit; (perhaps because they read דוֹם, from דוֹם, which in Arab. signifies, to continue.)

Others make דוֹן i. q. Arab. دَان (med. Vau) to be vile, to be contemned; hence they render the passage: my spirit shall not always be debased in man. See on this text Michaëlis Supplem. p. 423. Vater's Comment. in locum. Rosenmüller de Vers. Pentat. Persicâ, p. 19.

דוֹנָה and דוֹנָה m. prim. wax. Ps. 68: 3. 97: 5. Mic. 1: 4.

דוֹץ i. q. Syr. دَوْس to dance, leap, exult. Job 41: 14 [22] תִּפְסְּוּ דוֹצִין הָאָדָם and sorrow exults before him.

דוֹק Chald. i. q. דַּק intrans. to be broken in pieces. Plur. דַּקִּי Dan. 2: 35.

דוֹר and דָּר m. 1. age, generation.

(Root דוֹר i. q. Arab. دَار to go about, to move in a circle; comp. Lat. periodus. The Arabic word corresponding to the Heb. דוֹר is دَوْر, time, age, century, eter-

nity; comp. similar commutations under

the letter ה. Yet we also find דָּרָאן the two ages, the present and future life.) Deut. 23: 2, 3, 9 נְסִיחָה דוֹר שְׁלִישִׁי the third, the tenth generation. Job 42: 16. Judg. 2: 10 אֲחֵרָה דוֹר אֲחֵרָה another generation. Num. 32: 13 עַד הָאָדָם כָּל-דֹּהֶר till the whole generation was consumed.—דוֹר דוֹר from generation to generation, for ever and ever, a phrase employed to denote a long time, Ps. 61: 7. Joel 2: 2 דוֹר דוֹר to the years of the remotest generations. Ps. 45: 18 בְּכָל-דֹּהֶר in all future generations. 145: 13. Applied also to time past, Deut. 32: 7 שָׁנוֹת דוֹר דוֹר the years of past generations. Is. 58: 12. 60: 15. For ever is also expressed by דוֹר דוֹר, Ex. 3: 15. דוֹר דוֹר, Ps. 10: 6. 33: 11. 49: 14. Joel 4: 20. [3: 20.] עַד דוֹר דוֹר, Ps. 100: 5. Is. 13: 20. מוֹדֵר דוֹר, Ex. 17: 16. In the time of the patriarchs, an age appears to have been reckoned at 100 years; (so originally among the Romans, as is shown by the word seculum; see Censorin. de die natali, cap. 17.) Hence Gen. 15: 16 in the fourth generation they shall return hither. This is explained in verse 13, and in Ex. 12: 40, to be 400 years.

2. a race or class of men; sometimes in a good sense, Ps. 14: 5. 24: 6. 73: 15. 112: 2. and sometimes in a bad sense, Deut. 32: 5 דוֹר עָקוּב וּפְתָלֵת a perverse and crooked generation. verse 20. Jer. 7: 29 דוֹר עֹרָה the generation with which he is angry.

3. dwelling, i. q. Arab. دَار. Is. 38: 12. Ps. 49: 20 דוֹר אֲבוֹתָיו the dwelling of his fathers, i. e. the grave. (See the verb דוֹר.)

Plur. דוֹרִים and דוֹרוֹת, (both masc.) but used in different connexions. The former occurs only in the phrase דוֹר דוֹרִים generations of generations, secula seculorum, i. e. eternity, Ps. 72: 5. 102: 25. Is. 51: 8. Elsewhere the plural with termination וֹת uniformly occurs. This plural denotes also future generations, posterity. Lev. 23: 43 יָצֵאן יְרֵעֵה דוֹרוֹתָם

Pa. לָחַץ *to terrify*. Dan. 4:2. [5.]

דָּחַן m. (Arab. دخن) Ezek. 4:9. (*holcus dochna*, Linn.) a kind of grain, of which several species were cultivated in Italy, Syria, and Egypt. While green it served for fodder, and the ripe grain was used for making bread and starch. Comp. Oedmann's verm. Sammlungen aus der Naturkunde, Th. v. p. 92 of the German translation.

דָּחַף to press on, to hasten. Part. **דָּחֹף** hastened, concitatus, Est. 3:15. 8:14.

Niph. **דָּחַח** to urge one's self on, to make haste. 2 Chr. 26:20. Est. 6:12. Deriv. **דָּחֹחַת**.

דָּחַק to push, press, oppress. Joel 2:8. Part. **דָּחֹק** an oppressor (of a people,) Judg. 2:18. (In Aram. more frequent. In Arab. دحق to drive back or away.)

דָּי const. **דֵּי** with suff. **דֵּי**, dec. VIII. j. 1. sufficient, enough. Mal. 3:10. Est. 1:18 **וְכֵן יִהְיֶה וְיִהְיֶה** and (there will be) contempt and altercation enough. The noun or pronoun, which follows in the genitive, denotes regularly the person or thing, to or for which there is a sufficiency, Prov. 25:16 **וְהָיָה** what is sufficient for thee. Ex. 36:7 **וְהָיָה** sufficient for them. Obad. 5. Jer. 49:9. Lev. 5:7 **כַּד כִּי** so much as is sufficient for a sheep. 12:8. 25:26 **כַּד כִּי** sufficient for its redemption. Neh. 5:8 **כַּד כִּי** according to the sufficiency in us, i. e. after our ability. The genitive following denotes more rarely that of which there is a sufficiency, Prov. 27:27 **דֵּי חֵלֶב עֵינִים** enough of goat's milk.

2. The status constructus **דֵּי** is sometimes suffixed to the prepositions **בֵּן**, **בֶּן**, without affecting their signification; as is likewise the case with the syllable **כו**. Hence (1.) **דֵּי** i. q. **בֵּן**. Job 39:25 **בֵּין שֹׁמְרֵי** among the trumpets. Jer. 51:58. Hab. 2:13. (2.) **דֵּי** i. q. **כֵּן**. Deut. 25:2 **כִּי רָשָׁעוֹ** according to his fault. Judg. 6:5 **כִּי צִמְצִמָּה** as the locusts. (3.) **דֵּי** i. q. **מִן** 1 Sam. 7:16 **מִן שָׁנָה בְּשָׁנָה** from year to year. Zech. 14:16. Is. 66:23 **מִן חֹדֶשׁ מִן חֹדֶשׁ** from month to month.

When used before an infinitive, so often as, 1 Sam. 18:30 **וְהָיָה כִּי יָצְאוּ** and it came to pass so often as they went forth. Comp. 1:7. 1 K. 14:28 **וְהָיָה כִּי בֹא הַמֶּלֶךְ** and it happened, so often as the king came, etc. Is. 28:19.—Jer. 20:8 **כִּי אֶדְבָּר** since I spake.

דֵּי Chald. i. q. Heb. **דֵּי**. Syr. **دَي**. Etymologically related to the Hebrew demonst. **הַ**.

1. pron. relative, indec. *who, which*, of both genders and numbers.—The Aramean often inserts **דֵּי** in phrases, where the relative is usually omitted in Hebrew; as before the prepositions **בֵּן**, **בֶּן**; e. g. **דֵּי הַמִּקְדָּשׁ** the temple which is in Jerusalem, Dan 5:2. **דֵּי הַמְּדִינָה** the citadel which is in Media, Ezra 6:2. Dan. 6:14. especially 2:34. comp. Est. 1:12, with verse 15. This pronoun was used especially before the genitive, hence it became

2. a sign of the genitive case, (comp. **דֵּי**.)—The preceding substantive stands then either in the absolute state; as **דֵּי נָהָר** a stream of fire, Dan. 7:10. or in the emphatic state; as in Dan. 2:15. or finally with a pleonastic suffix pronoun; as **דֵּי שְׁמֵהּ** God his name, or God's name, Dan. 2:20. **דֵּי חֲשִׁדּוֹתָם** accusations of the Jews, 3:8. comp. 4:23. [26.] 6:25. The prefix **לְ** is placed before pronouns; as Dan. 2:20. **דֵּי חֲכִמָּה וְגִבּוֹרָה** for wisdom and might is his. The following genitive sometimes denotes the material, out of which a thing is made; as Dan. 2:32 **דֵּי רֹאשׁוֹ** his head of fine gold. Ezra 6:4.

4. often (like **דֵּי**) merely a sign of relation.—**דֵּי מְקוֹמוֹ** where, Ezra 6:1. **דֵּי מְקוֹמוֹ** whose dwelling, Dan. 2:11. **דֵּי מִי** who, Dan. 7:17.

4. conj. *that, to the end that, ut*. Dan. 2:16, 18.

5. *that, quod*. Dan. 2:47.

6. *for, since*. Dan. 4:15. [18.]

7. redundant, like **וְ** or **וְ**, in the beginning of a speech. Dan. 2:25 and he said thus unto him: **דֵּי הַשִּׁפְתָּה לִּי** a man

has been found, etc. verse 37. 5:7. 6:6, 14.

8. compositions, as (1.) פִּי i. q. פִּי *when*. Dan. 3:7. 5:20. 6:11, 15.

(2.) פִּי *from the time that; ex quo*. Dan. 4:23. [26.] Ezra 5:2. (3.) קָל, קָל see קָל.

יְיָ (possessor of gold, i. e. a place rich in gold; comp. Arab. ذُو and *lord*, and קָל no. 5.) proper name of a place in the desert, not far from mt. Sinai, probably so called from its abounding in gold. Deut. 1:1.

יְיָ name of a city in the country of Moab, afterwards in the tribe of Gad, but finally possessed again by the Moabites. Num. 32:3, 34. Josh. 13:9, 17. Is. 15:2. Jer. 48:18, 22. In Is. 15:9, it is written יְיָ, by a commutation of י and ב.

יְיָ to fish, see יְיָ.

יְיָ m. verbal from יָדָה, dec. I. *fisher*. Is. 19:8. and Jer. 16:16 Keri.

יְיָ f. dec. I. Dent. 14:13. Is. 34:15. name of some bird of prey which inhabits ruins. Sept. *λεπτος*. Vulg. *milvus*. C. V. *vulture*.

יְיָ m. (analogous in form to יְיָ, יְיָ, *ink*. Once Jer. 36:18. (Aram. יְיָ, *ink*; Arab. دَوَا, and Pers. دَوِيت *inkstand*.) The Hebrews made use of various colours for writing, (Josephus J. A. xii. 2. 11.) but black (μύλα) is expressly mentioned in the N. T. and has the analogy of other ancient nations in its favour. Comp. Lat. *atramentum*.

יְיָ Is. 15:9. i. q. יְיָ proper name of a city of Moab, (q. v.)

יְיָ Jos. 15:22. i. q. יְיָ Neh. 11:25. proper name of a city in the tribe of Judah.

יְיָ, rarely יְיָ (q. v.) fut. יְיָ, pret. יְיָ; for the most part in poetry, i. q. יְיָ. (Chald. יְיָ, Syr. יְיָ to judge; Arab. دَانَ (med. Je) to requite, also to judge.)

1. to judge. Gen. 49:16 יְיָ Dan judges his people. Often spoken of God, as judge of nations, Ps. 7:9. 9:9. 50:4. 72:2. 96:10. Is. 3:13.

2. to manage, plead, or defend the cause of any one, as an advocate; to give one his right, to do him justice, as a judge. Prov. 31:9 יְיָ plead the cause of the afflicted and distressed. Gen. 30:6 יְיָ God has done me justice. Ps. 54:3 יְיָ through thy power do me justice, i. e. avenge me. Sometimes the expression is more full, Jer. 5:28. 22:16 יְיָ he pleaded the cause of the afflicted and distressed. 30:13. (Comp. יְיָ no. 2. and יְיָ no. 2.)

3. to pass sentence against any one, to punish. Gen. 15:14 the people whom they shall serve, יְיָ I will punish. Job 36:31. Construed with יְיָ, Ps. 110:6.

4. construed with יְיָ, to contend together, i. q. Niphal. Ecc. 6:10.

5. to rule, govern. 1 Sam. 2:10. Zech. 3:7. Comp. יְיָ, and the deriv. יְיָ. Judging and ruling are closely connected in the languages, as well as in the political constitutions of the eastern nations. Comp. יְיָ; also Arab. حَكَم

and دَانَ to rule, also to judge.

Niph. יְיָ recip. to contend together. Once 2 Sam. 19:10. Comp. the synon. יְיָ. (In Arab. حَكَم to judge; conj. III.

VI. to contend in law.)

Deriv. יְיָ, יְיָ, יְיָ. יְיָ and יְיָ Chald. idem. Part. Ezra 7:25.

יְיָ m. verbal from יְיָ, dec. I. a.

1. judgment, act of judging. Ps. 79:9.— יְיָ throne of judgment, Prov. 20:8.

2. cause, right, matter in controversy. Deut. 17:8 יְיָ between the right of one and of the other. Prov. 29:7.— יְיָ i. q. יְיָ to defend the cause of any one, Ps. 140:13. Est. 1:13 יְיָ all who know law and right. In

Job 36: 17, דין is opposed to משפט, as guilt to punishment.

3. *contention, quarrel.* Prov. 22: 10.

דין Chald. 1. *judgment.* As a concrete, *those sitting at judgment, judges,* (i. q. Arab. *ديوان* a *divan* or *senate.*)

Dan. 7: 10 דיןא the judges were seated. verse 26.

2. *righteousness, justice,* Dan. 4: 34 [37] אֲדָרָתָהּ דין his ways are righteousness, 7: 22 דיןא and (till) justice was done to the saints of the Most High.

3. *punishment.* Ezra 7: 26 דיןא let punishment be inflicted on him.

דינא masc. plur. Chald. name of a people removed to Samaria by the Assyrians. Ezra 4: 9.

דין m. verbal from דין, dec. II. b.

1. *judge.* 1 Sam. 24: 16.

2. *defender, advocate.* Ps. 68: 6.

דין Chald. *idem.* Ezra 7: 25.

דיפת 1 Chr. 1: 6. instead of which ריפת stands in the parallel passage Gen. 10: 3. Also, in the passage in Chronicles, several MSS. and the Sept. and Vulg. read ריפת (q. v.)

דיק m. prob. *a line of circumvallation, a wall thrown up round about a place besieged.* 2 K. 25: 1. Jer. 52: 4. Ezek. 4: 2. 17: 17. 21: 27. [22.] 26: 8. It is therefore always joined with בנה to build, while סוללה a mound, which often occurs in the same connexion, is joined with שפך to cast up. (Root דין i. q. Arab. *دناق* (med. Var) conj. IV. to surround.)

דיש i. q. דיש to thresh. Deut. 25: 4.

דיש m. verbal from דיש, *threshing-time.* Lev. 26: 5.

דישון m. 1. a species of gazel or antelope. Deut. 14: 5. Sept. *πύργαρες*; C. V. *pygarg*; i. e. white buttocks, deriving the word perhaps from דשן ashes. The Syr. and Chald. דיש, in like man-

ner a species of gazel. The two Arabic translators *الاروي* a species of wild goat. The word is perhaps kindred with the Aram. *ܕܝܫܐ* also denoting a species of gazel, from דין to spring, to leap. Comp. Bocharti Hieroz. edid. Rosenmüller. T. II. p. 270.

2. proper name of a son of Seir, and of a place in Idumea named from him. Gen. 36: 21, 30. 1 Chr. 1: 38.

3. also of a grandson of Seir. Gen. 36: 25. 1 Chr. 1: 41.

דין m. verbal adj. from דבק = דבק or דבק, dec. VIII. h. *oppressed, afflicted, cast down, attritus.* Ps. 9: 10. 10: 18. 74: 21. Prov. 26: 28 *אשון שקר וישנא דין* a false tongue hates those whom it will injure. The word דין here signifies *atrendus*, and not *attritus*, which is its usual signification; the participles *amatus* and *amandus*, being expressed in Hebrew by the same form. Others make דין i. q. דקר or דקא the oppressed, (comp. דקר, דקר.) Others in an inverted order, *those who are injured by it, hate the false tongue*; which does not accord with the parallel clause.

דין m. Chald. pron. demon. *this.* Ezra 5: 16, 17. 6: 7, 8. Fem. דין, Ezra 4: 15, 16, 18. 5: 8. (In the Targums, דין, דין, דין is used for the Heb. דה. It corresponds to the Arab. *ذالك*, and is formed from the demonst. דה, by adding the suffix of second person; as in Arabic, *ذا* this gives rise not only to *ذالك*, but also to *ذلك*, and if several persons are addressed, *ذالكم*.)

דל i. q. דק, דק, and Arab. *دلت*, to be bruised. In Kal not used.

Pi. דל 1. to bruise, break in pieces. Ps. 72: 4 *עשק וידבא עשק* and he (God) breaks in pieces the oppressor. 89: 11. 143: 3. Job 6: 9 *ואל יאלה וירפאני* and that God would please to break me in pieces. Figuratively, Job 19: 2 *וידפאני במלים* and

(how long) will ye break me in pieces with words?

2. to tread down, to trample under foot. Lam. 3:34. Hence, to oppress, Is. 3:15. Ps. 94:5. especially before a court, Prov. 22:22.

Niph. part. depressed, humble, contrite. Is. 57:15.

Pu. 1. to be broken in pieces. Job 22:9.

2. to be bruised, smitten. Is. 53:5.

3. to be afflicted, humbled, sorrowful. Jer. 44:10. Is. 19:10.

Hithpa. הִתְדַּבָּא pass. of Kal no. 2. Job 5:4. 34:25.

דָּבַא verbal adj. from דָּבַא, dec. II. b.

1. broken in pieces. Ps. 90:3 תִּשָּׁב אָנוּשׁ תִּשָּׁב אָנוּשׁ thou lettest man return, till (he is) broken in pieces, namely, as the dust.

2. broken, contrite, humble. Is. 57:15. Ps. 34:19 דָּבָא יִרְחֶה those of a contrite spirit.

דָּבַח i. q. דָּבַא to be bruised or crushed. In Kal found only Ps. 10:10 כִּתְחִיב הָרֶחֶב וַיִּשָּׁח and crushed he sinks to the ground. (Others read דָּרַח, which gives the same sense.) In the Keri, דָּרַח in the future tense.

Pi. to bruise, to break. Ps. 44:20. 51:10 תִּפְלֹחַ עֲצָמוֹת דָּבַח that (my) bones may rejoice, (which) thou hast broken, namely, through a consciousness of guilt.

Niph. pass. Ps. 38:9 נִפְּחִיתִי וְנִדְּבַחְתִּי I am feeble and broken. 51:19 לֵב נִשְׁבָּר וְנִדְּבַח a broken and contrite heart.

Deriv. out of course דָּבַי.

דָּבַח f. verbal from obs. דָּבַח, bruising. Deut. 23:2 מְדֻבָּח mutilated by bruising, namely, of his testicles, which was one of the modes of castration. Vulg. *emunchus attritis testiculis*. The Greeks called one castrated in this way *ῥαδίας*, from *ῥάδω*, to crush, bruise.

דָּבַי m. verbal from דָּבַח, dec. VI. q. the dashing, or striking together of waves. Hence, raging, roaring, Ps. 93:3 יִשָּׂא נְהָרוֹת דָּבַי the floods increase their raging. (In Arab. *دَلَا* to strike, to smite;

conj. VI. to smite together; and *دَالَ* conj. VI. to urge each other in the tumult of battle; *دَوَكَّة* contention, tumult.)

דָּבָן Chald. i. q. דָּן this. Dan. 2:31. 7:20.

דָּבָר, plur. דְּבָרִין, Chald. *ram*. Ezra 6:9, 17. 7:17. (Comp. Heb. דָּבָר *male*, which in Chaldaic denotes, by way of eminence, a ram; also Greek *ἀρὸς* *male*, which is etymologically connected with *ἀρὸς*, *aries*, all signifying a ram.)

דְּבָרָה f. Chald. *record, memoir*, *ὑπόμνημα*. Ezra 6:2. Root דָּבַר i. q. Heb. דָּבַר to remember.

דְּבָרִין m. Chald. *idem*. Ezra 4:15 סֵפֶר דְּבָרָא the book of records, i. e. annals or chronicles of the empire, composed by the historiographer (Heb. מְסֻדֵּר).

I. דָּל m. prim. i. q. fem. דָּלָה a door. Ps. 141:3 שֹׁמֵר עַל דָּל שֹׁמֵר watch over the door of my lips. (comp. Mic. 7:5.) Sept. *ὄστρεα*. Vulg. *ostium*.

II. דָּל, plur. דָּלִים, verbal adj. from דָּל, dec. VIII. h.

1. lean, meagre. Gen. 41:19. 2 Sam. 13:4 מָדוּעַ אָתָּה קָדָה דָּל why art thou so lean?

2. weak, without strength. 2 Sam. 3:1. David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. Judg. 6:15 מִנְּשֵׁה אֵלַי הִוא הַדָּל my family is the weakest in Manasseh.

3. low, poor, tenuous. Ex. 23:3. Lev. 14:21. 19:15. 1 Sam. 2:8. Ruth 3:10. Ps. 41:2. 72:13. Prov. 10:15. 14:31. 19:4.

דָּלַג to leap, spring. In Kal once, Zeph. 1:9.

Pi. *idem*. Is. 35:6 יָדוּג אֶתְּלֵן כַּאֲלֵי חֶרֶשׁ then shall the lame man leap as an hart. Construed with *עַל*, Cant. 2:8. with an accus. Ps. 18:30 אֶדְלֵן אֶתְּלֵן שִׁירִי with (the aid of) my God I leaped over walls. (In Chald. *idem*.)

דָּלָה to draw water. (Arab. *دَلَّ* and

דָּלִי, Syr. ܕܠܝ *idem.* Ex. 2:16, 19.

Figuratively, Prov. 20:5 *counsel in the heart of a man is (as) deep water*, וַיֵּשׁ וַיֵּשׁ yet a wise man will draw it out.

Pi. 1. to draw up (out of a well), hence, figuratively, to deliver, set free, Ps. 30:2 אֶרְוַמְכָּהּ בִּי דָּלִיתִי I will exalt thee, for thou hast delivered me.

2. prob. to take away, tollere, auferre. (Comp. in Lat. *haurire pectus, latus, ventrem*, in Virg. and Ov.) Prov. 26:7 דָּלִי שֶׁקִּים מִפֶּהוּ וּמִפֶּהוּ take away legs from the lame man, and a proverb which is in the mouth of fools; implying that both are equally useless to their possessors. דָּלִי here stands for דָּלִי imper. Piel, the radical Yod being retained, as in תְּרַמְּוִי Is. 40:25. (comp. Ps. 36:9. Is. 21:12, 14.) Sept. ἀφελῶσ πορείαν σκελῶν.

Deriv. out of course דָּלִי.

דָּלָה dec. XI. a. i. q. דָּלָה a door. Is. 26:20 Keri.

דָּלָה f. verbal from דָּלָה, dec. X.

1. *finethreads*, particularly the thrums which unite the web to the beam. Is. 38:12 מִדָּלָה מִדָּלָה from the thrums of the web he has cut me off. (Chald. דָּלָה a thread, something made of threads.)

2. *head of hair*. Cant. 7:6. Vulg. *coma capitis*. (Comp. דָּלָה no. 4.)

3. *lowness, poverty*. As a concrete, low or poor people, 2 K. 24:14 דָּלִת עַם the poorer people of the land. 25:12. In the plur. דָּלִתִּים Jer. 52:15. and דָּלִתִּים verse 16. *idem.*

דָּלַח to trouble or disturb water with the feet, Ezek. 32:2, 13. (Syr. ܕܠܚ *idem.*)

דָּלִי m. verbal from דָּלָה, a vessel or bag to draw water with, a water-bucket. Is. 40:15. (Arab. دَلِي.)

דָּלִי m. verbal from דָּלָה, dec. VI. q. *idem.* Num. 24:7 מִן הַמַּדְּלִי water flows from his buckets. דָּלִי is either from a dual מַדְּלִים, or from a plural formed like מַדְּלִים.

דָּלִיּוֹת plur. fem. (with Kamets impure) boughs, branches. Jer. 11:16. Ezek. 17:6, 23. 31:7, 9, 12. (Syr. ܕܠܝ *idem.* Arab. دَلِي conj. V. تدلي to hang down, spoken of the branches of a tree.)

דָּלִילָה f. (weak, languishing) proper name of a Philistine woman, beloved of Samson. Judg. 16:4—18.

דָּלָה pret. דָּלָה, and דָּלָה.

1. to be exhausted, emptied. Is. 19:6 הָלָלוּ הַנְּהָרִים אֶת מִצְרַיִם the streams of Egypt shall be exhausted and dried up.

2. to be brought low, to be afflicted, distressed. Ps. 79:8. 116:6. 142:6.

3. spoken of the eyes, to long or languish after any thing. Is. 38:14 דָּלִי מִן עֵינַי לַיהוָה mine eyes languished for heaven. Comp. דָּלָה.

4. connected with signif. no. 1. to hang down. (Chald. ܕܠܝ a beard hanging down; Arab. دَلِي conj. V. deorsum pependit. In Hebrew, compare דָּלָה and דָּלִי.) Hence spoken of miners who let themselves down into the shaft of a mine, Job 28:4 דָּלִי מִמֶּנּוּ they descend, they remove from men.

Niph. pass. of Kal no. 1. Judg. 6:6 וַיִּבֶּל יִשְׂרָאֵל מִפְּנֵי מִדְּיָן and Israel was exceedingly impoverished before the Midianites. (comp. 2 Sam. 3:1.) Is. 17:4.

Deriv. דָּלָה.

דָּלָה, fut. דָּלֶה. 1. to drip, to have drops falling from it, spoken of a house. Ecc. 10:18 יִדְּלֶה הַבַּיִת the house drips, i. e. it lets in the rain through the leaky roof. See דָּלָה.

2. to flow in tears, to weep, spoken of the eye. Job 16:20 אֶל אֱלֹהֵי הַלֹּשֶׁת עֵינִי mine eye weeps unto God. Ps. 119:28 הַלֹּשֶׁת נִשְׁפָּתִי my soul weeps.

In Aram. *idem*; in Arab. دَلَف to move slowly, to creep; conj. VII. to be poured out, to flow. Comp. دَلَب.

דָּלָה m. verbal from דָּלָה, the dropping of rain from a roof. Prov. 19:13, 27:15.

דָּלַק, fut. דָּלֶק. 1. to burn. (In Aram.

idem.) Obad. 18. Ps. 7:14 *הִצִּיץ לְחִלָּהּ* *he makes his arrows burning*, i.e. he shoots burning arrows. Prov. 26:23 *בִּשְׂתֵּי שִׁפְתָּי* *burning lips*, i.e. lips making warm professions.

2. construed with *אַחֲרַי*, *to burn after, to pursue ardently or hotly*. Gen. 31:36 *כִּי דָלַקְתָּ אַחֲרַי* *that thou pursuest hotly after me*. 1 Sam. 17:53. Construed with an accusative in the same sense, Lam. 4:19 *עַל הָהָרִים דָּלְקוּ* *they pursued us upon the mountains*.

3. figuratively, *to be filled with anguish*, inasmuch as violent anguish is compared with heat, (comp. Is. 13:8. Ps. 39:4.) Ps. 10:2 *בְּנִגְחֵי רֶשַׁע דָּלַק אִישׁ* *through the arrogance of the wicked, the afflicted man is filled with anguish*.

Hiph. 1. *to kindle*. Ezek. 24:10.

2. *to heat, inflame*. Is. 5:11.

דָּלַק Chald. *to burn*. Dan. 7:9.

דָּלַקְתָּ f. verbal from *דָּלַק*, *burning fever*. Deut. 28:22.

דָּלַת fem. of *דָּל* (q. v.) with suff. *דָּלַת*, *a door, gate*. Cant. 8:9 *אִם דָּלַת הִיא* *if she be a door*, i.e. if she be open to honourable proposals.

Dual *דָּלְתַי*, const. *דָּלְתַי*, (as if from the form *דָּלְתָּ*;) *double doors, folding doors, fores*, also *doors generally*. Deut. 3:5. Figuratively, Job 3:10 *דָּלְתֵי בֶטְנִי* *the doors of my mother's womb*. 41:5 [13] *דָּלְתֵי פָנָיו* *the doors of his (the crocodile's) face*, i.e. his ravenous jaws. 38:8 *הִשָּׁטַח עַל הַיָּם* *he shut up the sea with doors*; comp. verse 10.

Plur. *דָּלְתוֹת* (the ה being treated as if radical,) fem. (masc. Neh. 13:19.) const. *דָּלְתוֹת*.

1. *doors, gates*. Judg. 3:23—25. 19:27. Ezek. 26:2 *נִשְׁבְּרָה דָּלְתוֹת הַעַמִּים* *she is broken, the gates of the nations*, i.e. Jerusalem, where the nations assembled.

2. *leaves or folds of a door*. 1 K. 6:31 *וַיֵּצֵא מִן הַמִּקְדָּשׁ עֵשֶׂה דָּלְתוֹת מִצִּיִּטְטֵן* *and for the door of the most holy place he made leaves of olive wood*. Ezek. 41:24 *וְשְׁתֵּי דָּלְתוֹת דָּלְתוֹת* *and two leaves to the doors*, i.e. to each door.

3. *lid of a chest*. 2 K. 12:10.

4. *leaf or column of a roll or book*. Jer. 36:23.

I. *דָּם* m. prim. const. *דָּם*, with suff. *דָּמָם* (Gen. 9:5.) dec. II. a.

1. *blood*.—*אָכַל עַל הַדָּם* *to eat (flesh) with the blood*, 1 Sam. 14:32 ff. Ezek. 33:25. (a violation of the Mosaic law, Lev. 17:11. Deut. 12:23.) *דָּם נָקִי* *innocent blood*, 2 K. 21:16. Ps. 106:38. *also the innocent person himself*, Ps. 94:21 *וְהֵם נָקִי יִרְשִׁיעוּ* *they condemn innocent blood*. Instead of this phrase we find frequently *דָּם נָקִי* *blood of the innocent*, Deut. 19:10, 13. 27:25. Jer. 19:4. 22:17.—*דָּם עֵנָב*, *blood of grapes*, poetically for (red) wine, Gen. 49:11. Deut. 32:14. Plur. *idem*.—*אִישׁ דָּמִים* *a blood-thirsty man*, Ps. 5:7. 26:9.

2. *bloodshed, murder, bloodguiltiness*. Gen. 37:26. Lev. 17:4 *וְהָיָה לְאִשׁ הָרָחָק* *as bloodguiltiness it shall be imputed to that man*. 19:16 *אֵל תִּקַּמְדָּ עַל דָּם רֵעֶךָ* *thou shalt not stand up against the blood*, i.e. the life, of thy neighbour. Deut. 17:8 *בֵּין דָּם לְדָם* *between bloodguiltiness and bloodguiltiness*. Numb. 35:27 *אֵין לָהּ* *he has no bloodguiltiness*. Plur. *idem*.—*עִיר דָּמִים*, *house, city, on which rests the guilt of bloodshed*, 2 Sam. 21:1. Ezek. 22:2. 24:6, 9. *הָיָה עָלָיו* *his bloodguiltiness is upon him*, Lev. 20:9. Ezek. 18:13. *דָּמֵיהֶם בָּם* *their bloodguiltiness is upon them*, Lev. 20:11 ff.

II. *דָּם* or *דָּמָה* verbal from *דָּמָה* no. I. *similarity, likeness*. Ezek. 19:10 *אַחֲרַי כְּדָמָה* *after thy likeness*. So among the older translators the Chald. and Jarchi.

I. *דָּמָה* (Aram. *דָּמָה*, *דָּמָה*) *to be like, to resemble*; construed with *לְ* or *אֶל*. Ps. 102:7. 144:4. Ezek. 31:2, 8, 18. Cant. 2:9. 7:8. To the imperative a pleonastic dative of the pronoun is sometimes joined, Cant. 2:17 *הָיָה לְךָ* *be thou like, my beloved, to the gazelle*. 8:14.

Niph. *to be made like*; construed with *בְּ*, Ps. 49:13, 21. with an acc. Ezek. 32:2.

Pi. *דָּמָה* 1. *to liken, compare*. Cant.

1:9. Is. 40:18, 25. 46:5. Lam. 2:13
 לָמָּה כִּי אֶמָּה לָךְ *what shall I liken to thee?*

2. to imagine, conceive, think. Ps.
 50:21 דִּמְיָה הָיוּ יָדֶיךָ כְּמוֹתִי *thou thoughtest, I was altogether as thyself.* Est. 4:13. Is. 10:7.

3. to think, intend, purpose. Num.
 33:56. Judg. 20:5 אֲתִי דָמָה לְהַרְגִי *they intended to kill me.* Is. 14:24.

4. to think of, to make mention of.
 Ps. 48:10 דְּפִינוּ אֱלֹהִים חֶסֶדְךָ *we make mention, O God, of thy grace.*

Hithpa. 1. pers. sing. fut. אֶדְמָה Is. 14:14. to liken one's self.

Deriv. דָּמָה no. II. דְּמִיּוֹן, דְּמִיּוֹת.

II. דְּמָה i. q. דָּמָם no. II. to destroy.
 Hos. 4:5 דְּמִיתִי אֶמָּךְ *I will destroy thy mother, i. e. thy metropolis.* Jer. 6:2 O fair and delicate (damself) בַּת דְּמִיתִי *I destroy the daughter of Zion, i. e. I announce to thee destruction.* (The noun itself is here repeated instead of the pronoun; comp. Is. 5:1. Ps. 45:6.)

Niph. to be destroyed, to perish; spoken of persons, Hos. 10:15 בִּשְׁחַר בְּקֶדֶם הַיּוֹם נִדְּמָה מִלְּךָ יִשְׂרָאֵל *in the morning the king of Israel shall utterly be destroyed.* Is. 6:5 וְאֵי לִי כִי נִדְּמִיתִי *so is me, for I perish.* of a people, Zeph. 1:11. Hos. 4:6. of cities, countries, Is. 15:1. Jer. 47:5. Hos. 10:7. (All these examples are in the preterite, the fut. דָּמָה, דְּמָה is formed in Niphal from דָּמָם no. II.)

Pi. דָּמָה to destroy. Hos. 12:11 בְּיַד אֲדָמָה *by the hand of the prophets I destroy, i. e. announce destruction.* Construed with לְ, 2 Sam. 21:5.

III. דָּמָה i. q. דָּמָם no. I. to be quiet or still, to rest, cease. Jer. 14:17 מִן עֵינַי יָרְדוּ דְּמָה לַלַּיְלָה וְלַדֵּימָה *and shall not cease.* Lam. 3:49 מִן עֵינַי נָגְדָה וְלֹא תִדְמָה *mine eye flows in tears and ceases not.* Deriv. דָּמָה rest. דָּמָה the standing still (of the sun,) mid-day. (דְּמָה rest?)

דְּמָה Chald. to be like. Dan. 3:25. 7:5.

דְּמָה f. verbal from דָּמָם, found only

Ezek. 27:32. prob. destruction, but in this passage the destroyed (city.)

דְּמָה f. (Syr. ܕܡܐ) verbal from דְּמָה no. I. dec. I.

1. image, likeness. Gen. 1:26 כְּדִמְיוֹתֵנוּ *after our likeness.* 5:1, 3 he begat a son *after his image and likeness.* 2 Chr. 4:3 בְּקָרִים דְּמֹת *images of oxen, i. e. carved, molten oxen.* Is. 40:18 מָה דְּמֹת תַּעֲרֹכֵנוּ *what likeness will ye compare to him?*

2. model, pattern, copy. 2 K. 16:10.

3. form. Ezek. 1:16 אֶחָד לָאֶרְבָּעָתָן *all four had one form.* In Ezekiel the indefinite language of vision is often denoted by this word in different combinations, 1:5 וּמִתּוֹכָהּ דְּמֹת אֶרְבַּע חַיּוֹת *and therein was the form of four animals, i. e. something like four animals.* verse 26 דְּמֹת כִּסֵּא *something like a throne.* verse 28. 8:2. 10:1, 21. Dan. 10:16. Sometimes פְּרָדָה is added besides.

4. as an adv. as, like as. Is. 13:4.—דְּמָה idem, Ps. 58:5.

דָּמָה m. rest or standing still of the sun, (verbal from דְּמָה no. III. i. q. דָּמָם no. I. 4. דָּם and Arab. دَامَ spoken of the apparent rest of the sun at noon;) hence noon or mid-day. Is. 38:10 דְּמִי הָיָה הַיּוֹם *the mid-day of my life.* Sept. ἐν τῇ ἡμέρᾳ τῇ ἡμισυ. Vulg. in dimidio dierum meorum.

דָּמָה m. verbal from דְּמָה no. III. rest, quietness, inactivity, silence. Ps. 83:2 אֲלֹהִים אַל דְּמִי לָךְ *O God, be not quiet, i. e. behold not our sufferings quietly or without relieving them; (comp. דָּרַשׁ, דָּרָשָׁה.)* Is. 62:6, 7.

דְּמִיּוֹן m. i. q. דְּמָה verbal from דְּמָה no. I. dec. I. likeness, resemblance. Ps. 17:12.

I. דְּמָם, pret. דָּמָה, imper. and infin. דָּמָה, fut. דָּמָה, plur. דְּמָמָה (with Chaldaic inflection,) i. q. דְּמָה no. III.

1. to be silent, to hold one's peace. Lev. 10:3. Lam. 3:28. Ezek. 24:17 מִן הָאֵמָּה שִׁיחַ *sigh in silence; Vulg. ingemisce tacens.* Job 29:21 וְהָיָה לִּי שִׁמְעָה *they were silent to my counsel, i. e. they listened to it in silence.*

2. *to be struck dumb, from amazement or pain.* Ex. 15:16 בְּגֹלֹל רָאִיתָ דָּמָם כְּאֶבֶן *through the greatness of thy might they shall be struck dumb as a stone.* (comp. Hab. 2:19 דָּמָם אֶבֶן *a motionless stone.*) Is. 23:2 יְשֵׁבֵי אִי בֵּינֵי אֵי *be dumb, (from terror or amazement,) ye inhabitants of the isle.* Lam. 2:10 יְשֵׁבֵי אֶרֶץ זִיּוֹן וְקִנּוּ בָרָד *the elders of Zion sit upon the ground in silent pain.*

3. *to rest, to be quiet, to keep still.* Ps. 4:5. 1 Sam. 14:9. Job 31:34. Lam. 2:18 אַל תִּרְדּוּ בַּיָּמִין *let not the apple of thine eye rest, i. e. let it not cease to weep.* Job 30:27 מִצֵּד רָחַדוּ וְלֹא נָחַמְנוּ *my bowels were in commotion and rested not.*

4. *to stand still.* Josh. 10:12 שָׁקַט הַשֶּׁשׁ *O sun, stand still in Gibeon.* verse 13 וַיָּחֹם הַשָּׁמֶשׁ *and the sun stood still.*

5. *to submit quietly to Jehovah, to hope patiently in him.* Ps. 37:7. 62:6. (comp. דָּמָה.)

Po. דָּמָם *to command silence, to quiet, compose.* Ps. 131:2.

Deriv. דָּמָה, and (as if formed from דָּמָם,) דָּמָה, דָּמָה.

II. דָּמָה i. q. דָּמָה no. II. *to destroy, lay waste.* In Kal not used.

Niph. דָּמָה, plur. דָּמָה (Jer. 25:37.) fut. דָּמָה also דָּמָה (Jer. 48:2.) *to be destroyed, to perish,* spoken of persons, 1 Sam. 2:9 וְשָׁעִים בְּחֹשֶׁךְ יָדָם *the wicked perish in darkness.* Jer. 49:26. 50:30. 51:6. *to be laid waste,* spoken of countries, Jer. 25:37. 48:2. Here we may place also Jer. 8:14 *let us enter into the defenced cities,* וְנִדְמָה שָׁם *and there perish, i. e. wait for destruction.* (נִדְמָה stands here for דָּמָה.)

Hiph. דָּמָה *to destroy.* Jer. 8:14.

Note. The signification of דָּמָם no. II. may, perhaps, be derived from that of דָּמָם no. I. For the idea of *resting, being still,* naturally leads to that of *being uncultivated, desolate, waste.* Compare the articles שָׁמֶם, שָׁמֵם, and שָׁמָה. In the same way דָּמָה nos. II. and III. may be connected. See Gesen. Auszug, Vorrede, s. VII.

דָּמָה f. verbal from דָּמָם no. I. *a silent or gentle breeze.* 1 K. 19:12. Ps. 107:29. Job 4:6 וְקוֹל אֲשָׁמֵעַ *a gentle breeze and a voice I heard.*

דָּמָן m. *dung.* (Arab. دَمْن and دَمَان.) 2 K. 9:37. Jer. 8:2. 16:4. 25:33.

דָּמַע *to weep, shed tears.* Jer. 13:17. (In Aram. and Arab. *idem.*) Hence,

דָּמַע m. verbal from דָּמַע, dec. VI. i. *a tear;* hence figuratively, *the juice of pressed grapes and olives, wine and oil.* Ex. 22:28.

דָּמְעָה fem. of דָּמַע, dec. XII. b. *a tear, and collect. tears.* Ps. 6:7. 39:13. 56:9. 80:6. The phrase frequent in Jeremiah, מִנְּעַי עֵינַי דָּמְעָה *mine eye flows down in tears,* will be found explained under the art. דָּמַע.

דָּמָשֶׁק, Arab. دِمَشْق, Syr. ܕܡܫܩ, (comp. דָּמָשֶׁק, 1 Chr. 18:5, 6.) a proper name.

1. *Damascus*, one of the principal cities in Syria, situated on the river Chrysorrhoeas, in an extensive and pleasant plain below mt. Antilibanus; hence called by the Orientalists the earthly paradise. It is mentioned in the history of Abraham, Gen. 14:15. 15:2; was conquered by David, 2 Sam. 8:6, but made itself independent again under king Solomon, 1 K. 11:24, 25.

2. *an inhabitant of Damascus, a Damascene.* Gen. 15:2. Here is an ellipsis of אִישׁ; comp. נֶגְנָן *a Canaanite,* Hos. 12:7.

דָּמָשֶׁק (in other MSS. דָּמָשֶׁק and דָּמָשֶׁק) Am. 3:12. *a kind of cloth, silk tapestry;* either derived, with some alteration, from the proper name דָּמָשֶׁק *Damascus*, where the cloth was perhaps first manufactured, as is the English word, *damask*, Ital. *damasco*; or from the Arab. دَمَشَق, and دَمِصْق, *silk, silk cloth.* The last word, however, appears to be of Persian origin, from دَم

a thread, and *קר* or *קר* silk; and such words are rare in the Hebrew writers before the exile.

דן (*judge*) a proper name.

1. a son of Jacob; also the tribe named from him, the boundaries of which are given Josh. 19: 40—48.

2. a city on the northern boundary of Palestine, at first called *לש*. Gen. 14: 14. Josh. 19: 47. Judg. 18: 29.

דן com. gen. emph. *דן*, Chald. pron. demon. i. q. *דן* *this*. Dan. 2: 18, 28, 30, 36, 43, 47.—*דן* as *this, thus, such*, Ezra 5: 7 *דן* *it was written thus*. Jer. 10: 11. Dan. 2: 10 *דן* *such a thing*.—*דן* on *this account*, Dan. 3: 16. Ezra 4: 14, 15. *דן* upon *this, after this*, Dan. 2: 29. 7: 6, 7. (In the Targums, we find the more usual *דן* *this*; and *דן* *thus*.)

דנה proper name of an Idumean city. Gen. 36: 32. 1 Chr. 1: 43.

דניאל m. (*judge of God*) proper name of a Hebrew prophet and wise man, who lived in the Chaldean court at Babylon. Dan. 1: 6. Also written *דניאל* Ezek. 14: 14, 20. 28: 38.

דע m. dec. VII. f. strictly infin. of *דע* but in use only as a subst. *opinion*. Job 32: 10 *דע* *I also will show my opinion*. verses 6, 17. 36: 3. Plur. *דעים* *perfect in wisdom*, Job 37: 16.

דעה fem. of *דע*, dec. X. *knowledge*; governing an acc. Is. 11: 9 *דעה* *knowledge of Jehovah*. It also occurs 28: 9. Ps. 73: 11. Job 36: 4.

דעה Prov. 24: 14. imper. from *דע* with paragogic ה. Hence *דעה* *so (as honey) know*, i. e. mayest thou experience, *wisdom to thy soul*.

דעך (Syr. *ܕܚܝܬܐ*) 1. *to be extinguished, to go out*. Is. 43: 17. *דעך* *the lamp of the wicked goeth out*, Prov. 13: 9. 24: 20. Job 21: 17. comp. 18: 5, 6. Prov. 20: 20. (Similar to this, the Arabians have a proverb: *adverse fortune has extinguished my light*, i. e.

it has destroyed my happiness and my hopes.)

2. *to dry up*, spoken of water; as in Latin, *extinguere aquam*, Liv. v. 16. comp. Curt. vi. 4.

Niph. pass. Job 6: 17 *דעך* *through the heat they dry up from their place*.

Pu. *to be put out, extinguished*, spoken of enemies. Ps. 118: 12.

דעה f. infin. of *דע*, (like *דע* and *דעה*.)

1. *knowledge, act of knowing*; sometimes governing an accus. Jer. 22: 16 *דעה* *the knowledge of me, or to know me*.—*דעה* *knowledge or reverence of God*, Hos. 4: 1. 6: 6. *דעה* *without knowing it, unawares*, Deut. 4: 42. 19: 4. Josh. 20: 5.

2. *understanding, intelligence, wisdom*, i. q. *דעה*. Prov. 1: 4. 2: 6. 24: 5. etc.—*דעה* *without knowledge, foolishly*, Job 34: 35. 35: 12, 16. 38: 2. 42: 3. *דעה* *to possess wisdom*, Prov. 17: 27.

דפי, in pause *דפ*, m. found only Ps. 50: 20. i. q. *דפה* *slander*, according to the Jewish commentators, but perhaps merely as a conjecture from the parallel clause. The root *דפה* i. q. Arab. *دفع*, signifies *to push, thrust, wound, also to kill*; whence the sense *destruction* may be derived.

דפק 1. *to drive*, here *to drive too hard, to urge on too violently*, as cattle. Gen. 33: 13.

2. *to knock* (at a door.) Cant. 5: 2. Hithpa. i. q. Kal no. 2. Judg. 19: 22.

דפקה proper name of a station of the Israelites in the desert. Num. 33: 12. Seetzen found there a place called *El Tobbacha*.

דק, fem. *דקה*, verbal adj. from *דק*.

1. *small, fine*, spoken of dust. Is. 29: 5 *דק* *fine dust*. Lev. 16: 12. Hence, *something small or like dust, dust itself*, Ex. 16: 14. Is. 40: 15.

2. *fine, thin, lean*. Lev. 13: 30 *דק* *thin hair*. Gen. 41: 3 *דק* *lean in flesh*. verses 4, 6 *thin ears*. verse 7,—

Lev. 21: 20 *thin, consumptive, or perhaps having a withered limb.*

3. *light, gentle.* 1 K. 19: 12 דקקה רקה a gentle breeze.

דק m. verbal from דקק thinness, something thin; hence, a fine thin garment, Is. 40: 22.

דקלה f. found only Gen. 10: 27. proper name of a country in Joktanitish Arabia, of which nothing farther is known. Bochart compares the Arab.

דקל, Syr. ^{ܕܩܠܐ} ^{ܕܩܠܐ} a palm-tree, and supposes it to denote a country rich in palms, of which there are many in Arabia. Equally uncertain is the comparison of the Syr. ^{ܕܩܠܐ} the Tigris, as if it meant a country on the Tigris.

דקק, pret. דק, fut. דק. (In Arab. ^{دق}.)

1. to be broken in pieces, to be small, fine. Ex. 32: 20 ויפחן עד אשר דק and he ground (it) till it was fine (as dust). Deut. 9: 21.

2. trans. to bruise in pieces, to beat small. Is. 41: 15 וקדוה הרים וקדוה thou threshest the mountains and beatest them small. 28: 28.

Hiph. דקק to stamp or beat small. 2 K. 23: 15 the altar דקק לפרש he stamped to dust. verse 6. 2 Chr. 15: 16. 34: 4, 6. Infinitive דקק used adverbially, fine (as dust), Ex. 30: 36. Figuratively, Mic. 4: 13 thou beatest in pieces many nations. Infinitive, דקק, 2 Chr. 34: 7. Fut. with suff. דקק, 2 Sam. 22: 43.

Hoph. pass. Is. 28: 28.

Deriv. דק.

דקל Chald. to be broken in pieces. In Peal only דק Dan. 2: 35, which borrows its form from דק.

Aph. דקק to break in pieces. 3 pers. pret. fem. דקקה Dan. 2: 34, 45. fut. דקק, דקק; part. דקקה, fem. דקקה, Dan. 7: 7, 19.

דקר to thrust through, to pierce, stab, as with a sword or spear. (In Aram. idem.) Num. 25: 8. Judg. 9: 54. 1 Sam. 31: 4.

Niph. pass. Is. 13: 15.

Pu. idem. Jer. 37: 10. 51: 4. Lam. 4: 9 the slain with the sword are better

than the slain with hunger, סקם קני who pined away, being slain, because the fruits of the field failed. דקק pierced through is here applied by a bold metaphor to those who are killed by hunger, as in the first member of the verse קני רעב is put in opposition to קלל-הקרב מ. denotes defect. Vulg. *contabuerunt consumpti a sterilitate terræ.* Others apply here the signification of the Arab. דקר to be nourished, pampered; and render the passage thus, for those (the slain by the sword) bled, being nourished by the fruits of the earth; but in accordance neither with the parallel phrase קני רעב, nor with the Hebrew use of this participle.

דר m. found only Est. 1: 6. i. q. Arab. ^{در} ^{درة} a pearl, especially one of a large size. Bochart, (Hieroz. II. 708 ff.) from the accounts of Asiatic luxury, brings examples to show that pearls, as here דר, were actually inlaid in pavements. But on account of its connexion in this place with other stones, it means perhaps only a pearl-like stone, (Sept. ^{πινυνοσ λίθος} pearl stone,) as also in German a species of alabaster goes by the name of *Perlenmutterstein*, perhaps of *Perlenmutter*.

דר Chald. i. q. דור age, generation. Dan. 3: 33. [4: 3.] 4: 31. [4: 34.]

דר see דור.

דראון m. dec. III. d. detestation, disgrace, contempt. Dan. 12: 2 these to shame, ודראון עולם to everlasting disgrace.

(Root. דרא i. q. Arab. ^{درا} to repel, drive away, especially an evil.) Theod. ^{αἰσχυρῶς}.

Syr. ^{ܕܪܐܢ}.

דראון m. Is. 66: 24. idem, or rather the object of abhorrence or detestation. From the same root.

דרבונה f. dec. X. Ecc. 12: 11. goad, sting. Root. דרב i. q. Arab. ^{درب} to be sharp, pointed.

דרבן an ox goad, stimulus, ^{βοῦκινεργον}. 1 Sam. 13: 21.

דָּרִיעַ proper name of a wise man contemporary with Solomon, 1 K. 5:11. [4:31.] called דָּרַע in the parallel passage 1 Chr. 2:6.

דָּרְרָה m. *thorn, thistle, tribulus*; perhaps a particular species of the same. Gen. 3:18. Hos. 10:8. (Syr. ܕܪܪܐ used for the Greek *τρίσλος* in N. T. Arab. ڤرر idem. Root perhaps ڤر to flow abundantly, also, to grow exuberantly, spoken of herbs.

דָּרֹם m. of uncertain derivation.

1. *the south, or south country.* Ezek. 40:24 ff. 42:12 ff. Ecc. 1:6.

2. *the south wind.* Job 37:17.

דָּרוֹר 1. *freedom, deliverance*, (found only in Hebrew.)—לְקָרָא דָּרוֹר to announce freedom or deliverance to any one, Is. 61:1. Jer. 34:8, 15, 17. Lev. 25:10. —שָׁנַת הַדָּרוֹר the year of deliverance (to slaves,) i. e. the year of jubilee, Ezek. 46:17.—קָרָה דָּרוֹר myrrh flowing spontaneously, Ex. 30:23.

2. Ps. 84:4. Prov. 26:2. name of a bird, (הַצִּיפור the sparrow stands in the parallel clause of both passages,) probably according to the Jewish commentators, *the swallow*, (perhaps so called from its flying freely.) According to the versions, *turtle dove*, (probably from its similarity with דָּר, but less suitably.

דָּרְיוֹשׁ *Darius*, the common name of several Persian kings. In Persian we find دَارَا and دَرَاَب (dara, darab,) a king; (see the art. ܕܪܝܝܫ.) The ground of the Hebrew name probably lies in the Pers. دارايش darawesh (with a suffix یش,) which appears to have been known to Strabo, (L. xvi. p. 785. or § 27. fin.) who mentions as the original form Δαρσισ, or, as Salmasius conjectures it should be written, Δαρσισσ, B and K being easily mistaken in writing. The O. T. mentions three kings of this name, (1.) *Darius, the Mede*, or *Cyaxares II.* Dan. 6:1. 9:1. (2.) *Darius, the son of Hystaspes.* Ezra 4:

5. 5:5. Hagg. 1:1. Zech. 1:1. (3.) *Darius Nothus.* Neh. 12:22.

דָּרִישׁ probably a corrupt reading for דָּרַשׁ to search, examine, Ezra 10:16.

דָּרַךְ, fut. דָּרֹךְ, to tread, to tread on; construed with an accus. Job 22:15. Judg. 5:21 דָּרַכְנִי נַפְשִׁי עַד O my soul, thou hast trodden on the mighty. with זָל, Ps. 91:13. 1 Sam. 5:5. with גַּ, Mic. 5:4 בָּאֲרָמוֹתֵינוּ כִּי יִדְרֹךְ when he shall tread our palaces. Is. 59:8. Deut. 11:24, 25. Josh. 1:3. 14:9. When construed with כֵּן, to step forth, to arise, Num. 24:17. Especially (1.) דָּרַךְ יָגֵן Job 24:11. or גֵּן, גֵּן Lam. 1:15. Is. 63:2. to tread the wine-press; also יָגֵן דָּרַךְ Is. 16:10 and simply דָּרַךְ Judg. 9:27. Jer. 25:30. idem.—דָּרַךְ זֵית to tread olives, Mic. 6:15. Metaphorically, to tread down or destroy one's enemies, Is. 63:3. (2.) דָּרַךְ קֶשֶׁת to bend or stretch the bow, namely, by resting it on the ground, and treading on it. Ps. 7:13. 11:3. 37:14. 1 Chr. 5:18. 8:40. 2 Chr. 14:8. Is. 5:28. Also, in an improper sense, דָּרַךְ חֲצִים Ps. 58:8. 64:4. to stretch the arrows.

Hiph. 1. to cause to tread or walk. Is. 11:15. construed with גַּ, Ps. 107:7 וַיְדַרְכֵם בְּדֶרֶךְ יְשׁוּעָה and he caused them to walk, i. e. he led them, the right way. 119:35. Is. 42:16. 48:17. Prov. 4:11. Ps. 25:5 וַיְדַרְכֵנִי בְּאִמְתְּךָ cause me to walk in thy truth. verse 9.

2. intrans. as in Kal, construed with an acc. Job 28:8 וְלֹא הָדַרְכָהוּ בְּנֵי עֲתֻזָּה wild beasts have not trodden it. Also, to bend (the bow), in a figurative sense, Jer. 9:2 וַיִּדְרֹכוּ אֶת לְשׁוֹנֵם קֶשֶׁתָם וְלֹא לִאֲמִנָה they bend their tongues, (as) their bows, for lying, and not for truth.

3. as in Arab. اَدْرَكَ and in Syr. Aph. to overtake. Judg. 20:43.

דָּרַךְ com. gen. (m. 1 Sam. 21:6. f. Ezra 8:21.) dual דָּרְכִים (as if from דָּרַךְ) plur. דָּרְכִים, const. דָּרְכִי, verbal from דָּרַךְ, dec. VI. a.

1. way. The place to which the way

leads is put in the genitive; as, דרך עץ *the way to the tree*, Gen. 3:24. comp. 16:7. 35:19. 38:14. Ex. 13:17. דרך *to go on one's way*, Gen. 19:2. 32:2. Num. 24:25. Josh. 2:16. דרך המלך *the king's way*, i.e. the high-way, Num. 20:17. 21:22.—1 K. 2:1 אָנֹכִי הֵלַךְ בְּדֶרֶךְ *I go the way of all things earthly*, i.e. I die. Josh. 23:14.—As an adv. *on the way to any place, towards*, as, דרך הַיָּרְדֵּן *towards the south*, Ezek. 8:5. comp. 1 K. 8:48.

2. *walk, manner of life, conduct.* (So in Arabic almost all words which denote way.) Prov. 12:15 דֶּרֶךְ אִשִּׁי יָשָׁר בְּעֵינָיו *the conduct of the fool is right in his own eyes*. 1:31 פֶּרִי הַרְקָם *the fruit, i.e. the consequences, of their own conduct*. 1 Sam. 18:14. and David behaved himself wisely לְכָל דֶּרֶכִּי *in his whole conduct*. — דֶּרֶךְ אִשִּׁי יָשָׁר *to walk in the ways of any one, to follow him, to imitate him*, 1 K. 16:26. 22:43. 2 K. 22:2. 2 Chr. 17:3. 21:12. 22:3.—The ways of God denote, (1.) *his conduct towards men*, Ps. 18:31. (2.) *his will or law*, Ps. 27:11. 25:4.

3. *especially religious walk, devotion to God, religion.* Am. 8:14 דֶּרֶךְ בְּאֶרֶשְׁבַּע *the religion or worship at Beersheba, cultus Beersebae*. Ps. 139:24 דֶּרֶךְ עֲבָדָי *the way, i.e. the worship, of idols*. in the same verse דֶּרֶךְ עוֹלָם *the way of antiquity, i.e. the religion of our fathers*, as, דֶּרֶךְ שְׁבִילֵי מוֹלָדָי Jer. 18:15. (Comp. עֲבָדָי, the Christian religion, Acts 19:9, 23. 9:2.)

4. *way, manner, method.* Gen. 31:35 דֶּרֶךְ נָשִׁים *it happens to be with me after the manner of women*. 19:31 דֶּרֶךְ כָּל הָעָמָר *after the manner of all the world*. Is. 10:24, 26 דֶּרֶךְ מִצְרַיִם *after the manner of the Egyptians*. comp. Am. 4:10.

5. *work.* Job 40:19 הוּא רֹאשִׁית עֲמָלָיו *he is the chief of the works of God*. Job 26:14. Prov. 8:22 קִנְיַת יְהוָה *Jehovah created me the first of his works*.

דֶּרֶךְ מִדְּבָרֵי Ezra 2:69. Neh. 7:70, 71, 72. i. q. דֶּרֶךְ הַפָּרְסִי *the Persian daric*. (Also two MSS. in Ezra 8:27, read דֶּרֶךְ מִדְּבָרֵי.)

1 Chr. 18:5, 6. the Syriac orthography for דַּמַּשְׁקָא *Damascus*, Syr. ܕܡܫܩܐ. In the usual orthography, the ܐ is assimilated, as in כְּרִסָּא *throne*. דֶּרֶךְ Chald. i. q. Heb. אֶרֶץ *the arm*. Dan. 2:32.

דֶּרֶשׁ, fut. דֹּרֵשׁ.

1. *to seek, look for, search for.* Lev. 10:16. Prov. 31:13. Construed with לְ, Job 10:6 וְהִתְפַּאֲתִי בְּדֶרֶשׁ *and (that) thou searchest after my sin*. with בְּדֶרֶשׁ, Job 39:8. Also in the following phrases, (1.) דֶּרֶשׁ שָׁלוֹם וְשׁוֹכֵן מִ' *to seek the peace and prosperity of any one*, Deut. 23:7. Ezra 9:12. also לְ דֶרֶשׁ שָׁלוֹם in the same sense, Jer. 38:4.—דֶּרֶשׁ רָעָה *to seek one's hurt*, Ps. 38:13. (2.) *to seek God*, i.e. to turn to him, to supplicate him; usually construed with an accus. in the later books with לְ, 2 Chr. 15:13. 17:4. 31:21. with בְּ, Job 5:8.

2. *to seek unto, to visit or frequent a place, especially for religious worship.* 2 Chr. 1:5 וְיִרְדְּשׁוּהוּ שְׁלֹמֹה וְהָאֱמָלִי *and Solomon and the congregation frequented it (the altar)*. Am. 5:5. Deut. 12:5 (with אֶל) Is. 62:12 עִיר דְּרוּשָׁה *a frequented city*.

3. *to require, demand.* Deut. 22:2. 23:22. Mic. 6:8. Ps. 109:10 דְּרוּשׁוּ מִתּוֹרֵתֵיהֶם *they demand (bread)*, i.e. beg, far from their desolate houses.—Especially, דֶּרֶשׁ דָּם מִיָּד *to require blood of any one*, i.e. to punish him for bloodshed, Gen. 9:5. 42:22. Ezek. 33:6. Also without כֵּן, Deut. 18:19 and whosoever hearkeneth not unto my words אֶדְרֹשׁ *I will require it of him*, i.e. I will punish him for it. Ps. 10:4.

4. *to ask about, to inquire into, to examine.* Deut. 13:15. 17:4, 9. The subject inquired about or examined, is put in the acc. 2 Chr. 32:31 וְלִדְרוֹשׁ הַמִּוֶּלֶא *to inquire into the miracle*. 1 Chr. 28:9 בְּלִבְנוֹת דֶּרֶשׁ יְהוָה *Jehovah examineth all hearts*. or construed with לְ, 2 Sam. 11:3. Construed with מִיָּד of the person of whom, and of the thing about which inquiry is made, 2 Chr. 31:9. Especially

to inquire of or consult (an oracle, Jehovah, an idol, a magician;) construed with an acc. of the person, Gen. 25:22. Ex. 18:15. 2 K. 22:13 (here with עַל of the thing.) with כִּי, 1 Sam. 28:7. 2 K. 1:2 ff. 1 Chr. 10:14. 2 Chr. 16:12. with אֵל, Is. 8:19. 19:3. Deut. 18:11. with לִי, Ezek. 14:7. The person through whom God is consulted stands with כִּי, 2 K. 8:8. with לִי, Ezek. 14:7.

5. to regard, care for, observe. Deut. 11:12 אֶרֶץ אֲשֶׁר דָּרַשׁ יְהוָה אַחֲרָהּ a land which Jehovah careth for. Job 3:4. Ps. 9:13. Ps. 142:5 דָּרַשׁ לִנְפְשִׁי caring for my life, or for me.—דָּרַשׁ יְהוָה, דָּרַשׁ, דָּרַשׁ לְכַוֵּן, דָּרַשׁ לְכַוֵּן to observe God's commands, Ps. 119:45, 156. 1 Chr. 28:8. דָּרַשׁ כְּשֶׁשׁ to observe righteousness, Is. 1:17. 16:5.

Niph. 1. to be sought for. 1 Chr. 26:31.

2. pass. of Kal no. 4. to be inquired of; hence, to answer, to hear, spoken of God, construed with a dative, otherwise synonymous with עָנָה. Ezek. 14:3 הֲאֶדְרַשׁ אֶתְּכֶם should I hear them? 20:3, 31. 36:37 עַד וְהָאֶדְרַשׁ לְבֵית יְשׁוּעָהּ לָהֶם also in this I will hearken to the house of Israel to do it for them. Is. 65:1 קִדְרַשְׁתִּי I hearken to those who supplicate me not. The form אֶדְרַשׁ is the infin. pleonastic.

דָּשָׁן to wax green, to flourish. Joel 2:22.

Hiph. to cause to flourish, to bring forth. Gen. 1:11. Hence,

דָּשָׁן m. verbal from דָּשָׁן, young tender herb, different from עֵשֶׂב a plant already in the seed. Gen. 1:11, 12. Deut. 32:2. Prov. 27:25.

דִּשְׁן to wax fat. Deut. 31:20. (Arab.

دسم idem, د and د being often commuted.)

P. 1. to make fat, or full of marrow. Prov. 15:30 שְׂמוּעָה מִבְּנֵי תִשְׁעֵן עֲצָם a good report maketh the bones fat. Hence, to anoint, Ps. 23:5.

2. to regard or pronounce fat. Ps. 20:4 תִּשְׁעָה מִלְּחָם thine offering he regard-

eth as fat, i. e. he accepts of it. (דִּשְׁן is paragogic, as in 1 Sam. 28:15.)

3. denom. from דָּשָׁן, to purify from ashes, to remove ashes. Ex. 27:3. Num. 4:13.

Pu. figuratively, to be abundantly satisfied. Prov. 11:25. 13:4 וְנֶפֶשׁ הַדִּלִּיגִים the desire of the diligent shall be satisfied. 28:25.

Hothpa. to be soiled with fat, spoken of the sword. Is. 34:6.

דִּשְׁן verbal adj. from דָּשָׁן, dec. V. a.

1. fat, fruitful, spoken of the earth. Is. 30:23.

2. full of sap, spoken of trees. Ps. 92:15.

3. rich, opulent, spoken of men. Ps. 22:30.

דִּשְׁן m. with suff. דִּשְׁנִי, verbal from דָּשָׁן, dec. VI. h.

1. fatness, Judg. 9:9. rich food, delicacy, Job 36:16. Is. 55:2. Jer. 31:14. fruitfulness, blessing, Ps. 65:12.

2. ashes, (perhaps because the ancients made use of them for manure, comp. Plin. xvii. 9.) Lev. 1:16.

דִּת f. plur. דִּתִּים, dec. I. a. found only in later Hebrew.

1. law, a law. Est. 1:13, 15, 19. 2:12. אֶת הַדִּת according to the edict this day, as this day, 9:13.

2. an order made public, an edict. Est. 3:14. 8:13. 9:14. (The word appears to be of Persian origin. For from دَان to give, command, appoint,

is derived دَان justice, equity, law; in Pehlvi dadha, dadestan; in Zend, daetie, in Armen. dat, judicium.)

3. Deut. 33:2. according to the usual reading אֵשׁ דִּת fire of the law, i. e. fiery law. (Vulg. lex ignea, so the Syr. Chald. Arab.) But 50 MSS. read אֶשְׁדִּת, also 2 Samar. MSS. אֶשְׁדִּת, i. e. either אֶשְׁדִּת streams of water, (see אֶשְׁדִּת) or rather

the strong, (comp. اَسَد the lion.) The form then were feminine, as in אֶשְׁדִּת Judg 5:2. and it would correspond to the parallel clause קִדְרַשׁ מִלְּחָם holy myriads.

דָּת f. Chald. 1. *law*. Dan. 6: 9, 13, 16. דָּתָא דִּי אֱלֹהִים *the law of God*, Ezra 7: 12, 21.

2. *religion, religious rites*. Dan. 6: 6. דָּתָא דִּי אֱלֹהִים *in his religion*; comp. 7: 25. (The Rabbins call the Christian and Mahommedan religion דָּת.)

3. *edict, decree*. Dan. 2: 13, 15.

4. *meaning, purpose*. Dan. 2: 9. דָּתָא דִּי הָיָא כֵּן *this only is your purpose*.

דָּתָא, emph. דָּתָא, Chald. i. q. Heb. דָּשָׁא *young tender herb*. Dan. 4: 12, 20. [4: 15, 23.]

דָּתָר m. Chald. (strictly Persian)

ה, the fifth letter of the alphabet, called in Hebrew הָא *He*. The signification of the name is unknown.

As a guttural it is intermediate between the gentler breathing א and the stronger ח. Examples of its commutation with א may be found on page 1. In the kindred dialects, though not in the Hebrew itself, it is sometimes interchanged

with ח; e.g. Syr. חָנַח Chald. חָנַח *to stoop*; Chald. חָנַח, Syr. حَمَامَة *crimson*, kindred with חָנַח *to shine*; חָנַח Samar. חָנַח *to be high*; חָנַח *having a high forehead*, comp. حَبِيْطَة *a high forehead*; etc.

More frequently the ה, as a middle radical, is interchanged with Vav quiescent (as in the case also with א, see page 1, 2.) e.g. חָנַח Aram. חָנַח *to be ashamed*; חָנַח Arab. حَمَامَة *generation*; חָנַח magic arts, comp. חָנַח and חָנַח Chald. חָנַח *to circumcise*, comp. Is. 1: 22; חָנַח Aram. חָנַח *to shine*; חָנַח Aram. חָנַח *to run*.

הָ a prefix, (before the gutturals and ח pointed with Kamets, but before ח generally, and before ח often, with Pat-

Dan. 3: 2, 3. *one skilled in the law, a judge*; compounded of חָ law, and the termination חָ, (comp. חָ.) In Pehlvi, we find datouber, *one who directs, commands, a judge*; in Pers. دادواران *lawyers*.

חָנַח (two wells, dual of חָ in Chald. a well;) Gen. 37: 17. also חָנַח 2 K. 6: 13. proper name of a place situated to the north of Samaria, in Greek Δαθαίμη Judith 4: 6. 7: 3. Δαθαίμη 3: 9.

חָנַח proper name of an associate with Korah, in the conspiracy against Moses. Num. 16: 1. 26: 9. Deut. 11: 9. Ps. 106: 7.

ה

tah, and before gutturals having Kamets, regularly pointed חָ;) the Hebrew article, a contraction of the ancient complete form חָ i. q. חָ (חָ.) The Lamed assimilates itself in Arabic to the succeeding consonant in sound, at least before what are called the solar letters, but is constantly retained in the writing, as حَمَامَة (ashshams.) The Hebrews, however, both speak and write חָ, instead of the original חָ. (Another example of the assimilated Lamed is in חָ for חָ.) The plural pronoun חָ, חָ, *these*, was probably originally related to the article חָ. This article is used,

1. for the definite article, *the*.
2. for the denom. pron. *this*; as, חָ הַיּוֹם *this day*, Ex. 2: 18. 1 K. 20: 13. חָ הַיּוֹם *this time*, Ex. 9: 27.
3. for the indef. art. *a*; as, חָ הַיּוֹלֵדָה *a virgin*, Is. 7: 14. חָ הַיּוֹם *on a day, once, formerly*, 1 Sam. 1: 4. 2 K. 4: 18. Job 1: 6.
4. before the vocative; as, חָ הַמֶּלֶךְ *O king*, Est. 7: 3. חָ הַבַּל *O Baal*, 1 K. 18: 26.—Cant. 6: 1.
5. for the relative, *who, which*; as the Germ. *der die das* for *welcher welche welches*; and as *ὁ* in Homer for *this*

and *who*; (comp. **הוּ**.) Josh. 10:24 *he spake to the captains of the soldiers* **הוּ** *who went with him.* Judg. 13:8 *what we shall do to the child* **הוּ** *which shall be born.* Ezra 8:25. Dan. 8:1. Ps. 34:13. So Gen. 27:33 **הוּ** *who then is he that hunted venison and brought it to me?* In this instance, therefore, there is no change in the construction from the participle to the finite verb.

Note. It is to be observed, that in the construction of a noun with a following genitive, the article, if used, is placed before the genitive; as, **הוּ** *a hero*, Judg. 11:1. **הוּ** *the heroes*, Josh. 1:14. **הוּ** *O hero*, Judg. 6:12. **הוּ** *thou bloodhound*, 2 Sam. 16:7. comp. verse 8.

הוּ a prefix, (before gutturals pointed with Pattah, but before gutturals having Kamets, with Segol; sometimes, like the article, followed by Dagesh forte, especially before letters with Sheva, as Gen. 17:17. 18:21. 37:32.) i. q. Arab. **هـ**.

1. a sign of the direct inquiry, i. q. Lat. *an?* *num?* Gen. 4:9 **הוּ** *am I my brother's keeper?* In such an inquiry a negation is sometimes implied, (comp. **הוּ** *nonne?* for *ecce!*) 2 Sam. 7:5 **הוּ** *will thou build for me a house?* i. e. thou shalt not build me a house; hence, in the parallel passage, 1 Chr. 17:4 **הוּ** *thou shalt not build*, etc. So Am. 5:25.

2. in the indirect inquiry, *whether*. Gen. 8:8 **הוּ** *whether the waters were abated.* 24:23. Cant. 6:11. Also where there is no inquiry; as, Gen. 43:1 **הוּ** *that ye had yet a brother.* It is sometimes followed by **או** or, Gen. 18:21. 27:21.

(In Arab. **هل**.)

3. *nonne?* Gen. 30:2 **הוּ** *stand I not under God?* 50:19. Job 20:4 **הוּ** *knowest thou not this?* 40:33. 1 Sam. 2:27. 2 Sam. 23:17. Jer. 31:20. Ezek. 20:4.

4. sometimes i. q. **הוּ** *if*. Ex. 33:16 **הוּ** *whereby shall it be known—* **הוּ** *if not in this that thou goest with us.*

הוּ Chald. *see! behold!* Dan. 3:

25. (Syr. **ܗܝܝܬ** *idem.*)

הוּ *lo! behold!* Gen. 47:23. Ezek. 16:43.

הוּ Chald. *idem.* Dan. 2:43 **הוּ** *behold, as, for as simply.* So in Syr. **ܗܝܝܬ** is often redundant.

הוּ interj. formed by an onomatopœia, *aha!* expressive of exultation, Is. 44:16. Job 39:25. Ps. 35:21, 25. *of scorn*, Ps. 40:16. Ezek. 25:3.

הוּ imper. of **הוּ**.

הוּ masc. plur. verbal from **הוּ** *to give; presents, offerings.* Hos. 8:13.

הוּ, fut. **הוּ**, *to be vain, to cherish vain thoughts.* Job 27:12 **הוּ** *why do you cherish so vain a thought?* Ps. 62:11 **הוּ** *be not vain in robbery*, i. e. indulge not vain hopes from it. 2 K. 17:15 **הוּ** *they went after vain idols, and became vain*, i. e. practised idolatry. Jer. 2:5.

Hiph. *to make vain, to seduce to idolatry.* Jer. 23:16.

הוּ, m. with suff. **הוּ**; Plur. **הוּ**, const. **הוּ**, verbal from **הוּ**, dec. VI. a. and k.

1. *breath, vapour*, (Aqu. *ἀτμός*, Symm. *ἀτμός*, so Kimchi;) for the most part, as an image of transientness. Job 7:16 **הוּ** *for my days are a breath.* Prov. 13:11 **הוּ** *riches pass away more rapidly than a vapour.* 21:6. 31:30. Ps. 39:6. Ecc. 1:2, 14. 2:11, 17, 23. 4:4, 8. 5:9. 6:9. Applied in a peculiar manner to an untimely birth, Ecc. 6:4 **הוּ** *for it came in a breath, and departed in darkness.*

2. figuratively, *something vain, foolish, or of no value.* Lam. 4:17 **הוּ** *our vain help.* Jer. 10:3, 8.

3. especially *idols, idolatry.* In the

angular, 2 K. 17:15. Jer. 2:5. in the plural, Jer. 8:19. 14:22. Deut. 32:21. Ps. 31:7 הַבֵּל שָׁמַיָּא *vain idols*. Jon. 2:9.

4. adv. in vain, to no purpose. Job 9:29. 21:34. 35:16. Is. 30:7. Ps. 39:7.

5. a proper name, *Abel*, (Sept. Ἀβελ,) Adam's second son. The meaning of the name (*transientness* or *short continuance*) has probably a designed reference to his early death. Gen. 4:2.

הַבֵּל *idem*, (with Chaldaic form.)—הַבֵּל הַבָּלִים *vanity of vanities*, Ecc. 1:2. 12:8.

הַבָּנִים masc. plur. found only Ezek. 27:15. *ebony, ebenum*, ἑβένος. So among the ancients Symmachus and Jerome, comp. Bocharti Hieroz. T. II. p. 141. The similarity of the names is also of great weight in a production of the east, the name of which usually passed, with the article itself, into Greece. The names of several other kinds of costly wood, (as אֶלְנִים, אֶלְנִים,) are used only in the plural; probably because the wood was brought from abroad divided into planks, (φάλαγγες.)

הַבֵּר found only Is. 47:13 שָׁמַיָּא, Sept. ἀστρολόγοι τοῦ οὐρανοῦ. Vulg. *augures cæli*. Probably *those who cut up the heavens, or divide them into fields or houses*, (as they are called,) for the purpose of taking auguries, i. e. astrologers; from the root חָבַר *to cut off*. Others make חָבַר i. q. Arab. خبر *to know*.

I. הַגָּה, fut. תִּהְיֶה. (In Syr. ܗܝܓܐ *to meditate, to read by syllables*; Pa. *to meditate, consider*; Ethpa. *to read*.)

1. *to meditate on any thing*; construed with בָּ, for the most part applied to religious reflection, Josh. 1:8 תִּהְיֶה בְּיָמֶיךָ *thou shalt meditate thereon (on the law) day and night*. Ps. 1:2. 63:7. 77:13 תִּהְיֶה בְּכָל יְמֵיךָ *I will meditate on all thy works*. 143:5. (parall. שׁוּחַ.) Used absolutely, Prov. 15:28 לֵב צַדִּיק תִּהְיֶה נְצִיחוֹת *the heart of the righteous*

meditates in order to answer. Construed with an accus. *to think on any thing, to remember*. Is. 33:18 לִבְךָ תִּהְיֶה אִתְּךָ *thy heart shall remember the time of terror*. also in an evil sense, *to imagine, invent, devise*, Ps. 2:1. לְאִמִּים תִּהְיֶה רֶקֶק *(wherefore) do the nations imagine a vain thing? i. e. vain sedition*. Prov. 24:2. Is. 59:13.

2. *to speak, utter*. Job 27:4. Ps. 35:28 לְשׁוֹנִי תִהְיֶה צְדָקָה *my tongue shall speak, i. e. celebrate, thy righteousness*. 37:30. 71:24. 115:7. Is. 59:3. Prov. 8:7.

3. *to sigh, mourn, lament*. Jer. 48:31. Is. 16:7.

4. *to mourn or coo*, spoken of doves. Is. 38:14 אֶהְיֶה כִּיְהוָה *I mourned as a dove*. 59:11.

5. *to roar*, spoken of lions. Is. 31:4. Po. infin. הִגָּה i. q. Kal no. 2. Is. 59:13.

Hiph. part. plur. מְהַגִּים, *to mutter*, (as sorcerers do their incantations,) or *to coo or sigh* (as necromancers, in imitating the voice of the manes.) Is. 8:19.

II. הִגָּה i. q. יָגָה no. II. *to be separated*, (comp. הִנָּךְ and הִנָּךְ,) and trans. *to separate*. Prov. 25:4 הָנוּ סִימִים מִכֶּסֶף *separate the dross from the silver*. The infin is here used for the imper. Symm. καθάρεις. Vulg. *aufer*. verse 5. (Others read הָנוּ, as if Hiph. from יָגָה.) Probably also Is. 27:8 הָגָה בְּרוּחוֹ הַקָּדוֹשׁ כִּיּוֹם תָּרִים *he sweeps them away with a violent wind, in the day of the east wind*.

הִגָּה m. verbal from הָגָה.

1. *a thought*. Ps. 90:9.

2. *sighing, mourning*. Ezek. 2:10.

3. *roaring* (of thunder.) Job 37:2.

הִגָּה f. (with Kamets impure) verbal from הָגָה dec. I. *thought, meditation*. Ps. 49:4.

הִגִּיג m. verbal from obs. הִגָּה prob. i. q. הִגָּה, (comp. הִגָּה and הִגָּה and הִגָּה and הִגָּה) dec. III. a. *mourning, sighing*. Ps. 5:2 יְהוָה שָׁמַע בְּיָמֵי הִגִּיגָה *Jehovah, hear my mourning*. 39:4 אֵשׁ בְּהִגִּיגָה תִּבְרָא *literally, in my mourning a fire was kindled, i. e. I became impatient*. According to the first signification of הִגָּה, it

may be translated in the latter passage, *musings, meditation*; and in the former, *meditation, prayer*. So De Wette.

הַרְיִין m. prob. a poem, song. (The Syriac translator gives this meaning to the root **הָרָה** Is. 8:19. and it is easily derived from the signification *meditari*, scil. (*carmen*.) Ps. 92:4 **הָרִינוּ בְּקִנּוֹר**, Sept. μετ' ᾠδῆς ἐν κιθάρα, with a song on the harp. So Vulg. Jerome. Ps. 9:17 **הָרִינוּ קָדָה** (a musical expression,) Sept. διαψάλματος, an interlude, chorus. So Symm. Aqu. Vulg. According to others, **הָרִין** in both cases denotes a musical instrument.

הָרִין m. verbal from **הָרָה**, dec. I.

1. *meditation*. Ps. 19:15.

2. *intention, purpose*, (comp. **הָרָה** Ps. 2:1.) Lam. 3:62.

הָרִין m. adj. dec. III. a. found only Ezek. 42:12. *convenient, fit, suitable*. (In the Talmud. **הָרִין** becoming, fit, suitable.)

הָרָה a proper name, *Hagar*, an Egyptian, hand-maid to Sarah, and mother of Ishmael. Gen. 16:1. 25:12. The root of this word signifies in Arabic, *to flee, to leave one's country*, (whence Hegira, the flight of Mahomed:) hence **הָרָה** signifies *fugitive*, a name which agrees with her history. See **הָרָה**.

הָרִים masc. plur. Ps. 83:7. and **הָרִיאים** 1 Chr. 5:10, 19, 20. 11:38.

27:31. proper name of a people, in the east of Gilead, with which the tribes beyond Jordan were frequently at war. Steph. Byzant. speaks of a people in that country called Ἀγγαῖοι; Dionys. Perieget. (v.956.) of the Ἀγγαῖοι, in the neighbourhood of the Nabatheans. The

moderns compare **הָרִים** i. e. the province *Baharein*; or **הָרִים**, a city in Arabia Petrea. The Jewish commentators make them the posterity of Hagar.

הָרָה i. q. **הָרָה** shout of joy, rejoicing, Ezek. 7:7 **הָרָה הָרָה** the rejoicing upon the mountains. (comp. Is. 16:9, 10.)

הַרְבֵּי plur. masc. Chald. *state counsellors, ministers, viziers*. Dan. 3:24. 4:33. [36.] 6:8. also **הַרְבֵּי מַלְאָכָא** 3:27, royal counsellors. The Ottoman Porte, for example, has six counsellors, besides the grand vizier. The termination **הָרָה** (see **הָרָה**, **הָרָה**) shews that the word is of Persian origin, but the meaning of the first syllable **הָרָה** is not easily defined.

הָרָה proper name of a king of the Idumeans. Gen. 36:35. 1 Chr. 1:46. comp. verse 50.

הַדְדָּעֶזֶר a proper name, *Hadadezer*, king of Syria of Zobah. 2 Sam. 8:3 ff. Other passages read **הַדְדָּעֶזֶר**, as 2 Sam. 10:16, 19. 1 Chr. 19:16, 19. but here also individual MSS. have the first reading.

הַדְדָּרְמוֹן proper name of a place in the plain of Megiddo. Zech. 12:11. According to Jerome afterwards called *Maximianopolis*.

הָרָה to stretch out (the hand.) Once Is. 11:8. In Arab. and Syr. **هَدَى** and **تَبَى** to lead, direct.

הָרָה (for **הָרָה**) Syr. **هَدَى**, Arab. **هند**, India. Est. 1:1. 8:9.

הָרָה Gen. 10:27. name of an Arabian tribe of the race of Joktan. The Arabic genealogists also mention **هَدَام**. See Bocharti Phaleg, Lib. II. p. 128. Michaëlis Spicil. Geogr. P. II. p. 162.

הָרָה to overthrow, to tread to the ground. Job 40:12. In Arab. **هَدَكَ** to throw to the ground, as a house.

הָרָה Chald. a piece.—**הָרָה** Dan. 2:5. 3:29. (μέλι ποιῶν 2 Mac. 1:16.) to make one into pieces, to hew in pieces, a mode of capital punishment, in use among several ancient nations, otherwise in Syr. **هَدَكَ** (Chald. **הָרָה** to cut in pieces; Syr. **هَدَكَ** a member. Ethpa. **هَدَكَ** to be dismembered.)

הַדָּם m. joined with הַלֵּים, *a footstool*. (Root דָּרַם, in Arabic, *to spread upon the ground, to make level with the ground*.) Is. 66:1 *the earth is the footstool of my feet*. Ps. 110:1 *till I make thine enemies thy footstool*. Especially is the ark of the covenant called the footstool of God, because Jehovah was considered as seated upon it, 1 Chr. 28:2. Ps. 99:5. 132:7. Lam. 2:1.

הַדָּם m. plur. הַדָּמִים dec. VIII. h. *myrtle*. Neh. 8:15. Is. 41:19. 55:13. Zech. 1:8, 10, 11. See Celsii Hierobotanicon, P. II. p. 17 ff. (Arab. هَدَس in the dialect of Yemen, i. q. آس *a myrtle*).

הַדָּפָה (*myrtle*) the earlier name of the Jewish maiden Esther. Est. 2:7.

הָדַף, fut. יִהְדֹּף. 1. *to thrust, strike, ferire*. Num. 35:20, 22. Ezek. 34:21. Job 18:18 *מֵאֵר יִהְדָּפוּ אֶל הַשָּׁךְ they shall thrust him out of light into darkness*.

2. *to thrust down, to overthrow*. Jer. 46:15.

3. *to thrust away, to keep back, withhold*. 2 K. 4:27. Prov. 10:3.

4. *to drive away*. Dent. 6:19. 9:4. Josh. 23:5.

הָדַר, fut. יִהְדֹּר. 1. prob. *to be wide, broad*, (like the kindred הָדָר,) also *to be extended in height, tumidum esse*. (Arab. اهدر *tumidus*, comp. اهدر *intumuit*.) Is. 45:2 *הָדַרִים אֲשֶׁר I will level the high places, loca tumida complanabo*. Sept. ὕψη ἀπεπλανάω.

2. *to adorn, decorate*. Is. 63:1 *adorned in his apparel*.

3. *to honour, respect, reverence*; construed with an accus. or with פָּנֵי, Lev. 19:32. also, *to have respect of persons, to be partial in judging*, i. q. הָשָׂא פָּנִים, Ex. 23:3. Lev. 19:15.

Niph. pass. of Kal no. 3. Lam. 5:12.

Hithpa. *to make one's self broad, to make a display*. Prov. 25:6.

הָדָר Chald. Pa. הָדַר *to honour, to respect*. Dan. 4:31, 34. [4:34, 37.]

הָדָר m. verbal from הָדַר, dec. IV. c.

1. *ornament*. Ezek. 16:14. Ps. 110.

3 *הָדָר קֹדֶשׁ sacred ornaments or attire*.—Prov. 20:29 *הָדָר וְחָכָם שֵׂבִיחַ gray hairs are the ornament of old men*. Lev. 23:40 *הָדָר צֵן הָדָר beautiful trees*.

2. *pomp, splendour, majesty*. Ps. 104:1 *הָדָר וְהָדָר תִּהְיֶה לְבָשֶׁת thou puttest on glory and majesty*. Job 40:5. Ps. 29:4 *קוֹל יְהוָה הָדָר the voice of Jehovah is full of majesty*.

3. *honour*. Ps. 149:9.

הָדָר m. verbal from הָדַר, *ornament, honor, glory*. Dan. 11:20 *מַעֲבִיר נִיגַשׁ הָדָר one who shall send an officer through the glory of his kingdom*, i. e. through Palestine. The expression is parallel with יָצַי verse 16. comp. Zech. 9:8 *As a parallel in sense*, see 2 Mac. 3:1 ff.

הַדָּרָה f. const. הַדָּרָה, fem. of הָדָר, dec. XI. d. *ornament, honor*. Prov. 14:28.—*הַדָּרָה קֹדֶשׁ sacred ornaments or attire*, Ps. 29:2. 96:9.

הָהָה interj. of lament, formed by an onomatopœia i. q. וָהָה *wo! alas!* Ezek. 30:2.

הֵהָה i. q. וָהָה interj. *alas!* Am. 5:16.

הוּא 1. pron. prim. of the third person sing. masc. *he*, and as a neuter *it*. (Syr. הוּ, Arab. هُوَ.) In the Pentateuch this form is of the common gender, and stands for the fem. הִיא, which occurs only 11 times in the writings of Moses, (comp. the Masora on Gen. 38:25.) The authors of the vowel-points, to whom this use of the word appeared strange, sought to remedy it, at least so far as the vowel-points are concerned, by writing it הוּא, where we must of course suppose a Keri הִיא. The same punctuation occurs also 1 K. 17:15. Job 31:11. Is. 30:33. where הִיא is without doubt the correct reading.

2. *self, same, selfsame*. Is. 7:14 *יִתֵּן יְהוָה אֶת הָאֵלֶּיךָ הַלֹּדִי הַלֹּדִי הַלֹּדִי the Lord himself will give you a sign*. Ps. 44:5. 1 Chr. 17:26. especially with the article הַהוּא *in the same place*.

3. It serves to express the substantive verb *to be*, i. e. the copula in the logical sense. Is. 43:25 אֲנִי הוּא מִחָה *I am he that blotteth out, ego sum abstergens.*

Note. Under one of the three preceding numbers, all those cases probably belong, in which *הוּא* has been supposed to designate *Jehovah*. (See Simonis Onomast. V. T. p. 549.) E. g. under no. 1. Deut. 32:39 וְאֵין הוּא אֲנִי הוּא וְאֵין אֲנִי *see that I, even I, am he, and besides me there is no God.* Is. 43:10, 13, 25. 48:12. Jer. 14:22. under no. 2. Ps. 102:28 אַתָּה הוּא *thou (art) the same.* under no. 3. 2 Sam. 7:28 אַתָּה הוּא *thou art God.*

הוּא Chald. *idem.* Dan. 2:21.

הוּא Chald. see הוה.

הוה dec. I a.

1. ornament, decoration. Zech. 10:3. 6:13.

2. splendour, glory, majesty; (1.) spoken of God, and joined with הוה, Ps. 21:6. 96:6. 104:1. 111:3. Job 40:10. (2.) of a king, 1 Chr. 29:25. Dan. 11:21. (3.) of the voice, Is. 30:30 קוֹל הוֹדוֹ *his majestic voice.* Job 39:20 אִפְסָה הוֹדוֹ *his mighty snorting is terrible.*

3. bloom of youth, blooming countenance, comeliness. Dan. 10:8 הוֹדִי נִהְיָה עָלַי *my comeliness was changed upon me.* Hos. 14:7 הוֹדוֹ *as the olive-tree is his comeliness.* (Comp. הוה.)

הוה i. q. הוה *to be*, (the current word in Aramean, but in Hebrew confined to the poets and later writers.) Part. הוה, Neh. 6:6. Ecc. 2:22. Imper. הוה, Gen. 27:29. Is. 16:4. Job 37:6 כִּי לִשְׁלֹשׁ *for he saith to the snow, be thou on the earth.* Sept. *ὡς ἐπὶ τῇ γῇ* Others: *fall upon the earth*; comparing the Arab. هوي *to fall.* Vulg. *ut descendat in terram.* Fut. הוה Ecc. 11:3, for the apoc. הוה from הוה.

הוה and הוה Chald. *to be*, i. q. Heb. הוה. Fut. הוה, sometimes joined with the prefix ה, signifying *that*, the preformative of the future being omitted;

e. g. הוה *that they may or might be*, Dan. 2:43. 6:2, 3. הוה 5:17. The Chaldeans use this word very frequently with the participles of other verbs to express the tense of narration; e. g. הוה *I saw*, Dan. 4:7, 10. [4:10, 13.] 7:2, 4.

הוה f. (also הוה in the Kethib of Job 6:2. 30:13.) dec. X.

1. desire. Prov. 10:3 הוה רָשָׁעִים הוה *he withholds the desire of the wicked.* Parall.

הוה. (In Arab. هوي *idem*, from هوي *to desire, will, love.*)

2. mischief, evil, wickedness. 5:10 הוה *their inward part is very wickedness.* 38:13 הוה דְּבַר הוה *they speak evil.* 52:4, 9. 55:12. Prov. 11:6. 17:4 הוה *listening to a wicked tongue.* Job 6:30.

3. ruin, destruction, calamity. Ps. 57:2 הוה עָבַר הוה *till the calamities are past.* 91:3 הוה הוה *the destructive pestilence.* 94:20. Prov. 19:13. Job 6:2 Keri 30:13 Keri (Comp. הוה *fall, ruin*, from הוה *to fall.*)

הוה i. q. הוה no. 3. destruction, calamity. Is. 47:11. Ezek. 7:26.

הוה 1. interj. of threatening, *wo!* alas! construed with an acc. Is. 1:4 הוה הוה עַם הוה *alas! sinful nation.* 5:8, 11, 18, 20, 21. with הוה, Jer. 48:1. with הוה, 50:27. Ezek. 13:3. with הוה, 13:18. 2. of grief, *ah! alas!* 1 K. 13:30 הוה הוה *alas! my brother.*

3. of exhorting, *come on! ho!* Lat. *heus!* Zech. 2:10. [6.] Is. 55:1.

הוה Chald. *to go.* Fut. הוה, Ezra 5:5. 6:5. 7:13. Infin. הוה, 7:13.

הוה f. plur. הוה, verbal from Poel of הוה, dec. X. *foolishness, madness.* Ecc. 1:17. 2:12.

הוה f. verbal from Poel of הוה, *idem.* Ecc. 10:13.

הוה m. (Milël) verbal from הוה, *a stroke* (with the hammer.) Is. 41:7. The part. הוה (Milra) would appear to suit the connexion better. But הוה

(Milél) may itself be regarded as this participle, the accent being drawn back, and the last syllable shortened, on account of the following penacuted dissyllable, as Gesenius has shewn in his *Lehrgeb.* p. 308. and in his *Isaiah*, note on chap. 41:7.

הורם *to confound, throw into consternation.* Deut. 7:23 קָהַרְמָם הָרַגְתָּ הוֹרֵם *he shall throw them into great consternation.*

Niph. fut. הֵרַם *to be thrown into commotion, (by an unexpected occurrence,)* spoken of a city or country. Ruth 1:19. 1 Sam. 4:5. 1 K. 1:45. For the forms קָהַרְמָם, הָרַגְתָּ, see under הָרַם.

Deriv. קָהַרְמָם.

הָרַן i. q. Arab. هَانَ *to be light, small;* conj. II. IV. X. *to regard as a light thing, to lightly esteem, to despise.* So Hiph. Deut. 1:41 וְקָהַרְנוּ לָעֲלוֹת *and ye regarded it as a light thing to go up, i. e. ye were going up in a thoughtless manner.* Others: *and ye despised (the divine command) and went up;* comp. Num. 14:44.

הָרַן m. dec. I. a. 1. *riches, wealth, substance.* Prov. 1:13. 6:31. 8:18. Ps. 44:13 הָרַן בָּלָא *for that which is not wealth, i. e. for nought.* Plur. הָרָנִים, Ezek. 27:33.

2. adv. *enough, sufficient.* Prov. 30:15, 16. Sept. ἄρκυς. So also the Chald. Syr. Arab. (Arab. هَوْن *ease, convenience;* comp. اَنَّ *to live quietly, pleasantly;* اَوْن *quiet, convenience.*)

הָרַר and הָרָר 1. i. q. הָרָר *a mountain,* being the more ancient and unusual form. Gen. 49:26 הָרֵי שֵׁן *the eternal mountains.* Parall. בְּקִשְׁתָּ שְׂלָם *the everlasting hills.* The Masoretic punctuation of this phrase הָרֵי שֵׁן, according to which הָרֵי signifies *parentes mei*, (part. from הָרַה), as rendered by the Vulg. and Chald. and שֵׁן is to be joined to the following clause. But the parallel passages Deut. 33:15. Hab. 3:6.

as well as the parallel clause בְּקִשְׁתָּ שְׂלָם, decide against this punctuation. The true punctuation is probably הָרֵי שֵׁן.

2. proper name of a mountain on the borders of Edom. Num. 20:22. 33:32.

3. of another in Lebanon. Num. 34:7, 8.

הוֹשֵׁעַ (*save*) a proper name.

1. the earlier name of Joshua, servant and successor to Moses. Num. 13:8, 16.

2. a king of Israel. 2 K. 15:30. 17:1 ff. 18:1 ff.

3. a prophet. Hos. 1:1, 2.

הוֹת or הִתָּה found only in Pilel or Poel, Ps. 62:4 יַעֲזֹב אִישׁ אֶת אֱלֹהֵי יָמָיו *how long will ye rage against a man?* Sept. ἐπιτίθεισθε. Vulg. irruitis. Comp. הָת intulit malum, grassatus est. Aquila and Jerome less suitably, ἐπιουλόμενοι, insidiamini; comp. הָת conj. III. So R. Jona.

הָהָה *to dream, to speak in one's sleep.* Is. 56:10. Sept. ἐνυπνιαζόμενοι. Aqu. φανταζόμενοι. Symm. ὀραματισταί. (In Arab. هَذَى and هَذَا *to be delirious,* especially from sickness; so הָהָה in the Talmud.)

הָהָה for הָהָה, (as הָהָה for הָהָה,) verbal from הָהָה, *lamentation.* Ezek. 2:10.

הָהָה f. 1. pron. of the third person sing. *she*, and as a neuter *it*. Syr. ܗܝ Arab. هِيَ. Comp. the masc. هُوَ.

2. with the article, הָהָה *this, the same.*

3. used for the subst. verb. Lev. 11:39.

הָהָה Chald. *idem.* Dan. 2:9.

הָהָה plur. fem. Neh. 12:8. *songs of praise, psalms;* comp. 11:17. It is without doubt a verbal from the Hiphil of הָהָה *to praise, celebrate;* and is synonymous with הָהָה; but no analogous form is known.

הָהָה m. prim. formed by an onomatopœia, *joyful acclamation, shout of*

joy, rejoicing; spoken (1.) of the vintager, and presser of grapes, Jer. 25: 30. 48: 33. (2.) of the warrior, Jer. 51: 14. In Is. 16: 9, 10. the two significations are put in antithesis to each other.

הִיָּה, fut. הִיָּה, apoc. הָיָה, הָיָה, infin. הָיָה, הָיָה, once הָיָה Ezek. 21: 15. [10.]

1. *to be*.—הָיָה *I have, mihi est*, Ex. 20: 3. Otherwise construed with a dative of the person and thing, *to serve for any thing*, Ex. 4: 16. Num. 10: 31. or *to be any thing*, 1 Sam. 4: 9 הָיָה לְאִנְשִׁים *be men, (or become men.)* Construed with הָיָה before an infinitive, it forms in many phrases a periphrasis for the future, Gen. 15: 12 הָיָה הַשָּׁמֶשׁ לָבוֹא *and the sun was about to set*. 2 Chr. 26: 5 הָיָה לְהִשָּׁחֵת *and he sought God*. The verb in the infinitive must often be translated passively, Deut. 31: 17 הָיָה לֵאמֹר *he shall be to consume, i.e. he shall be consumed*. Josh. 2: 5 הָיָה הַדָּלֶת לִסְגֹר *and the gate was to be shut*. Is. 6: 13.—הָיָה עִם *rem habere cum femina*, Gen. 39: 10. 2 Sam. 13: 20.

2. *to become*.—הָיָה *to become any thing*, Ex. 4: 4, 9. הָיָה לְאִישׁ *to be enjoyed by a man, rem habere cum viro*, Hos. 3: 3. Jer. 3: 1. Deut. 24: 2.

3. *to happen*.—הָיָה *it happened that*.—Sometimes, *to succeed, to prosper*, Is. 19: 15 הָיָה לְמִצְרַיִם *no work shall succeed to the Egyptians*.

Niph. הִיָּה i. q. Kal, but occurring more rarely.

1. *to be*, (strictly pass. of an obsolete Hiphil, *to be brought about*.) 1 K. 1: 27. 12: 24.

2. *to become*, (literally, *to be made*.) Construed with הָיָה, *to become any thing*, Deut. 27: 9. *to be made or received by any one*, Zech. 8: 10.

3. *to be done or brought to pass*. Neh. 6: 8. Deut. 4: 32. Judg. 19: 30. 20: 3, 12.

4. *to be done, finished, wearied out*, like Lat. *confici*. Dan. 8: 27 הָיָה וְנִחְלָתִי *I was wearied out and sick*. Vulg. *languet et egrotavi*. Dan. 2: 1 הָיָה עָלָיו *and his sleep went from him*; (עָלָיו

הָיָה.) Theod. *ἐγένετο ἀπ' αὐτοῦ*. Vulg. *fugit ab illo*.

הִיָּה f. in the Kethib of Job 6: 2, 30: 13. i. q. Keri הִיָּה *suffering, calamity*.

הִיָּה Chaldaic form for הִיָּה *how?* 1 Chr. 13: 12. Dan. 10: 17. (In Chald. more frequent.)

הִיָּה m. plur. הִיָּה, once הִיָּה (Hos 8: 14.) dec. II. b.

1. *a great or magnificent building, a palace*. Prov. 30: 28. Is. 39: 7. Dan. 1: 4.

2. *a temple*; generally, הִיָּה הִיָּה 2 K. 24: 13. 2 Chr. 3: 17. Also applied, before the building of the temple, to the tabernacle of the congregation, 1 Sam. 1: 9. 3: 3.

3. in a more restricted sense, *the sanctuary*, part of the temple, in opposition to *the holy of holies*, (הִיָּה.) 1 K. 6: 5, 17. 7: 50.

הִיָּה m. Chald. *idem*. Dan. 4: 26. [29.]

הִיָּה m. prob. *the morning star*, and so הִיָּה הִיָּה may be regarded as an epithet. Is. 14: 12. Sept. *εὐφώγας*. Vulg. *Lucifer*. Root הִיָּה *to shine*. For the form, comp. הִיָּה. But Gesenius in his Isaiah, (Leips. 1820.) makes it a verb in the imperative mode from הִיָּה *to lament*.

הִיָּה Prov. 31: 27 Keth. i. q. the Keri הִיָּה. The form is that of a verbal from the Hiph. הִיָּה (Ex. 2: 9.)

הִיָּה i. q. הִיָּה and הִיָּה.

1. *to make a great noise*. Mic. 2: 12 הִיָּה הִיָּה *they shall make a great noise from the multitude of men*.

2. *to rage, to be disquieted or uneasy*. Ps. 55: 3 הִיָּה *I am disquieted*. Others make it the Hiphil of הִיָּה, but it has not the transitive signification.

הִיָּה a proper name, (perhaps i. q. הִיָּה in Chald. and Syr. *true, faithful*.)

1. a Levitical chorister in the time of David. 1 Chr. 6: 18. [33.] 15: 17.

2. an Ezrahitte, 1 Chr. 2: 6. celebrated for his wisdom, 1 K. 5: 11. [4: 31.] and called the author of Ps. LXXXVIII. See הִיָּה.

הַיִּין m. a measure for liquids, containing 12 logs (לוגים), or according to Josephus (A. J. III. 9.) 2 χεῖρες of the Athenians. Num. 15:4 ff. 28:5, 7, 14. Ezek. 4:11. Sept. ὀν, ὄν, ὄν.

הִכְרַּה i. q. Arab. **هَكَرَ** to be astonished, motionless, obstupere. Hence, in Hiph. to amaze, stun, stupefacere, obtundere. Job 19:3 הַכְדִּירָה *ye amaze me*, i. e. ye strike me dumb. (תְּהַכְדִּירָה: comp. Jer. 9:2.) Sept. ἰσχυροῦσθε μοι. Vulg. *opprimentes me*. (The signification, to be hard, insensible, which Schultens gives to the Arabic root, is not sufficiently confirmed.)

הִכְרָה f. verbal from Hiph. of **הִכְרַּה**, (comp. הִכְרָה) dec. X. *respect, regard*. Hence Is. 3:9 הִכְרָה פְּנֵיהֶם *their respect to persons*, i. e. their partiality or corruption in judgment. Vulg. *agnitio vultus ipsorum*.

הֵל Deut. 32:6, (according to the MSS. of the Nehardensians which write separately הֵל יָהוָה,) an adverb of interrogation, *an? num?* (Arab. هَلْ.) The verb **הָלַךְ** is then construed with an accus.

הֵלֵךְ to remove, put at a distance, in Kal not used. Found only in Niph. part. fem. הִתְהַלְכָה *the fur removed*, used collectively, Mic. 4:7. (In Syriac we find the kindred form הִלָּךְ, *elongavit, rejecit, removit*. It can also be regarded as a denom. from the following noun.)

הֵלֵךְ (a segolate form like מֵיָּרֵךְ, אֲרָץ,) subst. *remoteness, distance*; but found only with He parag. הֵלֵךְ (Milél, but without Metheg,) as an adv. to a distance, farther, beyond, onward; (1.) spoken of space, Gen. 19:9 וַיִּשְׁתַּחֲוֶהָ *approach farther this way*. 1 Sam. 10:3 וַיֵּלֶךְ מִשָּׁם *from thence and farther*. 20:22 מִמָּקֶד הֵלֵכָה *from thee and beyond*, i. e. beyond thee. verse 37. Num. 32:19.—מִתְּהַלְכָה *beyond*, Am. 5:27 מִתְּהַלְכָה *beyond Damascus*. (2.) spoken of time, 1 Sam. 18:9 מִיָּמֵינוּ הֵלֵכָה *from that day and forward*. Lev. 22:26. (In Syr.

הֵלֵךְ, from a verb **הָלַךְ**, *idem*; construed with **מֵעַל** beyond. In Chald. **הֵלֵךְ** and **הֵלֵכָה**.)

הַלּוּלִים plur. masc. *a joyful feast, festival*, (at the gathering in of the fruits of the year.) Judg. 9:27. Lev. 19:24.

הָלַם see **הָלַם**.

הָלוּ com. gen. *this*. Used as a masc. Judg. 6:20. Zech. 2:8. Dan. 8:16. as a fem. 2 K. 4:25. The more common is

הָלָה m. *this*. Gen. 24:65. 37:19.

It corresponds to the Arab. **الَّذِي**, which, however, in that dialect is a relative. See the article **הָ** no. 5.

הָלָה i. q. **הָלָה** *this*, once Ezek. 36:35, but prob. fem. being construed with **אֶרֶץ**.

הָלַךְ m. verbal from **הָלַךְ**, dec. I. Job 29:6 הָלַכְתִּי *my steps*, poetically for *my feet*.

הִלְכָה f. verbal from **הָלַךְ**, dec. X. found only in the plural.

1. *ways, goings*. Nah. 2:6. Especially *ways or goings of God*, Ps. 68:25. Hab. 3:6. Figuratively, Prov. 31:27 הִלְכוּת בֵּיתָה *the ways of her house*, i. e. how things go in her house.

2. *companies of travellers, caravans*. Job 6:19. Parall. אֶרֶךְ.

הָלַךְ, fut. הֵלֵךְ, הֵלֵךְ, (from הָלַךְ,) but poetically הֵלֵךְ, imper. הֵלֵךְ, infin. absol. הֵלֵךְ, infin. const. לֵכָה, with suff. לֵכָהּ, part. הֵלֵךְ.

1. *to go*, in whatever manner, applied to things both animate and inanimate; e. g. to the ark floating, Gen. 7:18. to a boundary extending itself, Josh. 16:8. to a report circulating, 2 Chr. 26:8.—2 Sam. 15:20 אֲנִי הֵלֵךְ עַל אֲשֶׁר־אֲנִי הֵלֵךְ *I go whither I am going*, i. e. whither my lot leads me; comp. 1 Sam. 23:13.—The place *whither* is most frequently preceded by **לֵ** or **אֵל**, but sometimes stands in the accus. e. g. Judg. 19:18. 2 Chr. 9:21 אֲנִיֹּה הֵלְכוֹת הַיָּם *the ships*

went to Tarshish.—The most remarkable constructions of this word are the following, (1.) with an accusative, *to go through* a place. Deut. 1:19 הלך את כל המדבר then we went through the whole wilderness. 2:7. Job 29:3. (2.) with ב, *to go with* any thing. Ex. 10:9. Hence, *to bring* or *carry*, Hos. 5:6. (Comp. 2 no. 2.) (3.) with עם or את (אם), *to be conversant with*, *to associate with*. Job 34:8. Prov. 13:20. Comp. Job 31:5. (4.) with אחרי, *to go after*, *to follow*. Gen. 24:5, 8. 37:17.—הלך אחרי אלהים, *to go after God, Baalim*, i. e. to serve or be devoted to them, Deut. 4:3. 1 K. 14:8. Jer. 2:8. Also, *to pursue*, *persecute*, Jer. 48:2 הלך פתך הרב the sword shall pursue thee. (5.) with a pleonastic dative, ה, הלך, like the French *s'en aller*; Ital. *andarsene*, *to be gone*. Cant. 4:6 ה הלך I will go, or get me. Especially in the imper. הך הך go, or get thee, Gen. 12:1. 22:2.

2. *to walk*, figuratively for *to live*, (comp. הך no. 2.) Ps. 15:2 הלך תמים walking uprightly. 1:1. Construed more rarely with an accus. (like הלך הך,) Is. 33:15 הלך תמים walking in righteousness. Mic. 2:11 הלך רוח ושקר walking in wind and falsehood. Prov. 6:12 הלך פה walking in perverseness of mouth.

3. *to depart*, *to die*. Gen. 15:2. Ps. 39:14.

4. *to pass away*, *to perish*. Ps. 78:39 יהוה הלך a breath which passes away. Job 19:10. 14:20. (Arab. هلك idem.)

5. *to run*, *flow*, spoken of water. Is. 8:8. It is common with the Hebrews to say, *the hills run down with milk*, *water*, for *milk* or *water runs down the hills*, Joel 4:18. [3:18.] So also Ezek. 7:17. 21:12 הלך נחם, Vulg. omnia genua fluent aquis, (a low representation of strong fear.) Comp. the Latin phrase, *auro plurima fluxit*, Virg. Georg. II. 166.

6. *to go on*, *continue*, *last*. The Hebrews express the continuation or continued increase of an action, by means

of this verb in various constructions; (1.) with the pleonastic infin. הלך, and a participle or adjective of the action continued or continually increasing. Gen. 26:13 הלך הלך and he waxed greater and greater, Judg. 4:24. הלך ד יגבר and the hand of the children of Israel prevailed more and more. 1 Sam. 14:19. 2 Sam. 5:10. 18:25. (2.) instead of the first הלך we sometimes find a finite verb of the continued action. Gen. 8:3 הלך הים מן הארץ הלך הלך and the waters ran off continually from the surface of the earth. 12:9. comp. Gen. 8:5. (3.) with the participle הלך, and a participle or adjective of the continued action. 1 Sam. 17:41 הלך וקרבו and the Philistines drew nearer and nearer. Also, the finite verb being omitted, 1 Sam. 2:26 הלך ויגדל ויגדל and the child Samuel waxed greater and better. 2 Sam. 3:1. Est. 9:4. Jon. 1:11. Prov. 4:18. 2 Chr. 17:12. Comp. in French, *la maladie va toujours en augmentant et en empirant*, the disease constantly increased and waxed worse.

Niph. הלך pass. of Hiph. of course i. q. Kal, *to pass away*, *disappear*. Ps. 109:23.

Pi. הלך 1. i. q. Kal, *to go*, *walk*, only poetically, (except 1 K. 21:27.) Job 24:10. 30:28. Ps. 38:7. (In Chald. and Syr. this conjugation is commonly used instead of Kal.)

2. perhaps *grassari* (an intensive from *gradior*), hence הלך a highwayman, robber, grassator, Prov. 6:11. (Parall. אש פון.) Others: a stroller, vagabond. Comp. Hithpa. no. 3.

Hiph. הלך (from הלך) Ex. 2:9, and part. מהלכים Zech. 3:7, (from הלך) the latter with Chaldaic inflection.

1. *to make* or *cause to go*, *to lead*. Deut. 8:2. 2 K. 24:15. Is. 42:16. Zech. 3:7.—2 Sam. 13:13 הלך אלהי where shall I go with my shame? Also, *to bear* or *carry* things, Zech. 5:10. Ecc. 10:20.

3. causat. of Kal no. 4. *to cause to perish*, *to destroy*. Ps. 125:5.

3. causat. of Kal no. 5. *to cause to*

flow. Ezek. 32:14. Also, *to cause to run off*, Ex. 14:21.

Hithpa. *התהלך* 1. as in Kal, but implying a dative of personal advantage, *for one's self*. Hence, *to walk*, Ps. 35:14. Ezek. 28:14. *to walk abroad*, Ex. 21:19. *to take a walk*, Gen. 3:8. 2Sam. 11:2. *to march up and down*, Job 1:7. Zech. 1:10, 11. 6:7. Construed (like Kal) with an accus. Job 22:14 *הלך שמים* *he walks upon the arch of heaven*.

2. figuratively, like Kal no. 2., *to live*. *הלך בנאמה* *to walk or live in truth, innocence*, Ps. 26:3. 101:2. Prov. 20:7. 23:31.—*הלך לפני יְהוָה* *to walk before God*, i.e. to live in a manner well-pleasing to him, Gen. 17:1. 24:40. 48:15. also construed with *אֵל*, 5:22, 24:6:9.

3. Part. *מתהלך* Prov. 24:34. *a robber or vagrant*; comp. Pi. no. 2.

Deriv. out of course *הליך*, *הליכה*, *הליכה*, *הליכה*.

הלך Chald. Pa. *to go, walk*. 4:26. [29.]

Aph. *idem*. Part. *מהלך* *walking*, Dan. 3:25. 4:34. [37.]

הלך m. verbal from *הלך*, dec. VI.

1. *course, journey*; hence i. q. *איש הדרך* *a traveller, stranger*. 2 Sam. 12:4.

2. *a stream*. 1 Sam. 14:26 *הנהך דבש* *a stream of honey*.

הלך m. Chald. *toll*. Ezra 4:13, 20. 7:24.

הלל 1. *to shine, give light*, i. q. Arab.

הלל. Job 29:3 *כִּי יִהְיֶה נֹר* *when it shines, (namely,) his light*. (*הלל* is an infin. of the form *שָׁעַ*, or *הָלַ*, with a pleonastic pronoun, as in Ezek. 10:3. Job 33:20.) Comp. Hiph.

2. *to shine, to glitter*. Comp. Pi.

3. *to be haughty, arrogant*. Ps. 75:5. Part. *הולל* *the arrogant*, connected with the idea of wickedness, Ps. 5:6. 73:3. 75:5. Hence,

4. *to be mad, foolish*. (In the idiom of the Hebrews, a wicked or irreligious

man is called *a fool*, and a good man is termed *wise*; comp. *נָבִיל*.) See Poel.

Pi. *הלל* *to make to shine, to give lustre*; hence, *to praise, commend, celebrate*. (In Syr. and Arab. *idem*.) Gen. 12:15 *וַתְּהַלְלֵהּ אֲשֶׁר אֵלֶי פָּרִיעָה* *and they commended her to Pharaoh*. Prov. 27:2. 28:4. Most frequently, *to praise (God)*, construed with an accus. as *הֵלְלוּ* *praise Jehovah*, Ps. 116:19. 146:1. in later Hebrew with *ל*, 1 Chr. 16:36. 25:3. 2 Chr. 20:21. 30:21. Ezra 3:11. with *בְּ*, Ps. 44:9. Intrans. *to glory, boast*, Ps. 56:5 *בְּאֱלֹהִים אֶהְיֶה* *I will glory in God*. Comp. 10:3.

Pu. *הלל* *to be praised or celebrated*. Ezek. 26:17. Part. *מהלל* *worthy of praise*, spoken of God, Ps. 48:2. 96:4. 145:3.—Ps. 78:63 *לֹא הִתְהַלְּלוּ*, according to the present punctuation, *and their maidens are not praised*, namely, in nuptial songs; comp. Chald. *התהלל* *a nuptial song*. But this rendering does not suit the parallel clause in verse 64, which seems to require that *הללו* should be pointed *הִלְלוּ* *they lamented*.

Hithpa. 1. *to be praised, to deserve praise*. Prov. 31:30.

2. *to glory, boast*. 1 K. 20:11. Prov. 20:14 *אֵל לוֹ אֵל וַתְּהַלֵּל* *going his way, then he boasteth*, namely of his bargain. Construed with *בְּ*, Prov. 25:14. 27:1. especially *to glory (in God)*, Ps. 34:3. 64:11. 105:3. Once with *עַם*, Ps. 106:5.

Po. *הולל*, fut. *הולל*, causat. of Kal no. 4. *to make foolish, to deprive of reason*. Ecc. 7:7. Hence, *to shew to be foolish, to shame, disgrace*, Job 12:17. Is. 44:25 *הֵשִׁיב הֵמָּנָה* *he shews the diviners to be fools*. Poal part. *מהולל* *made foolish, mad, raving*. Ps. 102:9 *מִהוֹלְלֵי* *those who rave against me*; (like *קָסִי*.) Ecc. 2:2.

Hithpo. 1. *to be or become mad, foolish*. Jer. 25:16. 51:7. Nah. 2:5 *וַתְּהוֹלְלוּ* *the chariots are tumultuous*. Jer. 50:38 *בְּאִדֹמִים יִתְהוֹלְלוּ* *they madly trust in idols, (constructio prægnaans.)*

2. *to feign one's self mad*. 1 Sam. 21:13.

Hiph. causat. of Kal no. 1. *to cause to shine*. Job 41:10. [18.] Is. 13:10. also i. q. Kal, *to shine*, Job 31:26. On Job 25:5, see *המל*.

Deriv. *המלל*, *המלל*, *המלל*, *המלל*.

הִמָּל 1. *to strike, smite*. Judg. 5:26 *הִמָּלָהּ שִׁסְרָה she smote Sisera*. Is. 41:7. Ps. 141:5.

2. *to beat down, to break in pieces*. Ps. 74:6. Is. 16:8.

3. *to be scattered, dispersed*, spoken of an army. 1 Sam. 14:16 *וַיִּפְּסֵם וַיִּפְּסֵם and they were more and more dispersed*.

4. *to stamp or strike the ground*; spoken of the hoofs of horses. Judg. 5:22.

5. *smitten by wine, drunken*, Greek *οἶνος*, Lat. *vino saucius*. Comp. *נָזַע* in Niph.

Deriv. out of course *המלל*.

הֵמָּה adv. of place. I. *here*. Gen. 16:13.

2. *hither*. Ex. 3:5. Judg. 18:5. 1 Sam. 10:22.—*הֵמָּה* *hither*, 2 Sam. 7:18. (In Arab. *هلم* *come hither*, which is inflected like a verb in the imper. mode; as fem. *هلمي*.)

הַמָּלֶמֶת f. verbal from *הָמַל*, *hammer*. Judg. 5:26.

הֵם or **הָם** proper name of a place, inhabited by the Zuzims, otherwise unknown. Gen. 14:5.

הֵם or **הָם** prob. i. q. *הֵמָּן* *multitude*. Plur. const. Ezek. 7:11 *מִהֵמָּם* prob. *from their multitude*, or *from their riches*. It is here connected, by way of paronomasia, with *הֵמָּן*, *הֵמָּן*; which accounts in some measure for the use of a rare or obsolete form.

הֵם and **הֵמָּה** i'pron. of the third pers. plur. masc. *they*.—Sometimes, (probably an incorrectness drawn from the language of common life,) used in reference to women, Zech. 5:10. Cant. 6:8. Ruth 1:22.

2. *הֵם*, *הֵם* *these, the same*.

3. It is used for the subst. verb in

the third pers. plur. 1 K. 8:40. 9:20. Gen. 25:16. Also for the subst. verb in the second person, Zeph. 2:12 *also ye Cushites חַרְבֵי הַפֶּה shall be slain by my sword*.

הִמָּה, fut. *הִמָּה*. 1. *to make a noise, to bluster, to rage, to roar, to be in commotion*; spoken particularly of waves, Ps. 46:4. Is. 51:15. Jer. 5:22. 31:35. 51:55. of a great multitude of people, 1 K. 1:41. Ps. 46:7 *הָמוֹן הַבָּיִת the heathen raged*. 59:7. 83:3. Is. 17:12. Prov. 1:21 *הוֹמִיָּה the noisy or bustling, poetically for the bustling streets or the bustling crowds*. Prov. 20:1 *לִי הַיַּיִן הַחֲזָק wine is a mocker, and strong drink is raging*. Comp. Zech. 9:15.

2. applied figuratively to emotions in the soul, such as anguish, sorrow, compassion. Ps. 42:6, 12 *מַה הִתְקַדְּמִי בִּי (O my soul,) why art thou disquieted in me?* Jer. 4:19 *my heart is disquieted in me, i. e. I have no rest through anguish*. 31:20 *therefore are my bowels moved for him (Ephraim,) I will have compassion on him, saith Jehovah*; comp. Cant. 5:4.—As *הִמָּה* denotes the various tones of musical instruments, (comp. Is. 14:11.) so this commotion of the inward parts is sometimes compared to musical sounds. (So Forster says of the savages; that they call compassion, a *barking of the bowels*.) Is. 16:11 *כִּי יִשְׁמַע מוֹאָב כִּנּוֹר הָאֵבֶר my bowels sound for Moab, like an harp*. Jer. 48:36 *כִּי יִשְׁמַע מוֹאָב מְחִלִּים הָאֵבֶר my heart sounds for Moab, like pipes*.

3. *to sigh, mourn, lament*. Ps. 55:18. 77:4. Also where this mourning is compared with the *moaning* of doves, Ezek. 7:16. with the *growling* of bears, Is. 59:11. *וְהָיָה כְּהִנּוּק (הִמָּה) all like bears, and moan (הִמָּה) sore like doves*. Applied to the *howling* of dogs, Ps. 59:7, 15.

4. *to be noisy, clamorous*. Prov. 7:11. 9:13. Comp. the somewhat synonymous *הִמָּה*.

Deriv. *הִמָּה*, *הִמָּה*.

הִמָּה see *הִמָּה*.

המין masc. (fem. only Job 31:34.)
verbal from **הקם**, dec. III. a.

1. *sound, noise*; e.g. of rain, 1 K. 18:41, of music, Ezek. 26:13. Am. 5:23. especially *the bustle or tumult* of a crowd of people, 1 Sam. 4:14. 14:19. Job 39:7. Hence,

2. *a multitude or crowd of people*. **המין** קול *noise of a multitude*, Is. 13:4. 33:3. Dan. 10:6.—**המין** נשים *multitude of nations*, Gen. 17:4, 5. **המין** עצים *idem*, Is. 17:12. **המין** נשים *multitude of wives*, 2 Chr. 11:23. especially *a warlike host or army*, Judg. 4:7. Dan. 11:11, 12, 13.

3. *a multitude* generally; e.g. of waters, Jer. 10:13. 51:15. and without addition, *multitude of possessions, abundance, riches*, Ps. 37:16. Ecc. 5:9. Is. 60:5.

4. *inward commotion*. Is. 63:15 **המין** *the moving of thy bowels*, i. e. thy compassion; comp. **הקם** no. 2.

המין and **המון** Chald. pron. of the third pers. plur. masc. i. q. Heb. הם *they*. Dan. 2:34. Ezra 4:10, 23.

המרה f. verbal from **הקם**, dec. X. *sound, noise*, (of musical instruments.) Is. 14:11. See **הקם** no. 2.

המולה and **המולה** f. probably *noise, bustle, tumult*, i. q. **המין**. Ezek. 1:24 **המולה** קול *when they went, there was a noise, as the noise of a camp*. (Comp. **המין** קול Is. 13:4. 33:3. 1 K. 20:13, 28, especially Dan. 10:6.) Jer. 11:16. The root **המל**, which in Arabic signifies, *to flow, to rain*, in Hebrew was probably synonymous with **הקם**.

המם, fut. הם i. q. the less frequent הם.

1. *to terrify, confound, discomfit*. Spoken especially of God, Ex. 14:24. 23:27. Josh. 10:10. Ps. 144:6 **שלה** *send forth thine arrows and confound them (the enemy)*. Ps. 18:15. 2 Chr. 15:6 **שלהם** *God terrified them with every distress*. Hence,

2. *to consume entirely, to destroy*. Deut. 2:15. Est. 9:24 (synon. **אבד**.) Jer. 51:34 (synon. **אבד**.)

3. *to drive on*. Is. 28:27 **המם** *he drives on the wheel of his cart*.

המין. To this root is usually assigned Ezek. 5:7 **המין** *as if the heathen were an infin. with suff.* But the explanation of R. Menahem, (in Rashi,) is comparatively the easiest; *because ye rage*, i. e. rebel against God, *more than the heathen*. **המין** is then i. q. **המנעם** (from **המין**,) a verbal noun construed as an infinitive. Compare **הנה** Ps. 2:1. **הנה** Ps. 46:7. and other passages in which *noise and blustering* occur as an expression of *arrogance*. The form **המנעם** is like **שקש** Ex. 21:11. **מקד** for **מקד**, etc.

המין proper name of a Persian nobleman, famous as a persecutor of the Jews. Est. 3:1 ff. (In Persian **המון** signifies *only, solely*.)

המין, or according to the Kethib, **המין**, Chald. Dan. 5:7, 16, 29. *a chain for the neck or arm*. (In Syr. **ܚܡܝܢܐ**, **ܚܡܝܢܐ**. It is the Greek *μανιάνης*, otherwise *μάνος, μάνρος*; comp. Polyb. II. 31. The **ה** is prosthetic; hence we also find **מניכא**.)

המסים masc. plur. found only Is. 64:1. According to several Jewish commentators, *brushwood, small sticks*. Comp. Arab. **هشيم** (with letters transposed) *to break* (something dry); whence **هشيم** *dry brushwood, chips for burning, stubble*.

1. **הן** pron. of the third pers. plur. fem. *they*.—Used incorrectly in reference to men, Ruth 1:13. Comp. **הנה**.

II. **הן**, with Makkeph **הן**.

1. *see! behold!* but more frequently **הנה**.

2. *if*. Lev. 25:20 **הנה** *what shall we eat in the seventh year, if we shall not sow*. Jer. 3:1. Job 40:23. Especially 2 Chr. 7:13, where it is interchanged with **אם**.

3. *whether, num.*, in the indirect inquiry; or i. q. Lat. *an?* in the direct inquiry. Jer. 2:10. (In Chald. *idem*.)

The Arabians use **اَلْ** see! behold! in a similar manner; and the Syr. **ܐܠܐܝܬܐ** behold! is often synonymous with **ܐܡܐ** and with the interrogative **ܐܝܬܐ**; as **ܐܝܬܐ ܐܝܬܐ nonne?**

ܐܝܬܐ Chald. 1. *if*. Dan. 2:5, 6. 3:15, 18.

2. *whether*. Ezra 5:17.

3. **ܐܝܬܐ—ܐܝܬܐ** *whether....or, sive....sive*. Ezra 7:26.

4. for **ܐܝܬܐ nonne?** as a strong affirmation. Dan. 3:17.

ܐܝܬܐ 1. i. q. **ܐܝܬܐ** pron of the third pers. plur. fem. *they, ea*, and as a neuter *ea*. Hence,

2. as an adv. of place, (1.) *hither, in hac scil. loca*. Gen. 45:8. Josh. 3:9. Also of time, Gen. 15:16.—**ܐܝܬܐ ܐܝܬܐ** *hither and thither*, Josh. 8:20.—1 Sam. 20:21 **ܐܝܬܐ ܐܝܬܐ** *from thee and hither*, i. e. on this side of thee. (2.) *here, in his scil. locis*. Gen. 21:29. **ܐܝܬܐ—ܐܝܬܐ** *here....there*, Dan. 12:5. **ܐܝܬܐ ܐܝܬܐ** *here and there*, 1 K. 20:40.

ܐܝܬܐ, rarely **ܐܝܬܐ** (Gen. 19:2.) interj. *see! behold!* Very frequent. With suff. (which here are nominatives), **ܐܝܬܐܝܐ** *behold me, or see, (here am) I*, more rarely **ܐܝܬܐܝܐ**; **ܐܝܬܐܝܐ**; **ܐܝܬܐܝܐ**; **ܐܝܬܐܝܐ**; **ܐܝܬܐܝܐ** *here am I*, is often used as the answer to a call.

ܐܝܬܐܝܐ f. verbal from Hiph. of **ܐܝܬܐ**, *a permission to rest, rest*. Esth. 2:18. The Sept. and Chald. make it *a release from tribute*. Josephus, (J. A. xi. 6.) *a general festival* throughout the empire.

ܐܝܬܐ proper name of a city in Mesopotamia. Is. 37:13. 2 K. 18:34.

ܐܝܬܐ in Kal not used.

Pi. *to be silent*. Found only in the imper. **ܐܝܬܐ** *be silent, be still*, Hab. 2:20. Zeph. 1:7. Zech. 2:17. [13.] and as an exclamation, *hush! be still!* Judg. 3:19. Am. 6:10. As an adv. *silently*, Am. 8:3. Sept. **σιωπῆς**. Plur. **ܐܝܬܐܝܐ**, Neh. 8:11.

Hiph. *to make silent, to quiet, still*. Num. 13:30.

ܐܝܬܐܝܐ f. verbal from Hiph. of **ܐܝܬܐ**,

dec. X. *intermission, cessation*. Lam. 3:49.

ܐܝܬܐ, fut. **ܐܝܬܐܝܐ**. 1. trans. *to turn, to turn about*. 2 K. 21:13. Hos. 7:8.—**ܐܝܬܐܝܐ** *turn thy hand*, i. e. turn about, 1 K. 22:34. 2 Chr. 18:33. comp. 2 K. 9:23.—**ܐܝܬܐܝܐ** *to pervert words*, Jer. 23:36.—**ܐܝܬܐܝܐ** *to fly before any one, terga vertere*, Josh. 7:8.

2. intrans. *to turn one's self, to turn*. 2 K. 5:26. 2 Chr. 9:12 **ܐܝܬܐܝܐ** *she turned herself and went*. Hence, *to turn about, to flee (in battle,) to retreat*. Judg. 20:39, 41. Ps. 78:9.

3. *to overturn or destroy (a city,) evertere*. Gen. 19:21, 25. Deut. 29:22. Construed with **ܐܝܬܐ**, Am. 4:11.

4. *to change*. Ps. 105:25. Lev. 13:55. Construed with **ܐܝܬܐ**, *to change into any thing*, Ps. 66:6. 105:29. 114:8. Jer. 31:13. also with an accus. Lev. 13:3 **ܐܝܬܐܝܐ** *the hair in the plague has become white*. verses 4, 10, 13, 20.

Niph. **ܐܝܬܐܝܐ** 1. *to turn one's self, to turn about*. Josh. 8:20 (spoken of an army.) Job 19:19 **ܐܝܬܐܝܐ** *they have turned themselves against me*. 1 Sam. 4:19 **ܐܝܬܐܝܐ** *her pains came upon her*; comp. Dan. 10:16.—Prov. 17:20 **ܐܝܬܐܝܐ** *he is perverse with his tongue*.—*To be turned to*, construed with **ܐܝܬܐ**, Lam. 5:2. with **ܐܝܬܐ**, Is. 60:5.

2. *to be destroyed*. Jon. 3:4.

3. *to be changed*. Ex. 7:15. Lev. 13:16, 17. 1 Sam. 10:6 (with **ܐܝܬܐ**) Construed with an accus. Lev. 13:25. Especially, *to be changed for the worse, to degenerate, in pejus mutari*, Jer. 2:21; comp. Ps. 32:4. Dan. 10:8.

Hoph. *to be rolled*. Job 30:15.

Hithpa. 1. *to turn one's self, to turn*. Gen. 3:24 **ܐܝܬܐܝܐ** *a sword constantly turning itself*, i. e. a glittering brandished sword. Job 37:12.

2. *to change itself*. Job 38:14.

3. *to roll down*. Judg. 7:13. comp. Hoph.

Deriv. out of course **ܐܝܬܐܝܐ**, **ܐܝܬܐܝܐ**, **ܐܝܬܐܝܐ**.

הַפֶּקֶד and הַפֶּקֶד m. verbal from פָּקַד, *the contrary, the opposite.* Ezek. 16: 34.

הַפֶּקֶד f. verbal from פָּקַד, *destruction, overthrow.* Gen. 19: 29. See פָּקַד no. 3.

הַפְּכִיפָה m. verbal from פָּקַד *crooked, perverse.* Prov. 21: 8.

הַפְּלָה f. verbal from Hiph. of פָּלַל, *deliverance.* Est. 4: 14.

הַפֶּן found only Ezek. 23: 24, (many MSS. read הַפֶּן,) according to the Targ. and Kimchi, *weapons*; comp. Arab.

חֲמָה to be firm, fortified; חֲמָה weapon, dart; Ethiop. חֲמָן iron, iron work. Perhaps also i. q. חֲזָן strength, force; here, a *warlike force, army*; (ה being often interchanged with ח, see under the letter ה).

הָרָה m. with the article הָרָה, with ה local, once הָרָה (Gen. 14: 10.) in other places הָרָה; Plur. הָרִים, with the article הָרִים; prim. dec. VIII. k. a *mountain, often a chain of mountains, mountainous country.* Gen. 14: 10.—הָרֵי יְהוּדָה the *mountain of Judah*, a chain of mountains, in the south of Palestine, in the tribes of Judah, and Simeon, Josh 21: 11. also called, by way of eminence, הָרָה, Josh. 10: 40. 11: 16.—הָרֵי אֶפְרַיִם the *mountain of Ephraim*, in the tribes of Ephraim and Benjamin, Josh. 17: 15, 16, 18.—הָרֵי הַמֶּלֶךְ the *mount of God*, i. e. Sinai, (comp. Olympus in the mythology of the Greeks,) Ex. 3: 1. 4: 27. 18: 5. הָרֵי הַקֹּדֶשׁ the *holy mount*, namely, that on which the temple was built, Ps. 2: 6. 43: 3. Comp. הָרָה and הָרָה.

הָרָה see הָרָה.

הָרֵי הַחֶמֶס (mount of the sun) a city in the tribe of Dan. Judg. 1: 35.

הָרֵי יִצְחָק see יִצְחָק.

הָרָה 1 Chr. 5: 26. proper name of a country to which the Israelites were carried away by the Assyrians. Bochart (Phaleg, Lib. III. p. 225 ff.) compares it with Aria, the northern part of Media.

הָרָה (mount of God) name of the

altar of burnt offerings. Ezek. 43: 15. instead of which אֲרִיאל occurs in the context. See אֲרִיאל.

הָרָה, fut. הָרָה. to kill, slay; construed with an accus. of the person, rarely with ל, 2 Sam. 3: 30. Job 5: 2. with כ, 2 Chr. 28: 9 *ye have slain them.* Ps. 78: 31. Figuratively, Ps. 78: 47 *הָרָה he killed their vines with hail.* Comp. *interfice messes*, Virg. Georg. iv. 330.

Niph. pass. Ezek. 26: 6, 15.

Pu. הָרָה *idem.* Is. 27: 7.

הָרָה m. verbal from הָרָה, *slaughter.* Est. 9: 5. Prov. 24: 11.

הָרָה f. verbal from הָרָה, *slaughter.* —נֶאֱמַר הָרָה *sheep for slaughter.* Zech. 11: 4, 7. נֶאֱמַר הָרָה the *valley of slaughter*, Jer. 7: 32. 19: 6.

הָרָה 1. to conceive, to be or become pregnant. Gen. 4: 1, 17. 16: 4. 21: 2. 25: 21. 29: 32. Construed with ל, to become pregnant by any one, Gen. 38: 18. Part. הָרָה one that bears, a mother, Cant. 3: 4. Hos. 2: 7. [5.]

2. figuratively, Ps. 7: 15 *הָרָה עַל הַיָּדָה he hath conceived mischief, and brought forth falsehood.* Job 15: 35. Is. 53: 11. 59: 4.

Pu. pass. Job 3: 3.

Po. הָרָה, infim. הָרָה, i. q. Kal no. 2. Is. 59: 13.

Deriv. out of course הָרָה, הָרָה.

הָרָה, fem. הָרָה, verbal adj. from הָרָה, dec. X. pregnant. Gen. 16: 11.—הָרָה pregnant to bring forth, i. e. in the last stages of pregnancy, 1 Sam. 4: 19.—הָרָה eternally pregnant, Jer. 20: 17. Once in the plural הָרָה *their women with child*, Hos. 14: 1. [13: 16.]

הָרָה Chald. (from הָרָה to think,) thoughts. Like the synonymous חֲשָׁבוֹת (Dan. 2: 29, 30. 4: 16. [19.]) it is applied to *thoughts in sleep, or nocturnal spectres.* Dan. 4: 2. [5.]

הָרָה m. (with Tseri impure) verbal from הָרָה, dec. I. pregnancy. Gen. 3: 16.

הָרָה m. verbal from הָרָה, *conception.* Ruth. 4: 13. Hos. 9: 11.

הָרִיסָה f. verbal from **הָרַס**, dec. X. *something torn down, a ruin.* Am. 9: 11.

הָרִיסוֹת f. verbal from **הָרַס**, dec. I. *destruction.* Is. 49: 19.

הַרְמוֹן m. found only Am. 4: 3. most prob. i. q. **אַרְמֹן** no. 2. *a seraglio, harem.* So Kimchi. Others make it i. q. **אַרְמֹן** name of a mountain. Others, the name of an (unknown) distant place.

הָרַס, fut. **יָהָרַס** and **יִהָרַס**.

1. *to tear down, to destroy* (houses, walls, cities,) Ezek. 16: 39. 26: 4, 12. Lam. 2: 2, 17. *to beat in* (the teeth,) Ps. 58: 7 **אֱלֹהִים הָרַס סְנַיִמוֹ בְּפִיָּי** *O God, beat their teeth into their mouth.*—Is. 22: 19 *from thy station he shall tear thee down.* Comp. **נָקַה** no. 3.

2. intrans. *to break through.* Ex. 19: 21 *lest they break through unto God.* verse 24.

3. *to lay waste* (a country), Prov. 29:

4. *to destroy* (a people), Ex. 15: 7.

Niph. *to be thrown down*; spoken also of mountains. Ezek. 38: 20.

Pi. i. q. Kal no. 1. Ex. 23: 24.

Deriv. out of course **הָרִיסוֹת**, **הָרִיקָה**.

הָרַס m. *destruction*, or what is preferable, according to the Syriac usage (**הַרְסָה** liberatio,) *deliverance.* Is. 19: 18

עִיר הָהָרָס יִקְרָא לָאָחַת *one (of these cities) shall be called a city of deliverance*; i. e. (in the style of Isaiah,) it shall be a delivered city. Comp. 47: 1, 4, 5. 56:

7. 60: 14. Others make it the proper name of an Egyptian city. See **הָרַס**.

הָרַר found only with suff. **הָרָרִי** Jer.

17: 3. and **הָרָרִי**, with suff. **הָרָרִי** Ps. 30:

8. Plur. const. **הָרָרִי**, with suff. **הָרָרִי**; i. q. **הָר** *mountain*, but only in poetry.

הָרָרִי 2 Sam. 23: 33. and **הָרָרִי** verse 11. *a mountaineer* of mount Ephraim or Judah.

הַשְׁמָעוֹת f. verbal from Hiph. of **שָׁמַע**, *a causing to hear, a making known.* Ezek. 24: 26.

הַתָּהוּ m. verbal from Hiph. of **תָּהַן**, *a melting.* Ezek. 22: 22.

הָתַל found only in Pi. **הָתַל** (for **הָתַל**, the long vowel making compensation for the Dagesh omitted,) infin. **תָּהַל**, fut. **יָתַל** and **יִתַּל**.

1. *to mock, deride.* 1 K. 18: 27.

2. *to deceive.* Gen. 31: 7. Judg. 16: 10, 13, 16. Job 13: 9. Jer. 9: 4. These two significations are also united in the Latin *ludere*, and Greek *παίζω*. For the form **הָתַל** Job 13: 9. comp. **יָהַל** for the **יָהַל** Job 29: 21 (The Dagesh is euphonic.)

Pu. **הָתַל** pass. Is. 44: 20.

In Arab. compare **خَدَلَ** *to deceive*, (**ה** and **ח** being commuted.)

Deriv. **הַתְּלָאוֹת**, **הַתְּלָאִים**.

הַתְּלָאִים masc. plur. verbal from **הָתַל**, *mockings*; and as a concrete *mockers.* Job 17: 2.

THE name **Var** וָ, (according to others וִי,) signifies *a nail, peg, hook*. Its form in the original alphabet must therefore have resembled its present form.

As a consonant, it answers to the Latin *v*, or Germ. *w*; perhaps in the beginning of words to the English *w* in *ware*. As a vowel it was pronounced like *o* or *u*, according as it was written ו or וָ.

As the first radical, it appears very rarely in Hebrew, since in this dialect

all verbs וָ exchange it for ו, in all the forms which should regularly begin with ו. Verbs strictly וָ stand, therefore, under ו; only a few derivatives occur here.

וָ a prefix, (before a simple Sheva or the letters ו, כ, ק, written ו; before a composite Sheva with the corresponding short vowel; before the tone-syllable ו;) conj. *and*; (hence usually called *Var copulativum*.) Used much more extensively than the conjunction *and* in

English. It was a part of the simplicity of ancient language to mark merely the connexion of ideas, without expressing those nice distinctions of thought, which are designated by the use of causal, adversative, disjunctive, and other conjunctions. The prefix **ו** retains this variety of signification, though other more definite conjunctions are also in use. It may be observed likewise, that plain men incline to the use of some one particular connective, and that there is nothing in which those who are unaccustomed to writing oftener fail, than in the use of the conjunctions. The principal uses of **ו** are,

1. as merely connective, *and, also*; freq.

2. as adversative, *but, yet*. Gen. 17: 21 *but with Isaac will I establish my covenant.*

3. as illative, *since, quandoquidem*. Gen. 26: 27 *wherefore have ye come to me, וְאַתֶּם שֹׂנְאִים אֹתִי since ye hate me?* 15: 2. Ruth. 1: 21.

4. as causal, *for*. Gen. 20: 3 *for she is married*. Is. 39: 1.

5. to express a result, consequence, *that, quod*; as וַיֵּהָיֶה *it happened that*.—Num. 23: 19 *God is not a man וַיִּהְיֶה that he should lie.*

6. as final or perfective, *that, to the end that, ut*. Judg. 6: 30. Ex. 8: 8.

7. as concessive, *though*. Mal. 2: 14.

8. before the closing member of a sentence, where in English no particle is used, like the Germ. *so*. Gen. 3: 5. 44: 9. Frequently after the nominative absolute, Ex. 12: 15 *כָּל־אִשָּׁה חֹמֶץ וְנִתְּקָה הַקֶּסֶף every one who eateth leaven, that soul shall be cut off*. 1 Sam. 25: 27. Prov. 23: 24. Job 23: 12. Obad. 8. Prov. 24: 27.

9. to express a comparison, *so, as*, Job 5: 7. 12: 11. 14: 18, 19. Prov. 25: 25. 1 Sam. 12: 15.

10. *otherwise*. Job 6: 14. Ps. 51: 18: 143: 7.

11. as explanatory, *namely*, or where apposition is employed in other lan-

guages. 1 Sam. 28: 3 *וַיֵּרָא in Ramah his city*. 17: 40. Ps. 68: 10. Gen. 30: 32 *to day I will go through thy flocks, to separate all the speckled and spotted small cattle, namely, (וְ) all the black among the sheep, and all the speckled and spotted among the goats*. Num. 34: 6 *וְהָיָה לָכֶם הַיָּם הַגָּדוֹל and the great sea shall be to you as a border*. 2 Sam. 15: 34. Ps. 55: 20. Job 4: 6. Gen. 49: 25 *from the God of thy father וַיִּצְדָּק he helped thee, and from the Almighty וַיְבָרֶכְךָ he blessed thee*. In this and similar connexions it may be translated *who*; though this word is not to be regarded as the signification of **ו**. The same is the case with the 73 significations, which Noldius has enumerated under this particle, all of which may be referred to the above and a few kindred meanings.

12. **ו-ו** *both....and, et....et*. Num. 9: 14. also, *whether....or, sive....sive*, Ex. 21: 16. Lev. 5: 3.

ו a prefix, as in וַיִּקְרָא *he killed*. Usually called *Vav conversivum futuri*. It is most probably a contraction of the old form וַיֵּהָיֶה or וַיֵּהָיֶה i. q. וַיֵּהָיֶה *it happened*, which is placed before the future, like the Arabic **كَانَ** and **جَعَلَ**, in order thereby to express the tense of narration. The initial **ה**, which in Syriac is often dropped in pronunciation, falls away entirely, (the Hebrews usually omitting to write letters that are not pronounced,) and וַיֵּהָיֶה is contracted into וַיֵּהָיֶה. The only objection to this comparison is, that the Arabic **كَانَ** and **جَعَلَ** when thus used, are inflected, which could not have been the case in Hebrew.

וְ proper name of a place in Arabia. Ezek. 27: 19. That the **ו** belongs to the word itself and is not a prefix, has been rightly observed by Michaëlis (Spicileg. Geogr. Heb. p. 274.) yet it is not necessary to read **וְ**.

וְהַב a doubtful reading, Num. 21: 14. It is generally regarded as the

proper name of an (unknown) place. But Kimchi found some MSS. which read ^{והב} in one word. It would then be the Aram. Hithp. from ^{והב} = ^{והב} *to give*; namely, *Jehovah dedit se in turbine*. The passage, however, appears to be corrupted.

^{והב}, plur. ^{והב} m. *a nail, hook*; found only Ex. xxvi. xxvii. xxxvi. xxxviii. where it is applied to the hooks on

which the curtains of the tabernacle were suspended.

^{והב} m. Prov. 21:8. *guilty, laden with transgression*. Comp. the Arab. ^{وزر} *to bear*; in the passive *to be laden with a crime*.

^{והב} m. verbal from ^{והב}, (Arab. ^{ولد}.) *son, child*. Gen. 11:30.

^{והב} m. *idem*. 2 Sam. 6:23. The Keri and the western MSS. read ^{והב}.

ז

THE name ^{זין} *Zain* probably signifies i. q. Syr. ^{زین} *a weapon, sword*. To this name the form of the letter answers in all the more ancient alphabets.

In the Arabic alphabet we find two letters which correspond to the Hebrew *Zain*, namely ^ذ sounded like *ds*, and ^ز;

sounded like *z*; e. g. ^{ذبح} Arab. *to sacrifice*; but ^{زرع} Arab. *seed*. In

the first case, it is changed in the Aramean into ^ד, in the latter it remains unchanged; thus, Aram. ^{דבש} *to sacrifice*; Aram. ^{דש} *to sow*. Comp. the letter ^ד. There are some roots, whose orthography is the same in Hebrew, but whose signification varies according to the two Arabic roots with ^ذ and ^ز, to which they correspond; e. g. ^{זל} *to be despised*, and *to shake*; ^{זרע} *to sow*, and ^{זרע} *the arm*; q. v.

Sometimes, however, ^ז and ^ז are interchanged; e. g. ^{זרע} Arab. ^{زرع} and Syr. ^{זרע} *to help*; ^{זרע} *a stock*, Arab. ^{زرع} and ^{زرع}.

Zain is commuted with ^ט (*ts*); e. g. ^{זעק} and ^{צעק} *to cry*; ^{זל} and ^{צל} *to rejoice*; ^{זלד} *gold* and ^{צלד} *yellow like gold*,

Also with ^ס; e. g. ^{זרע} and ^{סרע} *to go back*; ^{זל} and ^{צל} *to rejoice*; ^{זל} Syr. ^{זל}

to despise; ^{זל} *injury*, probably from ^{זל} *to injure*.

^{זל} m. prim. (with Tseri impure) dec. I.

1. *wolf*. Gen. 49:27. Is. 11:6. 65:25. Jer. 5:6. ^{זל} *wolves which prowl at night*, Hab. 1:8. Zeph. 3:3.

2. proper name of a Midianitish prince. Judg. 7:25. 8:3. Ps. 83:12.

^{זל} *this*, fem. of ^{זל} (q. v.)

^{זל} *to present* (with a gift.) Found only Gen. 30:20. So Sept. Chald. Vulg.

Saad. (In Arab. ^{زبد} according to Geuhari, *donum dedit de opibus suis*; ^{زبد} *donum, munus*.)

^{זל} m. verbal from ^{זל}, *gift, present*. Gen. 30:20. From the same root come many proper names, as, ^{זל}, ^{זל}, ^{זל} (*Zēthaios*.)

^{זל} m. prim. dec. I. *fly, gadfly*. Is. 7:18. Eccl. 10:1 ^{זל} *poisonous flies*. — ^{זל} *Fly-Baal*, i. e. the god Baal, as *deus averruncus muscarum*, 2 K. 1:2, 3, 16. an oracular deity of the Ekronites, similar to the *Zeus ἀπομυιος* of the Greeks, (Pausan. Eliac. c. 14.) or to the *Deus Myiagros*, (Solin. c. 1.) Comp. further the epithets of Hercules, *λεόντορος, ααροπύου*, etc. It has been incorrectly regarded as a name of reproach; see Carpzov Apparatus. Antiquit. Heb. p. 497.

^{זל} and ^{זל} m. verbal from ^{זל},

dec. I. *dwelling, habitation*, especially of God. 1 K. 8:13. 2 Chr. 6:2. Ps. 49:15. Is. 63:15. Also Hab. 3:11 וַיֵּשְׁבּוּ שָׁמָּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ *the sun and the moon stood still in their habitation*, i.e. in their place in the heavens. The וַיֵּשְׁבּוּ is paragogic; hence the word is Milél.

זָבֻלֹן, זָבֻלָן, and זָבֻלִין, (*dwelling*, see Gen. 30:20.) a proper name.

1. the tenth son of Jacob by Leah.
Hence,

2. the tribe of Zebulun, the boundaries of which are given Josh. 19: 10—16. The gentile noun is גִּבְעֹנִי from the form גִּבְעֹנָה, Num. 26: 27.

זָבָה (kindred with זָבִיחַ.)

1. *to slay, kill.* 1 Sam. 28:24. 1 K. 19:21. Ezek. 39:17.

2. especially to slay for sacrifice, to sacrifice; construed with ל, 1 K. 8:63. and לַמִּזְבֵּחַ, 1 K. 8:62. 2 Chr. 7:4. of the person to whom the sacrifice is offered.

Pi. נָצַח, fut. נִצַּח, *idem.* 1 K. 3:2. 8:5. 22:44.

Deriv. out of course nap.

נָבַח m. with suff. נִבְּחִי, Plur. נִבְּחִים, const. נִבְּחִי, once נִבְּחָה (Hos. 4:19.) verbal from נָבַח dec. VI. i.

1. *an animal killed, a repast on animals killed.* Gen. 31:54. Ezek. 39:17. Prov. 17:1 נְבִחֲרִיב *feastings with strife.*

2. *a sacrifice*, partly in opposition to *the unbloody offering* (מִנְחָה), 1 Sam. 2: 29. Ps. 40:7. partly in opposition to *the burnt-offering*, (עֹלָה), and embracing those offerings which were not entirely consumed, such as the sin-offering, trespass-offering, and thank-offering, Ex. 10: 25. Lev. 17:8. Num. 15:5. זֶבַח שְׁלָמִים *thank-offering*, Lev. 3:1. 4:10. Hence applied to great anniversary sacrifices and feasts generally, as זֶבַח הַיָּמִים *the yearly sacrifice*, 1 Sam. 1:21. 20:6. זֶבַח הַשְּׁמִטָּה *the family sacrifice*, 20:29. comp. 9:12, 13. 16:3.

יָבֵל *to dwell, cohabit.* Found only
Gen. 30 : 20 יָבֵל *he shall dwell with me.*
Verbs of dwelling are usually construed
with an acc.

Deriv. הָבִיחַ.

זָבַן (Syr. ⁷ܐܕܝܢ) to buy, to gain.
Dan. 2:8 that ye would gain time.

27 m. Num. 6:4. *the external transparent skin of the grape.* Root 227 or 237 to be clear, transparent; comp. the Samar. 227 and Chald. 237.

רָם m. verbal adj. from רָם or רָם, dec. I. *arrogant, proud*; hence, by a common transition, (comp. רָם nos. 3, 4.) *bold, wicked, profane*. Is. 13: 11. Jer. 43: 2. Ps. 19: 14. 119: 21, 51, 69, 78, 85, 122.

יָדָן m. const. יָדָן (as if from יָדָן i. q. יָדָן) dec. III. a.

1. *arrogance, pride*. Prov. 11:2. 21:24.—*לְבָבִי הָיָה* *the pride of thine heart*, Jer. 49:16. Obad. 3.

2. *wickedness, impiety.* Deut. 17:12:
3. *as a concrete, proud.* Jer. 50:31.

הָ, fem. זָאָת (prob. for זָאָת fem. of זָאָ, Arab. زَاو.)

1. pron. denom. *this*.—When doubled, *one...the other*, 1 K. 22:20. Is. 6:3. Job 1:16. Sometimes it implies contempt, like the Greek *οὗτος*, or Lat. *ille*, Ex. 32:1 מֹשֶׁה הַזֶּה *for as to this Moses*. verse 23. 10:7. 1 Sam. 10:27. Ezra 3:12. Comp. however Ps. 48:15. Used as a plural, Job 19:19. 1 Sam. 29:3.

2. more rarely in poetry as a relative, *who*, like the Germ. *der*. (Comp. the art. ה.) Ps. 104: 8 אֶל-מָקוֹם הַזֶּה יִסְדָּתָהּ *to the place which thou hast prepared for them*. Prov. 23: 22. Also merely as a sign of relation, (comp. הַזֶּה no. 2.) Ps. 78: 54. 74: 2 הַר צִיּוֹן הַזֶּה שְׁכֵנֶיךָ בָּהּ *mount Zion which thou inhabitest*.

3. *here*, for הֵּנָּה *in hoc scil. loco*. Gen. 28:17.—הֵּנָּה *hence*, 37:17. (Comp. הֵּנָּה and הֵּנָּה.)—Dan. 10:17 אֲדֹנָי *my lord here*.

4. before numbers and dates, *now, already*, to give emphasis. Gen. 27 : 36. פַּעַם אֵת *these two times*, i. e. now twice. 31:38 עֲשָׂרִים שָׁנָה *now twenty years*. verse 41. 43:10. 45:6. Zech. 7:3 אֵת כַּמֶּה שָׁנִים *now so many years*.

5. after many particles, especially of

interrogation and exclamation, it is used as an intensive, like the English *now*, *then*. Gen. 27: 21 *האסף זה בני עשיו אסלא* *whether thou then art my son Esau, or not.*—*מה-זה* *how then?* Gen. 27: 20. *why then?* Judg. 18: 24. 1 K. 21: 5. *למה-זה* *why then?* Gen. 18: 13. 25: 22. *הנה-זה* *behold now!* Cant. 2: 9. *עתה-זה* *this very time, now then*, Ruth 2: 7 *בזאת העתה* *from the morning until this very time*. 1 K. 17: 24.

6. Compounded with prepositions, (1.) *הנה* *here*, Gen. 38: 21. Ex. 24: 14. *when*, Est. 2: 13. (2.) *מה-זה* *so and so, thus and thus*, Judg. 18: 4. 1 K. 14: 5. also, *this as well as that*, 2 Sam. 11: 25.

זה f. *this*, i. q. *זאת*. Found only Ecc. 2: 2. 5: 15, 18. 7: 23. 9: 13. Comp. *זו*.

זהב m. prim. const. *זהב*, once *זהב*. (Gen. 2: 12.) dec. IV. a.

1. *gold*. Gen. 24: 22, 53. 36: 39. Ex. 3: 22. When used after numerals, *shekel* (*שקל*) is to be supplied, as Gen. 24: 22 *עשרה שקלים* *ten (shekels of) gold*.

2. figuratively, *the golden splendour* (of the firmament,) Job 37: 22. *gold-coloured oil*, Zech. 4: 12.

זהם in Kal not used in Hebrew; but in Arabic signifying *to be fetid, rancid*, spoken of corrupted oil; and in Chaldaic, *to be dirty, loathsome*. Hence in Pi. *to loathe, abhor*, Job 33: 20 *זהם חתתו להם* *his life abhorreth it, (namely) bread*.

זהר in Kal not used, *to shine*, (as in Syr. and Arab.) comp. *זהר* *light*.

Hiph. *זהיר*. 1. intrans. *to be bright, to shine*. Dan. 12: 3. (In Chald. *זהיר* *idem.*)

2. *to enlighten*; but only figuratively, (1.) *to teach*, construed with two accusatives, Ex. 18: 20. With an accusative of the person only, 2 Chr. 19: 10. (2.) *to warn against* any thing. 2 K. 6: 10. Construed with *מן* of the thing, Ezek. 3: 18 *זהיר מן הרשעה* *to warn the wicked from his wicked way*. Also construed with *מן* in a somewhat diffe-

rent sense, Ezek. 3: 17. 33: 7 *זהיר אתה ממני* *thou shalt warn them from me*, i. e. on my account. (In Syr. Pa. and Aph. in Chald. Aph. *idem.*)

Niph. 1. *to be instructed*, Ps. 19: 12. *to receive instruction or counsel*, Ecc. 4: 13.

2. *to take warning*. Ezek. 33: 4, 5, 6. Construed with *מן*, Ecc. 12: 12.

זהיר Chald. *idem.* Part. pass. *זהיר* *admonished, cautious, prudent*. Ezra 4: 22. (In Syr. Ethpe. *to take heed, attend, watch.*)

זהר m. verbal from *זהר*, dec. VI. *brightness* (of the firmament.) Ezek. 8: 2. Dan. 12: 3.

זה f. i. q. *זה* and *זאת* *this*. Hos. 7: 16. Used as a relative, Ps. 132: 12.

זה com. gen. for *זה* and *זאת*.

1. as a pron. denom. *this*. Ps. 12: 8.

2. more frequently as a relative, *who, which*. Ex. 15: 13. Ps. 9: 16. 142: 4. Is. 43: 21. Hab. 1: 11 *זו כחו לאלוהו* *his strength is his god*.

זהר m. 1 K. 6: 1, 37. (in many MSS. *זר*.) the second month of the Hebrew year, answering to part of April and part of May. This word signifies in Chaldaic, *splendour, brightness*, (see *זר*;) an idea which in the eastern languages is closely connected with that of *flourishing, blossoming*; hence perhaps the month of flowers, as in the Chaldee version *זהר זר* *month of the flourishing of flowers*. (In Arab. *זה* *to be bright, to flower*; *זהو* *a flower*; comp. *זהר* *to shine, whence זהר a flower*).

זר 1. *to flow*. Ps. 78: 20. 105: 41. Is. 48: 21. Also spoken of the person or place, *in, on, or from* which any thing flows. (Comp. *הנה* no. 5.) Jer. 49: 4 *זר עמקך* *thy valley flows (with blood)*. So *זר חלב דבש* *a land flowing (with) milk and honey*, Ex. 3: 8, 17. 13: 5. 33: 3. Lev. 20: 24. Num. 13: 27. 14: 8. 16: 14.

2. applied especially to the catame-

nia or monthly courses of women, Lev. 15:25. and in the latter part of the verse to the women themselves, *וְהָיָה* *she has her courses*. Part. *וְהָיָה* *having her courses*, verse 19.

3. also to the gonorrhœa in men, Lev. 15:2. Hence *וְהָיָה* *a man having a gonorrhœa*, Lev. 15:4 ff. 22:4. Num. 5:2. 2 Sam. 3:29.

4. *to pine away, to die*. Lam. 4:9.

In Aram. *ܕܒܝܢ*, *to flow*, especially in the significations nos. 2, 3. also *to melt down, to dissolve*. In Arab. *ذَابَ* *to pine away*, from hunger, sickness.

זור m. verbal from *זר*, dec. I. a.

1. *gonorrhœa, fluxus seminis virilis*. Lev. 15:1—15.

2. *the monthly courses of females, fluxus sanguinis muliebris*. Lev. 15:16 ff.

זור see *זיר*.

זורים masc. plur. found only Gen. 14:5. a people on the borders of Palestine, otherwise entirely unknown. Sept. *ἰσχυροὶ*, which is also expressed by several ancient translators. (Comp. Arab. *زُرَّة* *stout or thickset people*.)

זורה (with Kamets impure) f. dec. X. a corner. Zech. 9:15 *זורה* *as the corners of the altar*. Ps. 144:12 *זורה* *literally, our daughters as corner pillars elegantly hewn*. Aqu. *ἀγρία*. Vulg. *quasi anguli*.

זורל found only Is. 46:6 *זורל* *who pour out gold from the purse*.

Comp. the Arab. *زَال* (med. Vav and Je) i. q. *to go away*, intrans. *to remove*; or *زَال* no. 2. *to squander, to spend*.

זורה f. verbal from *זר*, dec. X. *removal, separation, defect*, (comp. *זל* *to be removed, to fail*;) but found only in the construct state *זורה*, and with suff. *זורתי*, as a preposition, *besides, except, only*, 2 K. 24:14. Is. 45:5, 21. Sometimes with Yod paragogic *זורתי*, Deut. 1:36. 4:12.

זון *to nourish*. Deriv. *זון*.

Hoph. Jer. 5:8 Kethib *זון* *well-fed horses*. The Keri reads *זון*, which Schultens derives from *זון* = *Arab.*

זון *to weigh*; namely, *ponderibus instructi* (*pondera* i. q. *testes*, as in Catull. 62. 5. Stat. Sylv. III. 4. 77.) *bene vasati*. Sept. *ἰπποὶ ἀγαθοί*.

זון Chald. *idem*.

Ithpe. pass. Dan. 4:9. [12.]

זונה f. *a harlot*, part. fem. from *זנה* q. v.

זרע (in Aram. frequent.) 1. *to move one's self*. Est. 5:9.

2. *to tremble, to be moved with alarm*. Ecc. 12:3.

Pilp. part. *זרע*, *to trouble, vex, agitate, divexare*. Hab. 2:7. (In Aram. and Arab. *idem*.)

זרע Chald. *to tremble, to be afraid*; construed with *זן*. Part. *זרע*, or as in the Keri *זרע*, Dan. 5:19. 6:27.

זרעה f. verbal from *זרע*, with Vav moveable.

1. *object of oppression or ill-treatment, objectum agitationis, divexationis*. Jer. 15:4 *זרעה* *I will give them to be ill-treated by all the kingdoms of the earth*. 24:9. 29:18. 34:17. 2 Chr. 29:8. In the Keri of all these passages, we find *זרעה* (q. v.) a form of more easy pronunciation.

2. *terror*. Is. 28:19.

I. *זור* or *זור* 1. *to press or squeeze together, to crush* (Syr. *ܙܪܐ* *to take into the hand or fist*; Arab. *زجر* *to press, to pinch*.) Judg. 6:38 *זרעה* *and he pressed together the fleece*.

Job 39:15 *זרעה* *she (the ostrich) forgetteth that the foot may crush them (the eggs)*. Is. 59:5 *זרעה* *that which is crushed*, part. pass. fem. with *זרעה* instead of *זרה*.

2. *to be pressed together*, as the lips of a wound. Is. 1:6 *זרעה* *they are not pressed together*, namely, so as to cleanse them from blood. The form *זרעה* (not *זרעה*)

is chosen on account of the intransitive signification.

Deriv. מָזַר no. I.

II. זָרַר to be estranged, alienated.

Job 19:13. Ps. 78:30. Especially to be alienated from God, to sin, Ps. 58:4. (In Arab. زار; conj. VI. VIII. IX. XI. declinavit. Comp. in Heb. זָרַר.)

2. to be strange or a stranger. Job. 19:17 וְהָיָה רִדְדִי לְרוּחִי my spirit, i. e. I, am become a stranger to my wife. (Comp. verses 13, 15. Ps. 69:9.) Part זָרַר a stranger, another, variously modified, (1.) a foreigner, one who is not an Israelite. Ex. 30:33. often in the sense of an enemy, barbarian, (like ξῖνες, hostis,) Ps. 109:11 let enemies plunder his substance. Is. 1:7. Ezek. 11:9. 28:10. 30:12. Hos. 7:9. 8:7. Obad. 11. Here also we may place זָרַר a strange god, Ps. 44:21. 81:10. and זָרִים strange gods, Deut. 32:16. Jer. 3:13. 5:19. (2.) another, in opposition to one's self. Prov. 11:15. 14:10. 20:16. 27:2, 13. 1 K. 3:18.—זָרַר other, i. e. unconsecrated, fire, Lev. 10:1. comp. Ex. 30:9. (3.) זָרַר the wife of another, comp. זָרַר Prov. 6:24, 29.) in opposition to one's own wife, especially in reference to criminal intercourse with her; hence, an adulteress. Prov. 2:16. 5:3, 20. 7:5. 22:14. 23:33. So זָרִים other men, i. e. adulterers, Jer. 2:25. Ezek. 16:32.—זָרִים זָרִים strange children, i. e. children born out of wedlock, Hos. 5:7.

Niph. i. q. Kal no. I. Is. 1:4.

Hoph. part. מְזָרַר estranged. Ps. 69:9.

Deriv. מָזַר no. II.

זָרַר Is. 59:5 וְהוֹצֵרָה תִּבְשֹׁעַ אֲפָקָהּ and as to that which is crushed, a viper cometh out. See זָרַר no. I. 1. It ought perhaps to be pointed וְהוֹצֵרָה.

זָרַר found only in Niph. to move one's self, to move from one's place. Ex. 28:28. 39:21. (In Arab. زار and زار, in Aram. زار, idem.)

זָרַר 1. to creep. Part. זָרַר creepers

in the dust, serpents, Deut. 32:24. Mic. 7:17.

2. to fear, to be afraid, (like the Aram. زار, Job 32:6 וְהָיָה לִּי מִן הַיָּדָא wherefore I feared and was afraid.)

I. זָרַר in Kal and Hiph.

1. to act proudly, rashly; of course, to be disobedient towards God. Deut. 17:13. Neh. 9:16, 29. Deut. 1:43 וְהָיָה יְהוָה וְהָיָה יְהוָה ye acted rashly and went up into the mountain, namely, against the divine command.

2. construed with עַל, to deal wickedly with any one. Neh. 9:10 וְהָיָה לִּי מִן הַיָּדָא for thou knewest that they (the Egyptians) dealt wickedly against them (the Hebrews.) Ex. 18:11. 21:14 וְהָיָה לִּי מִן הַיָּדָא if any one deals wickedly with his neighbour, to slay him with guile. (In this passage its signification approaches to that of עָרַב, to lie in wait.)

Deriv. זָרַר, זָרַר.

II. זָרַר to prepare pottage. Gen. 25:

29 וַיַּעַבְדֵּן יַעֲקֹב וַיַּעַבְדֵּן יַעֲקֹב and Jacob prepared pottage. Sept. ἡμετέριον ἰακώβου (φαρμακον). Vulg. coxit autem Jacob pulmentum. Chald. בָּשַׁל תְּבַשְׂמָא. Deriv. זָרַר pottage, from the synonymous root זָרַר. (Comp. Arab. زار; food, especially food for a journey; and Heb. זָרַר, זָרַר.)

זָרַר or זָרַר Chald. i. q. Heb. זָרַר no.

I. Aph. infin. Dan. 5:20.

זָרַר verbal adj. from זָרַר no. I. dec. I. proud, swelling, spoken of the waves. Ps. 124:5.

זָרַר m. Chald. brightness, splendour.

Dan. 2:31. 4:33. [36.] hence, in the plural, a bright, healthy countenance, Dan. 5:6, 9 וְהָיָה שִׁנְהָא צִהָּרָהּ his countenance was changed upon him, i. e. it became pale. verse 10. 7:28. Comp. in Heb. chap. 10:8. (Syr. زار brightness; Arab. زار and زار ornament, dress. Comp. زار.)

זָרַר literally, motion, life, activity.

(In Chald. *m* to move, whence also זָכַח.) Hence,

1. *poetically for wild beasts of the field*, Ps. 50:11. 80:14.

2. perhaps *abundance generally*. Is. 66:11 זָכַח הוּא הַגְּבוּרָה *the abundance of her glory*. Others make it i. q. Syr. זָכַח *pride*.

זֵיתָא proper name of a city in the tribe of Judah. Josh. 15:55. 2 Chr. 11:8. In its neighbourhood was a desert of the same name, 1 Sam. 23:14, 15. The gentile noun זָכַח, 1 Sam. 23:19. 26:1.

זֵיקוֹת fem. plur. *burning arrows, fiery darts, burning torches*. Is. 50:11. i. q. זָכַח Prov. 26:18. (where also many MSS. read זָכַח.) In Syr. زَلْمٌ *fulmen*.

זֵיתָא m. dec. VI. f. 1. *olive-tree*. Judg. 9:9. also זֵיתָא שֶׁמֶן *idem*, Deut. 8:8.—זֵיתָא שֶׁמֶן *olive oil*, Ex. 27:20. 30:24. Lev. 24:2. הַר הַזַּיִת *the Mt. of Olives*, near Jerusalem, Zech. 14:4.

2. *the olive*.—זֵיתָא הַזַּיִת *the olive-tree*, Hag. 2:19.—זָכַח לְדָבַר *to press olives*, Mic. 6:15.

3. *an olive branch*. Zech. 4:11; comp. verse 12.

זָכָה and זָכָה, fem. זָכָה, verbal adj. from זָכַח, dec. VIII. *pure*, (1.) in a physical sense; spoken of oil, Ex. 27:20. of incense, 30:34. (2.) in a moral sense, Job 8:6. 11:4. 33:9. Prov. 16:2. 20:11. 21:8.

זָכָה *to be pure*, only in a moral sense. Job 15:14. 25:4. Ps. 51:6. Mic. 6:11.

Pi. *to purify, cleanse*. Ps. 73:13 זָכַח לִבִּי *I have cleansed my heart*. Prov. 20:9. Ps. 119:9 זָכָה נַעַר אֶת-אָדָמוֹ *how can a young man keep his conduct pure?*

Hithpa. See זָכַח Niph.

In Aram. זָכָה, *to be pure*; also זָכָה, the latter more in a moral sense.

זָכָה f. Chald. *purity, innocence*. Dan. 6:22.

זָכַח f. verbal from זָכַח, found only

Job 28:17. *glass or crystal*. (Arab.

زجاج Syr. زجاج *idem*.)

זָכָה m. i. q. זָכָה *male*, spoken of men and animals. Ex. 23:17. 34:23.

זָכָה i. q. זָכָה *to be pure*; in a physical sense, Lam. 4:7. in a moral sense, Job 15:15. 25:5.

Hiph. *to make clean, to wash*. Job 9:30.

Niph. *to make one's self clean*. Is. 1:16. But this form may better be regarded as the Hithpael from זָכַח.

Deriv. זָכַח, *to remember*.

זָכַח, fut. זָכַח, *to remember, to think of*. Deut. 5:15. 15:15. 16:12. Construed with an accus. of the person or thing, Gen. 8:1. 19:29.—זָכַח אֶת-יְהוָה *to remember Jehovah*, Deut. 8:18.—Ps. 98:3 זָכַח הַסֶּדֶק וְהַמִּינִיחָהוּ *he remembered his grace and truth*.—Also with לְ of the person, *to remember any thing for any one*, Neh. 5:19 זָכַח לִי אֱלֹהֵי לְמוֹנָה כָּל-אֲשֶׁר *remember for me, O my God, for good, all that etc.* 13:22. Jer. 2:2. Ps. 79:8. More rarely with לְ of the person or thing, Ex. 32:13. Deut. 9:27. Ps. 25:7. 136:23. with לְ, Jer. 3:16.

Niph. זָכַח *to be remembered, to be thought of*. Job 24:20 זָכַח עַד לֹא *he shall no more be remembered*. Jer. 11:19. Is. 23:16. Zech. 13:2. Est. 9:28 זָכַח אֵלֶּה הַיָּמִים *these days should be remembered and kept*. Construed with לְ of the person, (see Kal,) *to be remembered concerning or for any one*, Ezek. 18:22. 33:16.—Construed with אֶל, *to be remembered by any one*, Ps. 109:14 זָכַח יְהוָה אֶל-אֲבוֹתָיו *let the iniquity of his fathers be remembered by Jehovah*. Also with לְ in the same sense, Num. 10:9.

Hiph. זָכַח *to bring to remembrance*. Gen. 40:14 זָכַח אֶל-פַּרְעֹה *bring me into remembrance with Pharaoh*. 1 K. 17:18. Ezek. 21:29. [24.] 29:16. Jer. 4:16 זָכַח לְגוֹיִם *announce (it) to the nations*. Also in the superscriptions of Psalms xxxviii. lxx. זָכַח *to bring (one's self) into remembrance (with God)*, a meaning, which suits the contents of those Psalms.

2. *to make mention of.* (Arab. conj. IV. *to mention, to praise.*) 1 Sam. 4: 18. Ps. 87: 4. Especially, *to mention with commendation, to praise*, Is. 63: 7. 1 Chr. 16: 4. Cant. 1: 4 *נִפְדֵּדָה יִרְדֵּךְ מִיָּנַי we praise thy love more than wine.* Ps. 45: 18. 71: 16. 77: 12. also with *זָכַר*, Josh. 23: 7. Ps. 20: 8. Am. 6: 10. (comp. *זָכַר*.) Is. 48: 1. Once causat. *to cause to mention or praise*, Ex. 20: 24.

3. as in Kal, *to remember.* Gen. 41: 9. Is. 19: 17. 49: 1.

4. in the ritual language, *זָכַר* *one who burns incense*, i. e. one who brings a remembrance-offering, or praise-offering, of incense. Is. 66: 3. See *זָכַר*.

5. *to write down, memoria prodere.* Part. *זָכַר* as a subst. 1 K. 4: 3. 2 K. 18: 18, 37. 2 Chr. 34: 8. Is. 36: 3, 22. *the recorder or historiographer*, a great officer of the crown among the Hebrews, whose business was to record the events of the nation, especially what related to the king. Among the Persians this officer is called *Vakia-Nuwis*, and under the later Roman emperors *magister memorie*.

זָכַר m. *male, of the male kind, mas*, the appropriate word for the distinction of sex in men and animals. Its opposite is *זָכָה* Gen. 1: 27. 5: 2. 6: 19. Hence as a denominative, in

Niph. *זָכַר* *to be born a male.* Ex. 34: 19. (In Arab. *זָכַר* conj. IV. *to bear a male child.*)

זָכַר and *זָכַר* m. with suff. *זָכַר*, verbal from *זָכַר*, dec. VI. g. and h.

1. *memory, remembrance.* Ex. 17: 14 *I will destroy the remembrance of Amalek.* Deut. 25: 19. 32: 26.

2. *name, appellation*, i. q. *שֵׁם*. Ex. 3: 15 *זָכַר לְדוֹר וָדוֹר וְזָכַר לְשֵׁם יְהוָה לְדוֹר וָדוֹר this is my name for ever, and this is my appellation unto all generations.* Ps. 30: 5 *זָכַר לְשֵׁם קְדֹשׁוֹ praise his holy name.* Hos. 14: 8 *זָכַר לְשֵׁם יְהוָה כִּינּוּ לְבָנוֹן Lebannon.* comp. Cant. 1: 3 *שָׁמֵן הוֹצֵא שֶׁמֶךְ as ointment poured out is thy name.*

3. *praise, celebration.* Ps. 6: 6. 102: 13. (Arab. *ذَكَرَ praise.*)

זָכַר m. const. *זָכַר*, plur. *זָכָר* and *זָכָר*, verbal from *זָכַר*, dec. III. d.

1. *memory, remembrance.* Josh. 4: 7. Ex. 12: 14. Ecc. 1: 11. 2: 16.—*זָכָר* *stones of remembrance*, spoken of the two precious stones on the shoulder-pieces of the high-priest's ephod, Ex. 28: 12. 39: 7.

2. *memorial*, Ex. 13: 9.

3. *an event committed to writing, a memoir.* Ex. 17: 14 *זָכַר בְּסֵפֶר write this as a memoir in a book.*—*זָכָר* *a book of remembrance*, Mal. 3: 16.—*זָכָר* *the book of memoirs*, i. e. the chronicles of the kingdom, Est. 6: 1

4. *a sacred day, festival.* (Comp. the verb, Est. 9: 28. Ex. 20: 8.) Lev. 23: 24.

5. *a memorable speech, maxim, proverb*, i. q. *מִשְׁלֵל*. Job 13: 12.

זָכַרְהוּ and *זָכַרְהוּ* (*Jehovah remembers*) a proper name, (in Greek *Zaxarias*).

1. a king of Israel, son of Jeroboam II. 2 K. 14: 29.—15: 11.

2. a prophet. Zech. 1: 1, 7. Ezra 5: 1. 6: 14.

זָלַל f. usually rendered *vileness, baseness*, as if from *זָלָה* no. I. Ps. 12: 9. Better: *terror*, from *זָלָה* no. II.

זָלַל dec. VIII. h. found only in the plur. *זָלָל* *twigs, branches of the vine*, so called from their *tremulous motion*. Is. 18: 5. Root. *זָלַל* *to shake*; see *זָלָה* no. II.

I. *זָלַל* 1. *to be low, vile, contemptible.* (Arab. *ذَلَّ*, Syr. *ذَلَّ* idem.) Part. Lam. 1: 11. Jer. 15: 19.

2. *causat. to regard as vile, to lightly esteem, to squander, spend.* Part. *זָלַל* *a spendthrift, glutton*, Prov. 23: 21. 28: 7. Deut. 21: 20. Prov. 23: 20 *זָלַל בְּגִידוֹ wasters of their own body, namely, through debauchery.*

Hiph. *זָלַל* (with Chaldaic inflection) *to lightly esteem, to despise.* Lam. 1: 8.

II. **זָלַל** found only in Niph. *to be shaken, to quake*. Is. 63:19 [64:1] *at thy presence the mountains quake*. Judg. 5:5. (Arab. زلزل *to shake the earth*; زلزال *an earthquake*.) Comp. זָלַח, זָלַח.

זָלַעְפָּה, **זָלַעְפָּה** f. dec. XI. *heat, glow*. (In Arab. زلعب conj. IV. *ambusta et ustulata fuit cutis*. The quadriliteral is formed from זָלַע by the insertion of ל.) Ps. 11:6 *a hot wind*, like the simoom. Lam. 5:10 *the heats of hunger*; comp. αἵμας in Hesiod, and ignea fames in Quintilian. Applied to hot anger, Ps. 119:53.

זָמַר f. verbal from זָמַר dec. X.

1. *plan, purpose*; in a good sense, Job 17:11. in a bad sense, Prov. 24:9, 21:27.

2. *wickedness, mischief, crime*. Ps. 26:10. 119:150. Especially, *unchastity*, Lev. 18:17 *it is wickedness*. Job 31:11. Ezek. 16:27, 22:9, 11.

זָמֹרֶה f. plur. זָמֹרֶה, verbal from זָמַר no. I. dec. X.

1. *a branch of the vine*. Num. 13:23.

2. *a branch generally*. Is. 17:10. Ezek. 15:2, 8:17 *and behold, they hold the branch before their nose*; an allusion to the religious custom of the Parsees, who while praying to the rising sun hold a bundle of brush-wood (called *bersam*) in their hands.

זָמֹרִים masc. plur. proper name of a race of giants in Palestine, extinct before the time of Moses, Deut. 2:20.

זָמִיר m. verbal from זָמַר no. I. (after the form זָמַר, *time of pruning the vine*. Cant. 2:12. According to others, *the time of the singing of birds*; but against the usage of זָמַר no. II.

זָמִיר, plur. זָמִיר, verbal from זָמַר no. II. *a song*. Is. 25:5. Ps. 119:54, 2 Sam. 23:1. Especially, *a song of praise*, Job. 35:10 *who giveth songs of praise*,

i. e. prosperity, *in the night (of adversity)*.

זָמַר, pret. זָמַרְתִּי and זָמַרְתָּ, fut. זָמַר, plur. זָמַרְתֶּם.

1. *to purpose, resolve*. Jer. 51:12. Lam. 2:17. Gen. 11:6. comp. Job 42:2. Construed with an accus. Prov. 31:16 *she thinks on a field*.

2. especially *to purpose evil*. Prov. 30:32 *and if thou purposest (evil)*. comp. Deut. 19:19. Zech. 8:14. and the noun זָמַר.

3. construed with a dative, *to plot, to lie in wait*. Ps. 37:12.

Deriv. out of course זָמַרְתָּ, זָמַרְתִּי.

זָמַר m. verbal from זָמַר, dec. IV. a. *plan, purpose*. Ps. 140:9.

זָמֵן, Pi. זָמַן *to appoint*, as in Chaldaic. Found only in Pu. part. זָמֵן *appointed*. Ezra 10:14. Neh. 10:35. and זָמֵנֹתָ 13:31 *the appointed times*.

זָמַן m. plur. זָמַנִּים, dec. VIII. a. *time, especially an appointed time*. (Arab. زَمَانٌ *time*; Syr. زَمَانٌ idem.)

Ecc. 3:1 *every thing has its time*. Neh. 2:6. Est. 9:27, 31.

זָמַן Chald. found only in Pa. *to appoint, prepare*.

Ithpa. זָמַנִּי *to meet, to agree, to concert, inter se convenire*. Dan. 2:9 Keri זָמַנִּי *ye have agreed*. Comp. Am. 3:3 Targum. The Kethib is to be read זָמַנִּי in Aphel, in which conjugation this verb is found in Chaldaic and Samaritan.

זָמַן and **זָמַן** m. emph. זָמַנִּי, plur. זָמַנִּים, Chald.

1. *time, appointed time*. Dan. 2:16. — *at the same time*. 3:7, 8, 4:33. [36.] זָמַן זָמַן *for a time and season*, 7:12. Also, *a sacred time, or festival*, Dan. 7:25. Comp. זָמַן no. I. (2).

2. Plur. *times, repetitions of any thing*, i. q. Lat. *vices*. Dan. 6:11 *three times*. (So the Syr. زَمَانٌ, and in Arab. زَمَانٌ, *tempus*, plur. *vices*.)

I. **זָמַר** *to prune (the vine)*. Lev. 25:3, 4.

(Arab. زبر, the letters ז and ב being commuted.)

Niph. pass. Is. 5:6.

Deriv. מְזַבֵּר, מְזַבֵּרָה, מְזַבֵּרָה.

II. זֶבֶר found only in Pi. זָבַר.

1. *to sing, to sing praises, to celebrate.* (In Syr. and Arab. *idem.* Some derive this signification from the former, *to prune*, on account of the *cæsura* or break in singing, but erroneously.) Construed with a dative of the person sung or celebrated, Judg. 5:3. Ps. 9:12. 30:5. 47:7. or with an accus. Ps. 47:7. 66:2. 68:5, 33.

2. *to play on an instrument,* זָבַר לְכֵלִים. Ps. 33:2. 71:22.

Deriv. out of course זָבַר, זָבַרָה.

זָבַר m. Chald. *music, instrumental music.* Dan. 3:5, 7, 10, 15.

זָבַר m. Chald. *a singer.* Ezra 7:24.

זָבַר m. found only Deut. 14:5. an (unknown) animal of the stag or gazel kind. (In Arab. زبر, *salit caprea.*)

זָבַרָה f. verbal from זָבַר no. I. dec. X.

1. *song.* Ps. 81:3. 98:5.

2. *sound of musical instruments.* Am. 5:23.

3. figuratively, זָבַרָה הָאֶרֶץ *the song of the land*, i. e. its most celebrated and valued productions. Gen. 43:11.

זָבַר m. (*my song*) proper name of a king of Israel, the murderer and successor of Elah. 1 K. 16:9, 10. 2 K. 9:31. In Sept. Ζαβερ.

זָבַרָה f. i. q. זָבַרָה Ex. 15:2 *יהוה is my glory and song.* Ps. 118:14. Is. 12:2.

זָבַר m. plur. זָבָר, dec. VII. i. *manner, sort.* Ps. 144:13. זָבָר of every sort. 2 Chr. 16:14.

זָבַר m. Chald. *idem.* Dan. 3:5, 7, 10.

זָבַר m. prim. plur. זָבָר, const. זָבָר, dec. IV. f. *tail* (of an animal.) Judg. 15:4. Job 40:17. Figuratively, זָבָר שְׁנֵי קְצוֹת הַאֵשׁ *the two ends of the fire-brands*, Is. 7:4. Used proverbially for *something small or contemptible*, Deut. 28:13 *Je-*

hovah shall make thee the head and not the tail. verse 44. Is. 9:13. 19:15. Hence,

Pi. זָבַר denom. from זָבַר, *to smite in the rear, to smite the rear-guard* (of an army). Deut. 25:18. Josh. 10:19. Literally, *to wound the tail.* Comp. the Greek *ὠρεῖα, ὠρεῖα the rear of an army.*

זָבַרָה (Syr. زنى, Arab. زنى) *to commit fornication, to whore*; and figuratively, *to practise idolatry*, since the Hebrews regarded Jehovah as the husband of his people, to whom they were under bonds of conjugal fidelity; idolatry, therefore, was *unfaithfulness* to him. (See for example Ezek. 16:8, 22. Hos. 1:2.) The person *with whom fornication is committed*, either literally or figuratively, is put in the accus. Jer. 3:1. Ezek. 16:28 *וְהָיִיתָ וְתִתִּי לְזָנִים fornication with them*; or is preceded by זָנָה, Num. 25:1. Ezek. 16:26, 28. by זָנָה, Ezek. 16:17. but most frequently by זָנָה *to go a whoring after any one*, i. e. to run after him for the purposes of whoredom, Judg. 2:17 *וְהָיִיתָ אַחֲרֵי אֱלֹהִים זָנִים they went a whoring after strange gods.* So Lev. 17:7. 20:5, 6. Deut. 31:16. — *to go a whoring after necromancers*, Lev. 20:6. — The person *sinned against* is preceded by זָנָה, Ps. 73:27. by זָנָה, Hos. 1:2. by זָנָה, Hos. 4:12. by זָנָה, Ezek. 23:5. (comp. Num. 5:19, 29.) or by זָנָה, Hos. 9:1. — More rarely, *to have intercourse with foreign nations*, Is. 23:17 *וְהָיִיתָ אֶת כָּל מְמַלְכוֹת הָאָרֶץ thou (Tyre) hast committed fornication with all the kingdoms of the earth.* (Comp. Nah. 3:4.)

Part. fem. זָנָה, more frequently זָנָה, *a harlot*, Lev. 21:7, 14. Deut. 23:19. Josh. 2:1.

Pi. זָנָה Ezek. 16:34.

Hiph. זָנָה, fut. apoc. זָנָה.

1. *to seduce to fornication*, Ex. 34:16. *to cause to commit fornication*, Lev. 19:29.

2. i. q. Kal. Hos. 4:10, 18.

Deriv. out of course זָנָה, זָנָה, זָנָה.

זָנָה name of two places in the tribe

of Judah. Josh. 15:34, 56. Neh. 3:13, 11:30. 1 Chr. 4:18.

זְנוּנִים masc. plur. verbal from זָנָה, dec. I.

1. *whoredom*. Gen. 38:24. Hos. 1:2 אִשָּׁה וְנָעִים וְזָנוֹת *a woman of whoredom, and children of whoredom*. 2:6. [4.] 4:12. 5:4. 2:4 [2] וְהָסֵר וְנִנְיָהּ *that she may remove her whoredom, i. e. her whorish looks, from her face*; (comp. Ezek. 6:9.)

2. *idolatry*. 2 K. 9:22.

3. *intercourse with foreign nations*, (like the verb, Is. 23:17.) Nah. 3:4.

זְנוּרִי f. plur. נָחַם, dec. I.

1. *whoredom, idolatry*. Jer. 3:2, 9. Ezek. 23:27. 43:7, 9. Hos. 4:11.

2. *disobedience to God generally, transgression of his commands*; applied to murmuring against him, Num. 14:33 וְהָאֵלֹהִים אֲרֵי וְנִנְיָהּ *they shall bear your transgressions, i. e. the punishment for them*.

זָנַח 1. perhaps i. q. Arab. زَنِخَ *to have an offensive smell, to be rancid*. (See Hiph. no. 1.)

2. *trans. to regard as offensive, hence, to reject, cast off*. (Comp. נָחַם. The signification, however, is more certain than this connexion.) Hos. 8:3 וְיִשְׂרָאֵל יִשְׁתָּחֶה *Israel rejects what is good*. Most frequently applied to Jehovah, Ps. 43:2 לָמָּה יִשְׁתָּחֶה *wherefore dost thou reject me?* 44:10, 24. 60:3, 12. 74:1. 77:8. 89:39. Construed with בָּן, Lam. 3:17 וְתִסְרֹם מִפְּרוּסִי *thou rejectest me from prosperity, i. e. thou robbest me of prosperity*.

Hiph. 1. i. q. Kal no. 1. Here we may place Is. 19:6 הַנְּהַרִּים יִתְחַלְּלוּ *the rivers begin to stink, i. e. they become shallow, stagnant*. Vulg. *deficient flumina*. (The form has either arisen from compounding two different readings הִתְחַלְּלוּ and the Chald. הִתְחַלְּלוּ, and is of course corrupted; or else it is a denom. from an adjective הִתְחַלְּלוּ.) The signification is more certain than the etymological derivation.

2. *causat. of Kal no. 2. to make contemptible, to profane*. 2 Chr. 29:19,

3. *to reject, cast off*. 1 Chr. 28:9. Construed with בָּן, 2 Chr. 11:14.

זָנַק in Kal not used.

Pl. *to rush out, to leap forth, as a beast of prey*. Deut. 33:22. In Syr. *to shoot an arrow*.

זָעָה f. dec. X. i. q. זָעָה *sweat*. Gen. 3:19. (In Talmud. זָעָה *sweat*, זָעָה *to sweat*; Syr. زَعَا *sweat*.)

זָעָה f. by transposition for זָעָה, (as זָעָה for זָעָה,) *object of oppression or ill-treatment*. Deut. 28:25. Ezek. 23:46. Also in the Keri of Jer. 15:4. 24:9. 29:18. 34:17.

זָעִיר m. *a little*, זָעִיר, (a Chaldaic form.) Job 36:2. Comp. זָעִיר.

זָעִיר Chald. *small*, i. q. Heb. זָעִיר. Dan. 7:8. (Aram. זָעִיר, זָעִיר *to be small*.)

זָעַךְ i. q. זָעַךְ *to be extinguished, to be cut short*. Found only in Niphal, Job 17:1. (3 MSS. read this word with ר, which gives a correct gloss.)

זָעַם 1. *to be angry with, to have indignation against, hence, to punish with indignation*. Construed with an accus. Mal. 1:4. Zech. 1:12 וְעָלִיתִי עַל יְהוּדָה וְעַל יְרוּשָׁלַיִם *the cities of Judah against which thou hast had indignation*. Is. 66:14. with עַל, Dan. 11:30.—Part. זָעֵם *he with whom Jehovah is angry*, Prov. 22:14.

2. *to curse, to execrate*. Num. 23:7, 8. Prov. 24:24. Mic. 6:10.

Niph. (as if pass. of Hiph.) *to be angry*. Prov. 25:23 אַנְּגִים מִקְדָּמִים *an angry or sullen countenance*. Vulg. *facies tristis*. (Comp. זָעָה.)

זָעַם m. verbal from זָעַם, dec. VI. c. *anger, especially the punitive anger of God*. Is. 10:5, 25. 26:20.—זָעַם *in the day of (God's) anger*, Ezek. 22:24.—Dan. 11:36 וְעַד זָעַם זָעַם *till (God's) anger is over*; comp. chap. 8:19.—Hos. 7:16 מִלְּשׁוֹן מִזְמִירָם *through the pride of their (the princes') tongue*.

זָעַף i. q. זָעַם, (comp. the letter ז.)

1. *to be angry*; construed with בָּן, Prov. 19:3. with זָעַם, 2 Chr. 26:19. (In Syr. *to be hot*, comp. זָעַף; in Samar.

to breathe, (comp. Germ. *schnauben*;) both of which may lead us to the primary physical signification of the word.)

2. to be or look sullen, sad, or peevish. (For this connexion of ideas, see e. g. *עצב*.) Part. *נעצב* sad, sorrowful, Gen. 40:6. (comp. *נעצב* verse 7.) Dan. 1:10 *נעצב* a sad or sunken countenance, namely, from the want of nourishment. Theod. correctly *σκαυθωπιδες*; comp. Mat. 6:16.

נעף m. verbal adj. from *נעף*, angry, displeased. 1 K. 20:43. 21:4.

נעף m. verbal from *נעף*, dec. VI. c. anger, rage, 2 Chr. 16:10. 28:9. agitation, as of the sea, Jon. 1:15.

נעץ fut. *נעץ*, imper. *נעץ*, infin. *נעץ*; i. q. *נעץ* to cry out, to call, especially from pain, sorrow. The person to whom one cries is preceded most commonly by *אל*, Ps. 142:6. 22:6. Hos. 7:14. sometimes by *ל*, 1 Chr. 5:20. or put in the accus. Judg. 12:2. Neh. 9:28. Also construed with an accus. of the thing, besides a dative of the person, Hab. 1:2 *נעץ* *אך* *הקם* (how long) shall I cry to thee because of violence? comp. Job 19:7. In other passages, the thing concerning which one cries out is preceded by *על*, Jer. 30:15, or by *ל*, Is. 15:5. Jer. 48:31.

Niph. (pass. of Hiph. no. 1.)

1. to be called together. Judg. 18:22, 23. Hence,

2. to gather together, to assemble one's self. 1 Sam. 14:20. Judg. 6:34, 35.

Hiph. 1. to call together, to assemble. 2 Sam. 20:4, 5.

2. as in Kal, to call. Jon. 3:7. Job 35:9. Construed with an accus. Zech. 6:8.

נעץ Chald. to cry. Dan. 6:21.

נעץ m. verbal from *נעץ*, dec. VI. c. a cry. Is. 30:19.

נעץ f. verbal from *נעץ*, dec. XI. d. a cry. Jer. 18:22. 20:16. 50:46. The following genitive is also used passively, Gen. 18:20 *נעץ* *סדם* the cry concerning Sodom.

נפרה a city in the north of Palestine. Once Num. 34:9.

נפת f. pitch. Ex. 2:3. Is. 34:9.

(Arab. *نفت*, Syr. *نفت* idem.)

נקים masc. plur. 1. i. q. *נקים* burning arrows, fiery darts. Prov. 26:18. The forms with *נ* and those with *נ* followed by Dagesh, are often commuted with each other; e. g. *נקים* and *נקים* and *נקים* and *נקים*.

2. fetter, chain. Ps. 149:8. Is. 45:14. Nah. 3:10. Job 36:8. (In Chald. *נקים* idem, in Talmud. also *נקים*; from the root *נקים* to bind.)

נכן com. gen. dec. IV. a. the bearded chin of a man; hence, beard, and chin. 2 Sam. 20:9. Lev. 13:29, 30. 19:27.

(Arab. *نكن* chin; Syr. *نكن* beard, chin.)

נכן, fut. *נכן*, to be old. Gen. 18:12, 13.

Hiph. intrans. to wax old. Prov. 22:6. Spoken also of inanimate nature, Job 14:8.

נכן, m. const. *נכן*; Plur. *נכים*, const. *נכים*; verbal from *נכן*, dec. V. a. an old man. Gen. 24:2.—*נכים*, *נכים*, *נכים* the elders of Israel, of Egypt, of the city, often for the chief men, the magistrates, procures, without reference to their age, Ex. 3:16. 4:29. Deut. 19:12. 21:3, 4, 6. 22:7, 15, 17, 18. The same is

true of the Arab. *شيخ* and the modern words *Signore*, *Seigneur*, *Señor*, (formed from the Lat. *senior*.) Plur. fem. *נקבות* Zech. 8:4.

נכן m. verbal from *נכן*, old age. Once Gen. 48:10.

נקה f. verbal from *נקה*, dec. X. idem. Ps. 71:9, 18. Is. 46:4.

נקים masc. plur. denom. from *נקה*, dec. I. idem. Gen. 21:2, 7. 37:3. 44:20.

נקה to raise up (one who is bowed down.) Ps. 145:14. 146:8. In Syr. *نקה* idem.)

זָרַח Chald. *to raise up, to suspend*; applied to the suspending of a malefactor on an upright stake. (Syr. **זַרַח** *to crucify*.) Ezra 6:11.

זָרַק 1. *to pour out*. Job 36:27.

2. *to filter, hence to refine wine*. Comp. Pual.

3. *to refine metals*. Job 28:1.

Pi. **זָרַק** *to purify or refine gold*. Mal. 3:3.

Pu. *to be refined*, spoken of wine, Is. 25:6. spoken of metals, 1 Chr. 28:18. 29:4. Ps. 12:7.

זָרַח m. dec. I. *crown, wreath, border*; e.g. of a table, chest. Ex. 25:11, 24, 25. 37:2, 11, 26. (Syr. **زَرَح** *a necklace*; Arab. **زُر** *border, stripe*.)

זָרָה found only Num. 11:20. *loathsomeness*. Vulg. *nausea*. (This signification belongs in Arabic to the root **زهر**, **زَار** (med. Je.) which shews the **זָרָה** to be a feminine termination for **זָרָה**.)

זָרַב i. q. Syr. **زَرَب** *to be straitened*. Hence in Pual, *to be straitened*, spoken of rivers. Once Job 6:17 **בְּצַר זָרְבִי** *at the time when they are straitened*.

זָרַר m. proper name of a valley or brook (**זָרַר**). Num. 21:12. Deut. 2:13, 14.

זָרַח 1. *to scatter, disperse, cast away*. Num. 17:2. [16:37.] Is. 30:22.

2. especially *to winnow*, i. e. to throw grain against the wind for the purpose of cleansing it. Jer. 4:11. Ruth 3:2 **בְּהִיבֵהוּ הָאֵלֶּה הָאֵלֶּה** *behold, he winnoweth upon the threshing-floor*. Figuratively, *to winnow or scatter vanquished enemies*, Jer. 15:7. Is. 41:16. Ezek. 5:2.

Pi. **זָרַח** 1. *to scatter, frequently to scatter or disperse a people*. Lev. 26:33. Ezek. 5:10. 6:3. 12:15. 30:26. Prov. 20:8 *the king...by his look scatters every thing evil*.—Prov. 15:7 *the lips of the wise spread abroad knowledge*.

2. *to fan or winnow*. Prov. 20:26. Hence,

3. *to sift or search, eventilare*; and,

of consequence, *to know, to understand*. Ps. 139:3 **אַתָּה יָדָעְתָּ דַרְכִּי וְאַתָּה יָדָעְתָּ אֶת־לִיְיָתִי** *thou knowest my path and my lying down*. Jerome, *eventilasti*. Others compare the Arab. **ذري** *to know*.

Pu. 1. *to be scattered*, Job 18:15. *to be spread*, Prov. 1:17.

2. *to be winnowed*. Is. 30:24.

Niph. *to be scattered*. Ezek. 6:8. 36:18.

Deriv. **זֶרֶב**.

זֶרֶבְבָּאֵל a proper name, Zerubbabel, a descendant of David, and leader of the first Jewish colony which returned from the Babylonish captivity. Ezra 2:2. 3:2. Hag. 1:1. In Greek **Ζερούβαβελ**.

זָרַע com. gen. but more frequently fem. Plur. **זָרַעִים** m. and **זָרַע** f. also m. (Dan. 11:15, 22.) dec. I.

1. *the arm, in animals the shoulder or fore-leg*, **βραχίον**. Num. 6:19, 20. Deut. 18:3. (So the Latin *armus* denotes *arm* or *shoulder* of men and animals. Compare our English word *arm*.) By way of eminence, *the forepart of the arm*, (see Job 31:22.) hence also in Arabic, **كُفْرَة**, **كُفْرَة**, **كُفْرَة** *to break the arm of any one*, i. e. to take away his strength, 1 Sam. 2:31. Job 22:9. 38:15. Ps. 10:5. 37:17.

2. figuratively, *strength, force*. 2 Chr. 32:8 **חֹזֶק יָדָיו** *human strength*. Is. 17:5. **אִישׁ יָדָיו חֹזֶק** *a mighty man*, Job 22:8. **חֹזֶק יָדָיו** *the strength of his hands*, Gen. 49:24.—Especially *a military force, host*, Dan. 11:15, 22, 31.

3. *help, assistance*. Ps. 83:9. Is. 33:2.

זָרַע m. verbal from Piel of **זָרַע**, (comp. the form **זָרַע**) dec. I. *a sowing, what is sown*. Lev. 11:37. Plur. **זָרַעִים** *seed sown*, Is. 61:11.

זָרַח m. found only Ps. 72:6. *a violent shower*. (Root **זָרַח** i. q. Arab. **زَرَح** *to flow*; Syr. **زَرَح** *rain, shower*; Talmud. **זָרַח** *adspersiones aquæ, guttæ*.)

זָרַח m. found only Prov. 30:31 **זָרַח מְחִינֵם** *the girded on the loins, an epithet of the war-horse*; comp. Bocharti

Hieroz. T. 1. p. 102. and Schultens in locum: (Root זר i. q. זר) *to surround,*

to bind; or זר to buckle, to clasp.

Comp. also the Chald. זר *to gird.* According to others, *the zebra*, as if *the ringstreaked on the loins.* According to some Jewish commentators, *the greyhound.*

זר 1. *to rise;* spoken of the sun, Gen. 32:31. Ps. 104:22. of the light, Ps. 112:4. of the majesty of Jehovah, Is. 60:1, 2.

2. *to break out;* spoken of the leprosy, 2 Chr. 26:19. of a child coming from its mother's womb, i. q. זר, compare the etymology of זר Gen. 38:30.

Deriv. out of course זר, זר.

זר m. verbal from זר, dec. VI. d.

1. *a rising.* Is. 60:3.

2. proper name of a son of Judah by his daughter-in-law, Tamar. Num. 26:20. The derivation of the name is found in Gen. 38:30. In Greek, Ζαρά.

זר *to flow, to pour out.* Construed with an accus. *to overflow, to carry away,* Ps. 90:5. (Syr. זר, Chald. זר *to flow;* by commutation with ז and ה; see 1.)

Po. *to pour out.* Ps. 77:18.

זר m. verbal from זר, *a violent rain, a sudden shower.* Is. 4:6. 25:2. 28:4. זר *a shower of hail,* Is. 28:2.

זר f. verbal from זר, dec. X. *the emission of seed.* Ezek. 23:20.

זר, fut. זר.

1. *to sow.* Judg. 6:3. Construed with an accus. of the place sown, Gen. 47:23. Ex. 23:10. with two accusatives, Judg. 9:45 זר *and he sowed it with salt.* Lev. 19:19. Also figuratively, Jer. 31:27.—Gen. 1:29 זר *herb yielding seed.* Figuratively, *to sow good, evil, for to do good or evil,* Job 4:8. Prov. 22:8. comp. Ps. 97:11.

2. *to scatter, disperse.* Zech. 10:9.

3. *to set out or plant a branch or slip,* like the Lat. *serere;* construed with two accusatives, Is. 17:10. Hence, *to plant*

a nation, to fix it firmly, Hos. 2:25. [23.]

Niph. 1. *to be sown.* Lev. 11:37. Figuratively, Nah. 1:14 *of thy name, i.e. thy reputation, shall nothing more be sown, i.e. spread abroad.*

2. *to be made fruitful, to conceive,* spoken of a woman. Num. 5:28.

Pu. *to be sown.* Is. 40:24.

Hiph. 1. i. q. Kal. Gen. 1:11.

2. i. q. Niphal no. 2. *to conceive.* Lev. 12:2.

Deriv. out of course זר, זר.

זר m. verbal from זר, dec. VI. d.

1. *seed (of plants.)* Gen. 1:11, 12, 29. *corn, grain* in general, Job 39:12. hence, *seed-time, winter,* Gen. 8:22. Lev. 26:5. *fields of corn,* 1 Sam. 8:15.

2. *semen virile.* Lev. 15:16, 18, 32, 19:20.

3. Hence, *children, posterity;* even in the singular, Gen. 4:25—זר *male offspring,* 1 Sam. 1:11.

4. *race, tribe, people.* זר, *the royal family,* 2 K. 11:1, 14. זר *a race of evil doers,* Is. 1:4.

זר Chald. *idem.* Dan. 2:43. In Hebrew, Num. 11:7.

זר and זר *food from the vegetable kingdom, vegetables.* Dan. 1:12, 16. (In Chald. and Talmud. more frequent. Syr. זר *idem.*)

זר fut. זר. 1. *to scatter, as solids.* Ex. 9:8. Job 2:12.

2. *to sprinkle, as water, blood.* Ex. 24:6. 29:16, 20. Figuratively, Hos. 7:9. זר *etiam canities ei sparsa est;* זר must here be taken intransitively. So Propertius, III. 4. 24.

Pu. זר pass. Num. 19:13, 20.

זר found only in Po. זר *to sneeze.* 2 K. 4:35. So the Rabbins explain it. In Chaldaic we find זר *a sneezing.* Vulg. *oscitavit.*

זר *a span.* Ex. 28:16. 39:9. 1 Sam. 17:4. (Aram. זר, זר *idem.*) Prob. from זר, which signifies, *to spread out, hence זר (for זר) fem. זר.*

ח

THE name *Heth* חֶת probably signifies a *hedge, wall*, (from the Arab. حَاطَ, Syr. حَفَّ to surround, to hedge in;) and refers to its figure in the Phenician alphabet *H*, which is in some measure retained in the Greek *H*.

In Arabic we find two letters corresponding to the Hebrew *Heth*; namely, ح *Hha*, a strong aspirate or double *h*, and خ *Kha*, sounded like the Swiss *ch* or Span. *j*. This diversity of sound probably existed in the Hebrew, when it was a living language; at least, several roots have different significations, according as their ח corresponds to an Arab. ح or خ; comp. the articles חֶבֶל nos. I. and III. חָבַר nos. I. and II. But these two sounds ח and خ, on account of their general resemblance, are sometimes commuted for each other; e.g. רָצַח to kill; comp. رَضَعَ, and رَضَعَ to break or bruise in pieces.

חב m. with suff. חָבִי, dec. VIII. d. bosom. Job 31:33. (In Chald. חֻבָּא, חֻבָּא, חֻבָּא, idem.)

חָבַא in Kal not used. (Arab. خَبَا to hide, conceal; also خَبَا conj. X. to hide one's self.)

Niph. to be concealed, to conceal one's self; construed with בָּ and אֶל of the place. Josh. 10:16. 1 Sam. 10:22. Job 29:8 רָאִינִי וְנִחַבְתִּי the young men saw me and hid themselves, i.e. retired. verse 10 הִלְכִּי בְּקוֹלֵי הַנְּבִלִים the voice of nobles hid-itself, i.e. it was restrained. Gen. 31:27 לָמָּה נִחַבְתָּ לָּרֹחַ wherefore didst thou flee away secretly? (comp. λανθάνω construed with a participle.)

Pu. to creep away. Job 24:4.

Hiph. to hide, conceal. Josh. 6:17, 25,

Hoph. pass. Is. 42:22.

Hithpa. to hide one's self. 1 Sam. 14:11.

Deriv. חֻבָּא, חֻבָּא.

חָבַב to love. Once Deut. 33:3. (In Arab. حَبَّ, Aram. حَبَّ, and חָבַב idem.)

חָבַה i. q. חָבַא to hide one's self. Imper. חָבִי, Is. 26:20. Infin. Niph. חֻבְּהָ, 1 K. 22:25. 2 K. 7:12.

Deriv. חֻבְּוִן.

חֻבְּוִלָּה f. Chald. fault, crime. Dan. 6:23. comp. the root חָבַל Neh. 1:7.

חָבוֹר Chaboras, the proper name of a river in Mesopotamia, which rises in mount Masius and empties into the Euphrates at Circesium. 2 K. 17:6. 18:11. 1 Chr. 5:26. Arab. خَابُور. Otherwise written חָבִי (q.v.)

חֻבְּוִרָה and חֻבְּוִרָה (Is. 53:5.) f. dec. X. wound, bruise, scar. Gen. 4:23. Is. 1:6. 53:5. Especially a running sore, Ps. 38:6.

חָבַשׁ, fut. חָבֵשׁ.

1. to beat off with a stick, as fruit from a tree. Deut. 24:20. Is. 27:12.

2. to beat out grain with a stick. Judg. 6:11. Ruth. 2:17.

Niph. pass. Is. 28:27.

חֻבְּוִין m. verbal from חָבַשׁ, dec. I. covering. Hab. 3:4.

חָבַל i. q. Arab. خَبَلَ to corrupt, injure, destroy. See Piel.

2. to be mad, foolish. Hence, in Hebrew, to act foolishly or wickedly, Job 34:31 אֵלֵּי אֶחָדִים I will no more act wickedly. Construed with בָּ, Neh. 1:7. (with חָבַל, Job 24:9?)

Niph. to be destroyed, to perish. Prov. 13:13.

Pi. to destroy. Ecc. 5:5. Used in reference to persons, Is. 32:7. or to countries; namely, to lay them waste, Is. 13:5. 54:16. Mic. 2:10.

Pu. pass. Job 17:1 רחמי חבלה *my breath*, i. e. *my life, is destroyed*. Is. 10:27.

II. חבל, fut. יחבל, often תחבל, יחבלו. (Arab. خيل conj. IV. *to lend*; حبل *interest, usury*; Syr. سحبل, Chald. חבליה *usury*.)

1. *to take a pledge of any one, to bind him by a pledge*; construed with an accusative of the person. Job 22:6. Prov. 20:16. 27:13.

2. *to take any thing as a pledge*, construed with an accus. of the thing. Deut. 24:6, 17. Ex. 22:24. Job 24:3. Perhaps construed with חל, Job 24:9. But others render חבל in this passage, *to chain*, (after no. III.) Also see above, no. I. Part. חבל *taken as a pledge*, Am. 2:8.

Deriv. חבל.

III. חבל i. q. Arab. حبل.

1. *to tie with a cord, to twist, to bind*. Deriv. חבל.

2. *to experience pain, torture*, (comp. the Lat. *tormentum, tortor*, from *torquere*.) Zech. 11:7, 14. Deriv. חבל.

Pi. *to bring forth with pain, to be in labour*. Cant. 8:5. Ps. 7:15.

חבל Chald. Pa. 1. *to injure, hurt*. Dan. 6:23.

2. *to destroy, to overturn*. Dan. 4:20. [23.] Ezra 6:12.

Ithpa. *to be destroyed, to perish*; spoken of a kingdom. Dan. 2:44. 6:27. 7:14.

Deriv. חבילה.

חבל (Is. 66:7.) usually in the plur. חבליים, const. חבלי, verbal from חבל no. III. 2. dec. VI. j. *pains or throes of a woman in childbirth*, חבלי, Is. 13:8. Jer. 13:21. 22:23 בוא יך חבליים *when pangs come upon thee*. Is. 66:7. Hos. 13:13.—Job 39:3 חבליהם השלמה (when) they are delivered of their pains, i. e. of their young.—Spoken of pain generally, once Job 21:16.

חבל m. (once fem. Zeph. 2:6.) with suff. חבלי, Plur. חבליים, const. חבלי and חבלי, verbal from חבל no. III. 1. dec. VI. a. and k.

1. *line, rope, cord*. Josh. 2:15. Ecc. 12:6 חבל הכסף *the silver cord*.

2. *especially a measuring-line*. Am. 7:17. 2 Sam. 8:2. Hence,

3. *a portion of land measured out, and assigned to any one by lot*. Josh. 17:14. 19:9. Hence, *an inheritance, possession*, Ps. 16:6 חבלי נחלי לי בנחשאים *my inheritance has fallen to me in a pleasant country*. Deut. 32:9 יחבב חבל נחלתו Jacob *is his possession*.

4. *a district of country, a region*. Deut. 3:4. 13:14.

5. *a snare, net*. Ps. 140:6. Job 18:10.—חבלי מות, חבלי חיה *the snares of death, of hades*, Ps. 18:5, 6. 116:3.

6. *a band or company of men*. 1 Sam. 10:5, 10.

חבל m. verbal from חבל no. II. a *pawn, pledge*. Ezek. 18:12, 16. 33:15.

חבלה fem. of חבל, idem. Ezek. 18:7.

חבל m. Chald. *hurt, injury*. Dan. 3:25.

חבל m. Chald. *injury*. Ezra 4:22.

חבל m. found only Prov. 23:34. a part of a ship, probably *the mast*, so called from the ropes (חבלי) by which it is made fast. Others: *the rudder*.

חבל m. denom. from חבל a rope;) a *shipman, seaman*. Jon. 1:6. Ezek. 27:8, 27—29. Comp. חבולות.

חבליה f. Cant. 2:1. Is. 35:1. name of a flower, according to the ancient versions, *a lily, or a narcissus*. See Celsii Hierobotan. T. I. p. 488. The corresponding Syr. حَبَلِيَا signifies i. q. the Greek φειάμερος, *meadow-saffron, (colchicum autumnale, Linn.)*

חבק, more frequently in Pi. חבק.

1. *to embrace, twine round*. Construed with an accus. Ecc. 3:5. 2 K. 4:16. with ח, Gen. 29:13. 48:10.—חבקו צור, חבקוהו, *they embrace the rock, the dunghill*, a proverbial phrase for *they lie on the rock, or on the dunghill*, Job 24:8. Lam. 4:5.

2. *to fold the hands*, spoken of the idler. Ecc. 4:5.

חִבֵּק m. verbal from *חָבַק* dec. I.

I. *the folding of the hands*, spoken of the sluggard. Prov. 6:10. 24:33.

חִבְקוֹן m. (*embracing*, after the form *חִבְקוֹן* (*חִבְקוֹן*), *Habakkuk*, proper name of a prophet. In the Sept. *Ἀβακκὺμ*, as if derived from the punctuation *חִבְקוֹן* and a corruption of *ח* into *μ*.

חִבַּר 1. *to be joined or bound together*.

Ex. 26:3. Also, *to be confederated*, spoken of nations, Gen. 14:3 *כָּל-אֶלֶּה חִבְרוּ* all these were confederated (and came) to the valley of Siddim. comp. Hos. 4:17 *חִבְרוּ צַנְצִיִּים* confederated with idols.

2. *to exercise magic*, namely, by means of certain magical knots to bind some (distant) object. Perhaps more particularly *the charming of poisonous serpents*. Deut. 18:11. Ps. 58:6. (The ideas of *binding* and *magic* are united in several languages: comp. the Greek *καταδύσσω*; Lat. *fascinare*, *ligare ligulam*; and Germ. *Nesteln knüpfen*. Others derive the idea, *to exercise magic*, from the Arab. *خبر* *to be wise*; but it appears from Deut. 18:11. that a particular species of magic is intended.)

Pi. *to bind, join*. Ex. 26:6 ff. 2 Chr. 20:36.

Pu. *to join*. Ex. 28:7. Ps. 94:20 *הֲיִחְבְּרָה כִּסֵּא הַיָּוֶה* shall the throne of wickedness be joined with thee? i. e. shall it have fellowship with thee?

Hithpa. *to join one's self*. 2 Chr. 20:35, 37. Dan. 11:6.—In verse 23, the Syriac infinitive form *חִיבְרוּ* occurs as a noun.

Hiph. *to bind, join*, perhaps in an artificial manner. Job. 16:4 *אֶחְבְּרָה מִלִּים בְּמַלְאִים* I could join together words against you, i. e. compose artificial speeches against you. (The prefix *ח* appears superfluous.)

Deriv. out of course *חִבְרוּת*, *חִבְרוֹת*.

חִבֵּר m. Job. 40:30. [41:6.] verbal from *חָבַר* dec. I. usually rendered, *a companion*; perhaps *a sorcerer, magician*.

Syr. *ܡܒܠܐ* Comp. *ܡܒܠܐ* no. III.

חִבֵּר m. verbal from *חָבַר* dec. V. b. *associate, companion*. Cant. 1:7. 8:13. —Judg. 20:11 *אֶחָד חִבְרִים* all associated together. Ps. 149:63.

חִבֵּר m. Chald. *idem*. Dan. 2:13, 17, 18.

חָבַר m. verbal from *חָבַר* dec. VI. k.

1. *company, society*. Hos. 6:9. Prov. 21:9 *בֵּית חָבֵר* a house of company, i. e. a common house. 25:24.

2. *magic, enchantment*. Is. 47:9, 12.

חִבְרֵבוֹת fem. plur. dec. I. *the variegated spots* (of the leopard). Jer. 13:23. (Arab. *خبر* *mark, spot, colour*.)

חִבְרָה fem. of *חָבַר*, Chald. *a female companion*, hence, (like *רֵעָה*) *the other*. Dan. 7:20.

חִבְרָה fem. of *חָבַר*, *company, society*. Job 34:8.

חִבְרוֹן proper name of an ancient city in the tribe of Judah, also called *קִרְיַת אַרְבֵּעַ* Gen. 13:18. 14:13. 23:2. afterwards the royal residence of David for seven years, 2 Sam. 2:1. 5:5.

חִבְרָה fem. of *חָבַר* dec. XIII. c. *female companion, wife*. Mal. 2:14.

חִבְרָה f. verbal from *חָבַר*, *joining*, *place of joining*. Ex. 26:4, 10.

חָבַשׁ fut. *חָבַשׁ*, once *חָבַשׁ* (Job 5:18.)

1. *to bind, to bind on, to bind about*. Ezek. 27:24. particularly, *to bind on a turban*, Ex. 29:9. Lev. 8:13. Jon. 2:6 *סִיחַ חָבַשׁ לְרֹאשִׁי* the sea-reed is bound about my head, i. e. it composes my turban. Ezek. 16:10 *נָחַשְׁתִּי בָשֶׂשׁ* I bound thee (thy head) about with fine cotton.

2. *to bind up* (a wound.) Job 5:18. Is. 3:7. 30:26. Construed with *ל*, (comp. *לְרֹאשִׁי*) Ezek. 34:4, 16. Is. 61:1.

3. *to saddle*, construed with an accus. Gen. 22:3. Num. 22:21. Judg. 19:11. 2 Sam. 17:23.

4. *to bind up, to close, cover*. Job 40:13 *כָּסְיוֹתָ חֲבֹשׁ בְּפָנֶיךָ* cover their face in darkness. See Pi. no. 2.

5. *to exercise power, to rule, imperio* *coercere*. Job 34:17 *יָחַשׁ יָחַשׁ*

2. to *gird one's self*. Ezek. 44:18. 1 K. 20:11. Here likewise we may place, (if the reading is correct,) 2 Sam. 22:46 וַיִּחַזְקוּ מִמֶּנִּי וַיִּסְבְּלוּ *and they gird themselves*

(and go) out of their citadels; or, according to Syriac usage, *they hobble forth*, comp. Mic. 7:17. Hos. 11:11.

Deriv. חָרַד, חָרַד.

חרל fem. חָרַל and חָרַל, Chald.

1. *one*, i. q. Heb. אֶחָד. (See א.)— Sometimes used for the indefinite article, *a, an*, Dan. 2:31 חָרַל an image. 6:18. Ezra 4:8.

2. *the first*. Dan. 7:1.

3. when used before numerals, *times*, Lat. *vices*. Dan. 3:19 חָרַל שֶׁבַע מֵרָאשִׁי *seven times more than*. (So the Syr. *ܡܬܬܝܐ*)— חָרַל at the same time, together, i. q. Heb. *בְּאַחַד*, Dan. 2:35.— חָרַל *one* occurs once also in Hebrew, Ezek. 33:30.

חרל, fem. חָרַל, verbal adj. from חָרַד, dec. VIII. h. *sharp*, spoken of the sword. Ezek. 5:1. Ps. 57:5. Prov. 5:4.

חרד 1. *to be sharp*, i. q. -Arab. حَرَد (fut. 1.)

2. *to be swift, nimble*. Hab. 1:8. (Several words denoting *sharpness* have this signification; comp. in Greek, *ῥῆξ*, *ῥῆξ*; in Lat. *acer*; in Syr. *ܡܬܬܝܐ*.) Others: *to be sharp-sighted*. Comp. חָרַץ.

Hoph. pass. Ezek. 21:14, 15, 16. [21:9, 10, 11.]

Deriv. חָרַד.

I. חָרַד, fut. apoc. חָרַד, *to rejoice*. Ex. 18:9. Job 3:6 חָרַד בְּיָמֵי שָׁמַיָּא *let it not rejoice among the days of the year*.

Pi. *to make serene or joyful*. Ps. 21:7.

Deriv. חָרַד.

II. חָרַד i. q. חָרַד *to be or become sharp*. Hiph. *to sharpen*. Prov. 27:17 חָרַד בְּחַד יְהוָה וְיָשָׁר יְהוָה *iron becomes sharp on iron, so one man sharpens the countenance of another*. חָרַד in the former part of the verse is the fut. apoc. of Kal; in the latter part, the fut. apoc. of Hiphil.

חרדוֹרִים masc. plur. dec. I. Job 41:22. [30.] *points*; חָרַד־קָרוֹשׁ *sharp pot-sherds*, spoken of the scales of the crocodile; comp. *Ælian. Hist. Anim. x. 24*.

חָרַד f. verbal from חָרַד no. I. dec. X. *joy, gladness*. 1 Chr. 16:27. Neh. 8:10.

חָרַד f. Chald. *idem*. Ezra 6:16.

חָרִיד proper name of a city of the Benjamites, situated on a mountain. Ezra 2:23. Neh. 7:37. 11:34. In 1 Mac. 12:38, it is called 'Aḏḏā. Comp. Josephus J. A. III. 11.

חָרִיד plur. Chald. *breast*, i. q. Heb. חָרִיד. Dan. 2:32. (In the Targums we find the singular חָרִיד.)

חָרַל and חָרַל fut. חָרַל. 1. *to cease, desist, leave off*, (from doing any thing.) Am. 7:5. Construed with an infin. Is. 1:16. especially with ל and an infin. Gen. 11:8. 41:49. 1 Sam. 12:23. With an accus. of the noun, Job 3:17. Spoken also of the thing desisted from, Ex. 9:34 חָרַל הַמָּטָר *the rain ceased*. verses 29, 33. Is. 24:8.

2. *to omit, to forbear, not to do*. 1 K. 22:6, 15 חָרַל אִם נִדְּחָל *shall we go, ... or shall we omit it?* Ezek. 2:5. Jer. 40:4. Construed with ל and an infinitive, Num. 9:13. Deut. 23:23.

3. *to quit, let alone, desert, give up, leave off*; (1.) construed with כֵּן of the person, Ex. 14:2 חָרַל לָנוּ *let us alone*. Job 7:16. 19:14 חָרַל קִרְבִּי *my kinsfolk desert me*.—In a different sense 2 Chr. 35:21 חָרַל לִי כְּמֵלֶכֶם אֲשֶׁר עִמִּי *desist from God, who is with me*, i. e. be afraid of him. Is. 2:22. (2.) with כֵּן of the thing, 1 Sam. 9:5. Prov. 23:4. Ps. 49:9 *he gives it up for ever*. With an accus. of the thing, Judg. 9:9 ff. (3.) with כֵּן and an infin. of the action, 1 K. 15:21 *he left off building*. Hence, *to avoid doing any thing*, Ex. 23:5.

4. *to be idle, to rest, to keep holiday*. 1 Sam. 2:5. Job 14:6. Judg. 5:6 חָרַל הַדֶּרֶךְ *the highways were idle*, i. e. deserted; (comp. Is. 33:8.)

5. *to cease to be, to fail, to be wanting*. Deut. 15:11 לֹא יִחָרַל אֲבִיּוֹן *the poor shall not fail*. Judg. 5:7. Job 14:7.

Note. The imperative חָרַל is construed with a dative of the pronoun לָךְ, לָכֶם, 2 Chr. 25:16. 35:21. Is. 2:22.

חָרַל verbal adj. from חָרַל, dec. V. b. 1. *one who forbears*. Ezek. 3:27.

2. *frail, transitory.* Ps. 39:5.

3. *forsaken by men.* Is. 53: comp. Job 19:14.

חַדָּל m. verbal from **חָדַל**, *place of rest, regions of the dead, hades.* Is. 38:11. See **חָדַל** no. 4. and comp. **חֲדָקָה**.

חֲדָקָה Mic. 7:4. and **חֲדָקָה** Prov. 15:19. a species of thorn or thorn-bush. Arab. **حَدَق** a thorn-bush of Phenicia, perhaps *solanum insanum*, Linn.

חֲדָקָה the river Tigris. Gen. 2:14. Dan. 10:4. Aram. **ܚܕܩܬܐ**; Arab. **سحل**.

חָדַר found only Ezek. 21:19 **חָדַר** usually rendered (as if a denom. from **חָדַר**,) *which penetrates into their inward parts.* Better according to the ancient versions, *which terrifies them*, i. q. **חָדַרָה** by transposition. According to the Syriac usage, *to surround in a hostile manner.*

חָדַר m. const. **חָדָר**, with suff. **חָדָרִי**; Plur. **חָדָרִים**, const. **חָדָרִי**; dec. VI. a. and k. (In Arab. **خدر** a curtain which separates the inner part of a tent from the outer.)

1. the inner apartment or chamber of a tent or house. Gen. 34:30. Judg. 16:9, 12. whether a bed-chamber, 2 Sam. 4:7. 13:10. woman's chamber, Cant. 3:4. bride-chamber, Judg. 15:1. Joel 2:16. or store-chamber, Prov. 24:4.

2. figuratively, **חֲדָרֵי-תֵבֶן** Job 9:9. the remotest south, *penetralia austri*; (comp. **יִרְכָּתִי תֵבֶן**;) also without **תֵבֶן** in the same sense, 37:9. But perhaps in these two passages it means the chambers or store-houses of the south wind.—**חֲדָרֵי-בֶטֶן** the innermost parts of the belly, Prov. 18:8. 26:22.—**חֲדָרֵי-מָוֶת** the chambers of hades, Prov. 7:27.

חֲדָרָה Zech. 9:1. anciently a great city, east of Damascus, giving name to the surrounding country. See Michaëlis Supplem. p. 676. and Ugolini Thes. T. VII. no. 20.

חָדַשׁ to be new. In Kal not used.

Pi. to renew, make new. Job 10:17. Ps. 51:12. especially, to rebuild or repair cities, buildings. Is. 61:4. 2 Chr. 24:4.

Hithpa. to renew one's self. Ps. 103:5.

חֲדָשׁ verbal adj. from **חָדַשׁ** dec. IV. c. new, in all its various significations.—*Fresh, recens*, (antith. **יָשָׁן**.) Lev. 26:10. —*new, unheard of*, Ecc. 1:9, 10.—*חֲדָשָׁה something new.* Is. 43:19. Plur. **חֲדָשִׁים** new things, Is. 42:9.

חֹדֶשׁ m. verbal from **חָדַשׁ**, dec. VI. m.

1. the new-moon, the first day on which the moon is visible, kept by the Israelites as a festival. Num. 29:6. 1 Sam. 20:5, 18, 24.—Ex. 19:1 **בַּחֹדֶשׁ הַשְּׁלִישִׁי** on the first day of the third month, *tertius calendis.* Hos. 5:7 **עַתָּה יֹאכְלֶם חֹדֶשׁ** now shall the new-moon consume you, i. e. ye shall be consumed on the new moon.

2. a month, which the Hebrews began with the new moon. Gen. 7:11, etc.—**חֹדֶשׁ יָמִים** a month long, a whole month, (see **יָמִים**.) Gen. 29:14. Num. 11:20, 21.

חֹדֶרֶת adj. Chald. new. Ezra 6:4.

חֹרָא see **חָרָה**.

חֹב to be guilty, to owe, to transgress, as in Aram. and Arab.

Pi. **חָבַה** to make guilty, to cause to owe. Dan. 1:10.

חֹב m. verbal from **חָבַה**, *debt.* Ezek. 18:7.

חֹבָה proper name of a place north of Damascus. Once Gen. 14:15. comp. **Χωβ** Judith 4:4. 15:4.

חֹלַק to draw a circle, to measure with a compass. Job 26:10. Deriv. out of course **חֲחֹלָקָה**.

חֹג m. verbal from **חָגַג**, *circle, arch*; spoken of the arch of heaven, Prov. 8:27. Job 22:14. of the circle of the earth, Is. 40:22.

חֹדֶה denom. from **חָדַה**, (like **קָשַׁל** from **קָשַׁל**.) always joined with **חֹדָה**.

1. to propose a riddle. Judg. 14:12 ff.

2. *to propose an allegory.* Ezek. 17:2.

חָרָה found only in Piel חָרָה, in poetry, i. q. חָרַד, *to shew, declare.* Job 32:10, 17. Construed with an accus. of the person, Job 32:6. with suff. 15:17. 36:2. but likewise with a dative, Ps. 19:3.

חָרָה or **חָרָה**, Pa. חָרָה Chald. *idem.* Dan. 2:11. Construed with ל of the person, 2:24. with an accus. 5:7.

Aph. *idem.* Construed with ל, Dan. 2:16, 24, 27. with an accus. 2:6, 9. (In Syr. *idem.* In Arab. by transposition رحي.)

חָרָה f. proper name of the first woman. Gen. 3:20. 4:1. In the first passage it is explained as if synonymous with **חַיָּה** *life.* Sept. *Εὐα*, (comp. *חַי* *Eὐαίος*.) Vulg. *Eva*.

חֲרוֹת plur. fem. dec. X. *villages of moveable tents, encampments of wandering shepherds.* Num. 32:41. Deut. 3:14. Josh. 13:30. Comp. **חָרָה** nō. 4. (Root Arab. حوي *to collect, assemble*.)

חֹרֶת m. dec. I. a. and VI. a.

1. *a thorn, thorn-bush.* Job 31:40. Prov. 26:9. 2 K. 14:9. Plur. חֹרִים Cant. 2:2. and חֲרוֹת 1 Sam. 13:6. *thorn-bushes.*

2. i. q. **חָה** *a hook*, or perhaps *ring*, such as was put through the nose of great fishes, to let them down again into the water. Job 40:26. [41:2.] Comp. (Edmann's verm. Sammlungen aus der Naturkunde, Th. v. p. 5.

3. *a similar instrument used for the confining of prisoners.* 2 Chr. 33:11. comp. Am. 4:2.

חֹרֵט Chald. *to sew together.* Aph. *to repair* (a wall.) Ezra 4:12.

חֹרֵט m. (comp. Chald. *to sew together*.)

1. *a thread.* Ecc. 4:12. Used proverbially, Gen. 14:23 **נָעַל מִן הַחֹרֵט** *from a thread even to a shoe-latchet*, i. e. not the least thing. So the Latins, *ne hilum* (i. q. *filum*). *quidem, not even a thread*; whence *nihil*.

2. *a line, cord.* Josh. 2:18.

3. *a band, fillet.* Cant. 4:3.

חֲרִי a gentile noun, *the Hivites*, a Canaanitish tribe at the foot of Mount Hermon, Josh. 11:3. also in Mount Lebanon, Judg. 3:3.

חֲרִילָה a proper name. 1. two districts in Yemen, the one inhabited by Hamites, Gen. 10:7. and the other by Shemites, verse 29, comp. 25:18. 1 Sam. 15:7. (Probably the districts now called ^{سرح} خولان, see Niebuhr's Description de l'Arabie.)

2. Gen. 2:11. *Havilah*, a gold country, perhaps a general name for Arabia (and India,) which accords best with the supposition that *the Pison is the Ganges.* See art. **פִּישֶׁן**. Others, with less probability, *Chwala* on the Caspian Sea; whence the Caspian Sea is called in Russian *Chwalinskoje More*.

I. **חֵיל** and **חֵיל** literally, *to turn, to twist.* (Arab. **حَال**, whence **حَوْل** *round about*.)

1. *to be pained*, (as if *torqueri*, comp. **חָנַל** no. III.) Jer. 5:3. especially *to be in labour, to travail*, Is. 13:8. 23:4. 26:18. 66:7, 8. Mic. 4:18. Figuratively, Mic. 1:12 *for she is pained for the good (which she has lost).* Hence,

2. *to tremble*, (as a woman in labour.) Deut. 2:25. Joel 2:6. Construed with **כֵּן** 1 Sam. 31:3. 1 Chr. 10:3.

3. *to dance.* Judg. 21:21.

4. *to bring forth.* Is. 54:1.

5. *to rush, fall upon.* Jer. 30:23 *a sweeping whirlwind יְחִיל רָשָׁעִים יִפֹּל* *shall fall on the head of the ungodly.* So 23:19. 2 Sam. 3:29 *let it (the blood of Abner) fall upon the head of Joab.* Hos. 11:6 **יִפֹּל הָרֶבֶר מִן הָעִיר** *the sword shall fall on his cities.* Lam. 4:6 **אֵין יָדַי בָּהּ** *no hands fell on her.* (This signification of **חֵיל** is found in the Targums.)

6. *to be strong, lasting, permanent.* (On the connexion of this with the primary signification, see **חָזַק**, **חֲזָק**. In Arab. **حَال** (med. Vav) *idem.* In Aram.

Pa. *to strengthen*. Deriv. חזק *strength*.) Ps. 10:5 חזקו דרכיו *his ways are strong*, i. e. his actions prosper. Job 20:21 לא חזק פוצו *his prosperity shall not be lasting*. (Others connect this signification with that of *waiting*; see חזל no. II.)

Hiph. causat. of Kal no. 2. *to shake*. Ps. 29:8.

Hoph. *to be made to bring forth*. Is. 66:8.

Pilel חזל 1. *to dance in a circle*. Judg. 21:23.

2. i. q. Kal no. 2. *to tremble*. Job 26:5.

3. i. q. Kal no. 4. *to bring forth*. Job 39:1. Prov. 25:23. *to form, to make generally*, Deut. 32:18. Ps. 90:2. Causat. Ps. 29:9.

Pulal חזל pass. *to be born*. Job 15:7. Prov. 8:24, 25. Ps. 51:7.

Hithpalel חתהל.

1. *to be pained or tormented*. Job 15:20.

2. *to rush*. Jer. 23:19.

Hithpalp. חתהל *to be pained or grieved*. Est. 4:4.

Deriv. out of course חזל, חזל, חזל.

II. חזל and חזל i. q. חזל *to wait, tarry*. Gen. 8:10. Judg. 3:25.

Pilel חזל *idem*. Job 35:14.

Hithpal. *idem*. Ps. 37:7.

חזל m. 1. *sand*. Ex. 2:12. generally in the phrase חזל ימים, חזל ימים *sand of the sea*, as indicative of multitude, Gen. 32:13. 41:49. and of weight, Job 6:3. Prov. 27:3.

2. Job 29:18. according to the Jewish commentators, *the bird phoenix*, but perhaps a mere conjecture from the context. The Babylonian MSS read חזל.

חזל proper name of an Aramean country. Once Gen. 10:23. It is supposed by some to be *Coelesyria*, from the Chald. חזל *a valley*; but the etymological grounds are insufficient.

חזל m. adj. *black*. Gen. 30:32 ff. The root חזל is kindred with חזל *to be hot*, which in Arabic signifies also *to be burnt by the sun, to be black*.

חומה f. dec. X. *a wall*. Ex. 14:22,

29. Deut. 3:5. 28:52. Root prob. חס. i. q. Arab. حَمَا *to surround, protect*.

Plur. חומות (with singular meaning, like (במזרח), *a wall*. Jer. 1:18. comp. 15:20. Hence,

Dual בין חומותם *between the two walls (of Jerusalem)*, 2 K. 25:4. Is. 22:11. Jer. 39:4.

חוס, fut. יחוס, יחוס, also יחוס.

1. *to have compassion, to pity*; construed with חז of the person. Ps. 72:13. Also *to be grieved or troubled*, construed with חז of the thing, Jon. 4:10 אפס חסתי אפס חסתי *thou art grieved on account of the ricinus*. (comp. Gen. 45:20.)

2. *to spare*, construed with חז. Neh. 13:22. Jer. 13:14. Ezek. 24:14. Joel 2:17. (In Aram. חס construed with חז.)

3. Instead of the simple construction given above, we find more commonly in the significations nos. 1. and 2. the following phraseology, חז חז mine eye looks with pity or indulgence on any one. Gen. 45:20 וניחם אל פניהם על פניהם *and be not troubled about your utensils*. Deut. 7:16 לא תחס עינך לעמים *thou shalt not spare them*. 13:9. 19:13, 21. 25:12. Is. 13:18. Ezek. 5:11. 7:4, 9. Once with the omission of חז, 1 Sam. 24:11 וחסתי *and (mine eye) looked with compassion on thee*, i. e. I spared thee from compassion. Similar examples in which actions are attributed to particular members of the body, are very common; (comp. חס joined with חז, חס with the same, Judg. 7:11. 2 Sam. 16:21. חס with חז; etc.)

חורף m. dec. I. *coast, shore*. Gen. 49:13. Deut. 1:7. Josh. 9:1. (Arab. حافة margin, bank, shore.)

חורץ 1. as an adv. *without, abroad*; denoting the place where, as חורץ *one born out of the house*, Lev. 18:9. also the place whither, Deut. 23:13. With חז parag. חורץ in the same senses, 1 K. 6:6. Ex. 12:46. Joined with

prepositions, (1.) בחור *without, in the street*. Gen. 9:22. (2.) לְחוּץ *idem*, Ps. 41:7. and לְחוּצָה *idem*, 2 Chr. 32:5. (3.) מְחוּץ *from without, outwardly, the opposite of קְבוּצָה*. Gen. 6:14. מִמְחוּץ *idem*, Ezek. 41:25. מְחוּץ לְ *idem*, 2 K. 4:3. (4.) לְ מְחוּץ as a prep. *without*.—מְחוּץ לְעִיר *without the city*, Gen. 19:16. 24:11. מְחוּצָה לְ *idem*, Ezek. 40:40, 44. (5.) אֶל מְחוּץ לְ as a prep. *to the outside of*. Num. 5:3, 4. אֶל מְחוּץ לְמַחֲנֵה *to the outside of the camp*. Deut. 23:11. Lev. 4:12. (6.) הוּץ כֵּן as a prep. figuratively, *besides*. Ecc. 2:25. (So in Chald. חַר כֵּן.)

2. אֵל as a subst. dec. I. (1.) *what is without the house, the street*. Jer. 37:21. Job 18:17. Plur. הוּצוֹת, Is. 5:25. 10:6. (2.) *what is without the city, fields, pastures, deserts*. Job 5:10. (Aram. חַר *idem*.) Hence put in opposition to אֶרֶץ, Prov. 8:26. חַרְצוֹת (cultivated) *land and deserts*. Comp. Mark 1:45.

Deriv. חוּצוֹן.

חֹרֶק (i or י) i. q. חֶק *the bosom*. Ps. 74:11 Keth.

חָוֵר, fut. חָוֵר *to become white, to grow pale*, spoken of the face. Is. 29:22. (Aram. חַוֵּר *idem*.)

I. חוּר m. *fine white linen or cotton*. Est. 1:6. 8:15. Sept. βύσσης. Arab. حَبْر *white silk*; which may be the meaning of the Hebrew word, for Median garments were made of silk. Ethiop. ከሳሳ (hahsir) *white silk*.

II. חוּר and חֹר, dec. I. i. q. חוּר no. II. *hole, cavity*. Is. 11:8. 42:22. (In Arab. with ح.)

I. חוּר i. q. חוּר no. I. *white linen*, (or *silk*.) With an uncommon plural termination חוּרִים, Is. 19:9.

II. חוּר m. dec. I. 1. *a hole*. 2 K. 12:10. Applied to the opening for a window, Cant. 5:4. to the cavity for the eye, Zech. 14:12.

2. *a cave, cavern*. Job 30:6. 1 Sam. 14:11.

חָוֵר m. Chald. *white*, Dan. 7:9.

חֹרָם *Huram*, 1. proper name of a king of Tyre, contemporary with Solomon. 2 Chr. 2:2. Otherwise called חֹרֶם, 2 Sam. 5:11. 1 K. 5:15. [5:1.] 2. of a Tyrian artist, 2 Chr. 4:11. also called חִירֹם 1 K. 7:40.

חִירָן proper name of a district beyond Jordan. Ezek. 47:16, 18. In Greek, Αἰγανίτις, Ὠγανίτις.

I. חוּשׁ 1. *to make haste, to hasten*. Is. 8:1, 3. 1 Sam. 20:38. Deut. 32:35. Ps. 70:6. אֶלֶּהֶם חוּשָׁה לִי O God, *hasten to me*. 141:1. Part. pass. חוֹשֵׁם *hastening or in haste*, with an active signification, (comp. חָזָהוּ) Num. 32:17.

2. *to move violently, to rage, to be ardent*. Job 20:2. בְּעִבּוֹר חוּשִׁי on account of my ardour *within me*.

Hiph. 1. *to urge on, to hasten*. Is. 5:19. 60:22. Ps. 55:9.

2. intrans. as in Kal, *to make haste*. Judg. 20:37.

3. *to be afraid, to flee*. Is. 28:16. (These significations are also united in חָפַז. In Arab. حَاشَ (med. Je) *to be afraid and to hasten*.)

II. חוּשׁ as in Chaldaic, *to perceive by the senses, to feel*, for example, pain, joy, pleasure. Ecc. 2:25. מִי חוּשׁ *who has enjoyed pleasure?*

חֹרֶת. For Hab. 2:17, see חֹרֶת.

חֹתֶם m. verbal from חָתַם, dec. I. a *seal, a seal-ring*. The inhabitants of the east often carried a seal suspended by a string, round the neck, between their outer and inner garments, as the Persians do at this day. Gen. 38:18. Cant. 8:6.

חֲזָאֵל m. *Hazael*, proper name of a king of Syria. 1 K. 19:15, 17. 2 K. 8:9, 12.—בֵּית ה' the house of *Hazael*, i. e. Damascus, Am. 1:4.

חֹרֶה 1. in poetry, i. q. רָאָה *to see, behold*. Job 24:1. Ps. 46:9. 58:9. Construed with בֵּי, *to see or regard with satisfaction*, Ps. 27:4. 63:3. Cant. 7:1. [6:13]. Job 36:25. In a different

sense, Is. 47:13 *הַזִּקִּים בְּפִקְבֵּיהֶם the gazers on the stars.*

2. used especially in a religious sense; e. g. *הָזָה אֶת הָאֱלֹהִים to see God*, Ex. 24:11. Job 19:26. and applied particularly to the supernatural visions and internal revelations given to the prophets, Num. 24:4. Hab. 1:1 *הִפְשִׁיט אֶשֶׁר הָזָה חֲבַקְקִים the oracle which Habakkuk saw*, i. e. which was revealed to him. Ezek. 13:6 *הֵמָּה הֵיוּ שֵׁנָה they see lies*, i. e. they have false revelations. Zech. 10:2.

3. to look out, choose, select. Gen. 18:21. comp. *הָזָה* Gen. 22:8.

4. figuratively, to see into, to understand. Job 15:17. 27:12.

Deriv. out of course *הָזִין, הָזִיתָ, הָזִיתָ, הָזִינוּ*.

הָזָה and *הָזָה* Chald. to see. Dan. 5:5, 23. 3:19 *שִׁבְעָה עַל דִּי הָזָה לְפָנֶיהָ seven times more than it had ever been seen*, i. e. known, to be heated. Infin. *הָזִיתָ*, Ezra 4:14. (In Syr. *idem*.)

הָזָה m. dec. IX. b. the breast, spoken only of animals. Ex. 29:26, 27. Lev. 7:30, 31. Plur. *הָזִיתָ*, Lev. 9:20, 21.

הָזָה m. verbal from *הָזָה*, dec. IX. a. 1. a seer, prophet, in later Hebrew, i. q. *נָבִיא*. 1 Chr. 21:9. 25:5. 29:29.

2. i. q. *הָזָה* no. 3. (q. v.) a covenant, agreement.

הָזָה m. Chald. 1. vision. Dan. 2:28. 4:2, 7. [4:5, 10.] 7:7, 13.

2. form, appearance. 7:20. (Syr. *ܠܫܢܐ*.)

הָזָה m. verbal from *הָזָה* dec. III. a. 1. sight, vision. Dan. 1:17. 8:1. 9:24.

2. a divine revelation. 1 Sam. 3:1. 1 Chron. 17:15. Prov. 29:18.

3. especially an oracle, often collectively. (Comp. *ὁραμα*, Acts 11:5. 16:9.) Is. 1:1. Obad. 1. Nah. 1:1.

הָזָה f. verbal from *הָזָה*, dec. III. a. vision, revelation. 2 Chr. 9:29.

הָזָה Chald. sight. Dan. 4:8, 17. [4:11, 20.]

הָזָה f. (with Kamets impure) verbal from *הָזָה*, dec. I.

1. form, especially a great or beautiful form, (comp. *מִצָּחָה*.) Dan. 8:5 *הָזָה a great, horn, cornu conspicuum*. verse 8 *וַתִּשְׁלֶקֶת הָזָה אַרְבַּע and there rose up four great (horns)*. The latter verse might be rendered, something like four (horns), comp. *דְּמִוּת* no. 3. but the meaning given above appears preferable on account of verse 5.

2. a prophetic vision. Is. 21:2. 29:11.

3. a revelation, law; hence, a covenant, agreement. The Hebrews connected these two ideas, inasmuch as they regarded their religion as a covenant with God. Is. 28:18. comp. *הָזָה* verse 14.

הָזָה m. const. *הָזִין*, plur. *הָזִינוּ*, verbal from *הָזָה*, dec. III. e.

1. sight, vision. Job 4:13. 7:14. 20:8.

2. a revelation. 2 Sam. 7:17. — *בְּנֵי הָזִין* Is. 22:5. (whence the superscription in verse 1.) valley of vision or revelation, i. e. Jerusalem, or some part of it, allegorically represented. According to some, it is, in this passage, a translation of the name *בְּנֵי הָזִין* supposed to signify vision.

הָזָה m. dec. I. lightning. Job 28:26. 38:25. Kindred with *הָזָה* (Arab. *هزأ transfixed itelum fulminis*.)

הָזָה m. prim. a swine. Lev. 11:7. (Syr. and Arab. *idem*.)

הָזָה, fut. *הָזִיק*. 1. to bind fast, to tie strait. (Arab. *حزق* and *حزق* *idem*; Syr. *ܠܫܢܐ* to gird, comp. Piel.) Intrans. to be bound fast, Is. 28:22.

2. to adhere or stick fast, 2 Sam. 18:9 *וַתִּשְׁתָּקֶה רֹאשׁוֹ בְּעֵצָה and his head stuck fast to the turpentine-tree*. Hence, *הָזָה to adhere to the law*, 2 Chr. 31:4. Construed with *ל* and an infin. to adhere to doing any thing. Deut. 12:23. Josh. 23:6.

3. to strengthen. (Strength is acquired from bracing the muscles and

from girding one's self; hence this transfer of signification is found in several words. Comp. חזק no. 6. חָזַק; and for examples in Arabic, see Bocharti Hieroz. I. p. 514 ff.) Ezek. 30: 21. More frequently intrans. to be or become strong, Josh. 17: 13. Judg. 1: 28. Gen. 41: 56, 57. Construed with כָּן to be stronger than, to conquer, 1 Sam. 17: 50. Construed with עַל, idem, 2 Chr. 8: 3. 27: 5. Also with an accus. in the same sense, 1 K. 16: 22. 2 Chr. 28: 20. Spoken of a command, to prevail, to get the upper hand, 2 Sam. 24: 4. 1 Chr. 21: 4.

4. to urge on, construed with עַל. Ex. 12: 33. Ezek. 3: 14. with an accus. Jer. 20: 7.

5. to be recovered from a sickness. Is. 39: 1.

6. figuratively, to be firm, strong, undaunted.—חֲזָקָה be strong and courageous, Deut. 31: 7, 23. comp. Dan. 10: 19.—חֲזָקַת יָדַי the hands of any one are strong, i. e. he himself is strong, undaunted, Judg. 7: 11. 2 Sam. 16: 21. (comp. חָזַק joined with חָזַק.)

7. to be hard, obstinate, inflexible, i. q. חָזָק. Mal. 3: 13. Hence, spoken of the heart, to be hardened or rendered obdurate, Ex. 7: 13, 22.

8. to be confirmed, established. 2 K. 14: 5. 2 Chr. 25: 3 (with עַל.)

Pi. חָזַק. 1. to gird, construed with two accusatives. Is. 22: 21. Nah. 2: 2.

2. to fortify or intrench, 2 Chr. 11: 11, 12. 26: 9. to repair what is decayed, 2 K. 12: 8, 9, 13, 15. construed with לְ, 1 Chr. 26: 27. to build anew, Neh. 3: 19.

3. to strengthen. Judg. 16: 28.

4. to heal. Ezek. 34: 4, 16.

5. figuratively, to strengthen the hands of any one, i. e. to urge him on, to inspire him with courage. Judg. 9: 24. Jer. 23: 14. Job 4: 3. 1 Sam. 23: 16 יִחְזַק אֶתְּיָדָיו he gave him courage with God.—יִחְזַק יְהוָה to strengthen one's own hands, to take courage, Neh. 2: 18.

6. to support, help, assist. 2 Chr. 29: 34. Ezra 6: 22. 1: 6 and all their neighbours חָזְקוּ בְּיָדָם בְּגֵלֵי כֶסֶף assisted, i. e. presented them with silver vessels, etc.

7. construed with לְ, to harden the heart. Ex. 4: 21.—חָזַק לְבִי to shew one's self stiff-necked, Josh. 11: 20. Jer. 5: 3. Ps. 64: 6 יָדָם רַע יִחְזְקוּ they are resolute in a wicked deed.

Hiph. חָזַק. 1. to bind fast, especially to fasten the hand on any thing; hence, to seize or take hold of; in Greek ἐμψύνασι. The original construction is found Gen. 21: 18 בָּרַךְ אֶת יָדְךָ בְּרַחֲמֶיךָ fasten thine hand on him, i. e. hold him in thine hand. Hence the verb is construed with אֶ, Ex. 4: 4. Deut. 22: 25. 25: 11. more rarely with an accus. Is. 41: 9, 13. Jer. 6: 23, 24. 8: 21. 50: 43. Mic. 4: 9 חֲזָקוֹתַי pangs take hold of thee. Also with an inverted construction, Jer. 49: 24

חָזַקְתָּ רַחֵם she seizes hold of terror; comp. אִמְרָה Job 18: 20. 21: 6. Construed with לְ, 2 Sam. 15: 5. with עַל, Job 18: 9. This verb often signifies (1.) to hold back, Ex. 9: 2. or to oblige to stay, Judg. 19: 4. (2.) to contain, to hold, 2 Chr. 4: 5. (3.) to get possession of, Dan. 11: 21.

2. to hold fast, to adhere closely; e. g. to one's integrity, Job 2: 3, 9. 27: 6. Construed with לְ of the person, Neh. 10: 30.

3. to strengthen, fortify; hence, to build up again. Neh. 5: 16. Ezek. 27: 9, 27.

4. to make strong, Ezek. 30: 23. and intrans. to become strong, to conquer, 2 Chr. 26: 8. Dan. 11: 32.

5. to help, assist; construed with אֶ Lev. 25: 35. Comp. מְחַזֵּק an helper, Dan. 11: 1. construed with an accus. verse 6.

Hithpa. to be strengthened, established, or confirmed; spoken of a new king, 2 Chr. 1: 1. 12: 13. 13: 21. to gather one's strength, Gen. 48: 2.

2. to feel one's self strengthened, 1 Sam. 30: 6. Ezra 7: 28. to take courage, 2 Chr. 15: 8. 23: 1. 25: 11.

3. to act courageously. 2 Sam. 10: 12. Construed with עָלָה to oppose, 2 Chr. 13: 7, 8.

4. to assist any one, construed with אֶ and עִם. 2 Sam. 3: 6. 1 Chr. 11: 10. Dan. 10: 21.

חָזָק m. verbal adj. from חָזַק, dec. IV. e.

1. *strong, mighty, vehement.* Ex. 3: 19. 10: 19.

2. *firm, hard.* Ezek. 3: 9.—חֲזָקִי, *stiff-necked, obdurate,* Ezek. 2: 4. 3: 7. comp. verse 8.

חֲזָק m. verbal adj. from חָזַק, *idem.* Ex. 19: 19. 2 Sam. 3: 1.

חֲזָק with suff. חֲזָקִי, verbal from חָזַק, dec. VI. g. *strength, help.* Ps. 18: 2.

חֲזָק m. verbal from חָזַק, dec. VI. m. *idem.* Ex. 13: 3, 14, 16.

חֲזָקָה f. dec. X. strictly an infin. from חָזַק.

1. חֲזָקָתוֹ 2 Chr. 12: 1. 26: 16. *when he had gained strength.*

2. בְּחֲזָקַת ה' Is. 8: 11. *when the hand (of God) urged me.* Comp. the verb Ezek. 3: 14. Jer. 20: 7.

3. Dan. 11: 2 בְּחֲזָקָתוֹ *as he supports himself on his riches.*

חֲזָקִיָּהוּ and חֲזָקִיָּהוּ m. (*the strength of Jehovah*) *Hezekiah*, the proper name of a king of Judah. 2 K. 18: 1, 10. Also called חֲזָקִיָּה, Hos. 1: 1. Is. 1: 1.

חֲזָקָה fem. of חָזַק. 1. *force, violence.* בְּחֲזָקָה *by force or violence,* 1 Sam. 2: 16. Ezek. 34: 4. *vehemently, mightily, vehementer,* Judg. 4: 3. 8: 1.

2. *the repairing* (of a building). 2 K. 12: 13. comp. the verb Pi. no. 2.

חָח m. with suff. חָחִי, plur. חָחִים, (with Dagesh forte implied, as in חָח, plur. חָחִים); i. q. חָח, literally, *a thorn*; hence,

1. *a ring*, such as was put through the nose of wild animals, and to which the bridle was fastened. 2 K. 19: 28. Is. 37: 29. Also such an one as was passed through the jaws of sea-monsters, Ezek. 29: 4. comp. Job 40: 26, [41: 2,] under חָח no. 2.

2. Ex. 35: 22. *nose-ring*, a female ornament; or according to Kimchi *a buckle or clasp*, to fasten together one's garment; (comp. French *épingle*, *a pin*, from Lat. *spinula*, *a small thorn*, and Tac. Germ. 17.)

חָטָא 1. *to slip, to fall.* Prov. 19: 2.

2. *to err, go astray, to miss the goal.*

(Comp. Hiph. Judg. 20: 16.) Prov. 8: 36 חָטָא הָאִישׁ אֶת-נַפְשׁוֹ *he who misseth me wrongeth his own soul.* Antith. חָטָא verse 35. Job 5: 24 *thou visitest thy dwelling and missest nothing*, i. e. thy hope is not frustrated, nothing is wanting. (In Ethiop. חָטָא *frustrari spe potiundi, carere.*)

3. *to sin*, since virtue is regarded as a path from which the sinner *strays*, or on which he *slips*. (Comp. the Greek *ἁμαρτάνω*, and Eng. *to err.*) The person *against* whom one sins, is preceded by לְ, as, חָטָא לַיהוָה *to sin against Jehovah*, Gen. 20: 6, 9. 1 Sam. 2: 25. 7: 6. The person or thing *in respect* to which, or the action *by* which one sins, is preceded by בְּ, Gen. 42: 22. Lev. 4: 23 חָטָא בְּכֹחַ *in which he hath sinned.* Neh. 9: 29. by עַל, Lev. 5: 5. Num. 6: 11. Neh. 13: 26. or put in the accus. Lev. 5: 16 חָטָא אֶת-הַקֹּדֶשׁ *what he hath sinfully taken from the sanctuary.*

4. *to owe, to forfeit*; construed with an accus. Lev. 5: 7. comp. verse 11. Prov. 20: 2 חָטָא בְּנַפְשׁוֹ *he forfeits his own life, or brings it into danger*; comp. Hab. 2: 10.

Pi. חָטָא 1. *to be punished, or to suffer for anything*; construed with an accus. Gen. 31: 39.

2. *to offer as a sin-offering.* Lev. 6: 19 [26] חָטָא אִתָּהּ *he that offers it as a sin-offering.* 9: 15 וְחָטָא *and he offered it as a sin-offering.*

3. *to purify, to cleanse*, i. q. נָצַח; as persons, Num. 19: 19. Ps. 51: 9. as sacred utensils, the temple, etc. Ex. 29: 36. (construed with עָל.)

Hiph. חָטָא 1. i. q. Kal no. 2. *to miss the mark*, spoken of archers. Judg. 20: 16. (In Arab. conj. IV.)

2. causat. of Kal no. 3. *to cause to sin, to seduce.* Ex. 23: 33. 1 K. 15: 26 וְחָטָא אֶת-יִשְׂרָאֵל *and in his sin, wherewith he made Israel to sin.* 16: 26. 2 K. 3: 3. 10: 29.

Hithpa. 1. *to purify one's self.* Num. 19: 12 ff. 31: 20.

2. *to be beside one's self*, (from anguish, terror.) Job 41: 17. [25.] Many

verbs of erring (comp. Kal no. 2. Hiph. no. 1.) have this change of signification; e. g. חָטַף Is. 21:4. also the Arab. ضَلَّ, טל.

חָטַף m. with suff. חָטָף, plur. חָטָפִים, const. חָטָף, verbal from חָטַף, *sin, transgression*. Lev. 19:17. 22:9. חָטָף בָּךְ חָטָא *a sin rests upon thee*, Deut. 15:9.

חָטָף m. (with Kamets impure) verbal from חָטַף, dec. I.

1. *a sinner*. Gen. 13:13.

2. *one liable to punishment, an offender*. 1 K. 1:21.

חָטָף f. verbal from חָטַף, *a sin*. Gen. 20:9.

חָטָף fem. of חָטָף.

1. *a sin*. Ex. 34:7.

2. *a sinful woman, peccatrix*. Am. 9:8.

חָטָף f. Chald. *a sin-offering*. Ezra 6:17 Keri.

חָטָף f. const. חָטָף, plur. חָטָפִים, fem. of חָטָף, dec. XIII. o.

1. *a fall, stumbling, misfortune*. Prov. 10:16. (antith. חָטָף) perhaps also 21:4.

2. *a sin*.—Also *that wherein one sins*, Deut. 9:21.

3. *expiation, purification*. Num. 8:7 *כִּי נָחַף מִי הַמָּיִם* *water of purification*, i. q. נָחַף.

4. *a sin-offering*. Lev. 6:25, 30. (For its distinction from חָטָף, see that article.)

5. *punishment*. Zech. 14:19.

חָטַף *to hew wood, to form by hewing*. Deut. 29:11. Josh. 9:21, 23. (Comp. חָטַף *to hew stones*.)

Pu. *to be hewn out*. Ps. 144:12.

חָטָף fem. plur. Prov. 7:16. *variegated coverings*. (Arab. خُطْبَ *to be particoloured*; Syr. مَسْحُوحٌ *a particoloured garment*.)

חָטָף f. *wheat*. Ex. 9:32. Plur. חָטָפִים Gen. 30:14. and חָטָף Ezek. 4:9. The singular denotes *the plant*, the plural *the grain*.

חָטַף *to make an animal tractable*, by putting a muzzle on his mouth, or a

ring through his nose. (Arab. خَطَمَ.) Metaphorically, Is. 48:9 *אֶחְסֶם אֶת אַפִּי* *I tame (my anger) or I restrain (myself) towards you*. For the ellipsis, see נָחַף, נָחַף.

חָטַף i. q. חָטַף *to seize, take*. Judg. 21:21. Ps. 10:9. (In Aram. frequent. In Arab. خَطَفَ.)

חָטַף m. 1. *a branch, twig*. Is. 11:1. 2. *a rod*. Prov. 14:3 *in the mouth of a fool arrogance is a rod*. (Syr. سَهْلٌ *staff, rod*.)

חָטַף, const. חָטַף, fem. חָטָף, plur. חָטָפִים, const. חָטָף, verbal from חָטַף, dec. VIII. j.

1. as an adj. *living, lively*. Josh. 8:23.—חָטַף *every living person*, Gen. 3:

20.—חָטַף *a living creature*, Gen. 1:

20. *חָטַף הָאֱלֹהִים* *he that liveth forever, the Eternal*, Dan. 12:7.—חָטַף *as true as God lives, vivus (est) Jehova*, Ruth 3:

13. *a form of swearing*; also חָטַף *vivus ego*, when Jehovah himself swears, Num.

14:21, 28. Deut. 32:40.

2. *fresh, flowing*, spoken of water. Gen. 26:19. Lev. 14:5, 50.

3. *raw, fresh*, spoken of flesh. 1 Sam. 2:15. Lev. 13:13 ff.

4. *reviving, living again*; in the phrase חָטַף *Gen. 18:10, 14. 2 K. 4:16, 17. when the season revives*, i. e. in the coming year, περιπλομένου ἐνιαυτοῦ. (Hom. Od. xi. 247.)

5. as a subst. *life*. In the singular only Lev. 25:36. 1 Sam. 25:6. and in the formulas of swearing, חָטַף *(by) the life of Pharaoh*, Gen. 42:15, 16. חָטַף *(by) the life of thy soul*, 1 Sam. 1:26. 17:55. Before the name of Jehovah, חָטַף is used; hence, חָטַף *as Jehovah liveth, and as thy soul liveth*, 1 Sam. 20:3. 25:26.—But this signification we find more commonly in the

Plur. חָטָפִים, חָטָפִים (Job 24:22.)

1. *life*.—חָטָפִים *breath of life*, Gen. 6:17. חָטָפִים *tree of (immortal) life*, Gen. 2:9. comp. 3:22, 24.

2. *means of living, sustenance*. Prov. 27:27.

3. *refreshment*. Prov. 3:22. Job 3:20.

4. *happiness, prosperity*. Ps. 34:13.

Prov. 4:22, 23. 12:28. 13:14. 14:27.
—the way to happiness, 2:19.
5:6.

חיה f. dec. X. literally, *something intricate or complicated*, (from חי i. q. Arab. *حان* to bend off; conj. II. to tie knots.) Hence,

1. *cunning, artifice*. Dan. 8:23.

2. *a riddle*. i. e. an intricate speech; comp. חיה קליפה to give out a riddle, חיה חיה to solve a riddle, Judg. 14:12—19.

3. i. q. קשׁל, only implying greater intricacy; hence, *a proverb*, Prov. 1:6. *a parable*, Ezek. 17:2. *a song*, Ps. 49:5. 78:2. comp. Hab. 2:6. *an oracle, vision*, Num. 12:8.

חיה, fut. חיה, apoc. חי.

1. *to live, often, to be in good health*. Deut. 8:1. 30:16. Neh. 9:29.—חי לבבך let your heart live, i. e. be joyful, Ps. 22:27. 69:33.

2. *to continue alive*. Num. 14:38. —חי נפשי my soul shall live, i. e. I shall be preserved alive, Gen. 12:13. 19:20.

3. *to come to life again*, Ezek. 37:5 ff. 1 K. 17:22. *to revive*, Judg. 15:19. Gen. 45:27.

4. *to be restored to health*. Gen. 20:7. Josh. 5:8. Construed with בן, 2 K. 1:2. 8:8.

Pi. חי 1. *to make alive, to restore to life*. Ps. 30:4. 1 Sam. 2:7.

2. *to permit to live, to preserve alive*. Gen. 12:12. Ex. 1:17. Construed with נפש, 1 K. 20:31.—חי נפש to preserve seed, Gen. 7:3. in a different sense, 19:32, 34.—חי בקר to raise cattle, Is. 7:21. Hos. 14:8 חי דגן they raise corn, namely, in a desolate land.

3. *metaphorically, to rebuild (a city)*. 1 Chr. 11:8. comp. Neh. 3:34 [4:2] חי אבנים will they revive the stones again? i. e. form them again into a building?

Hiph. 1. *to restore to life*. 2 K. 8:1, 5.

2. *to save alive*, Gen. 6:19, 20. Construed with נפש, Gen. 19:19. Also, *to save life*, Gen. 47:25. 50:20. Once construed with ל, Gen. 45:7.

Deriv. out of course חי, חיה, חיה.

חיה and חיה Chald. *idem*. Dan. 2:4 כלפי לעלמין חי O king, live forever, the usual salutation to a king. 3:9. 5:10. 6:6. 7:22. Comp. Neh. 2:3 לעלמין חי let the king live forever. 1 K. 1:31.

Aph. part. חיה preserving alive, (Syr. *ܚܝܐ*.) Dan. 5:19.

חיה verbal adj. from חי, dec. IX. a. Plur. fem. חיה, lively, strong, vigorous, Ex. 1:19.

חיה f. const. חיה, also poetically חייה, (See Gesenius' Lehrgeb. § 127. 3.) fem. of חי, dec. X.

1. *living; hence, a living soul, an animal*. Gen. 37:20, 33.—Often collectively, as כל החיה every animal, Gen. 7:14. 8:1, 17, 19. החיה הארץ, the beasts of the field, often opposed to tame animals (בהמות,) Gen. 1:24, 25. but sometimes including them, Lev. 11:2, 47.

2. as an abstract noun, *life*; but only in poetry, (otherwise חיים,) Job 33:18, 22, 38. Ps. 143:3.

3. i. q. נפש desire, hunger, appetitus. Job 33:20. 38:19. comp. Is. 57:10.

4. i. q. חיה a band or company of men. 2 Sam. 23:11, 13.

חיה f. emph. חייה, Chald. *an animal*. Dan. 4:13 ff. [4:16 ff.]

חיה f. verbal from חי, life. 2 Sam. 20:3.

חי i. q. חי to live, but inflected as a verb Ain doubled, like the Arab. *حي*.

Hence the pret. חי he lived, Gen. 5:5 כל ימי אדם אשר חי all the days of Adam which he lived. 3:22 ואכל חי לעולם and he shall eat and live forever. Num. 21:8 וראה אותו and he shall see it and be cured. These examples ought not to be confounded with those in which חי is an adj.; as Gen. 43:7 חי אביך is your father yet alive? an pater vester adhuc vivus scil. est?

חיל see חיל.

חיל m. const. חיל, plur. חילים, dec. VI. β. (see חיל no. 6.)

1. *power, strength, courage.* Ps. 18: 33, 40. 33:16. חִלָּהּ to shew courage, to do valiantly, Num. 24:18. Deut. 8: 18. Ps. 60:12. 108:14.

2. *a military force, a host.* Ex. 14: 28. חִילָּהּ a captain of the host, 2 Sam. 24:2. חִילָּהּ men of war, soldiers, Deut. 3:18. 1 Sam. 14:52. Ps. 110:3 חִילָּהּ in the day of thy power, i. e. at the time of drawing out thy forces.

3. *substance, riches, wealth.* Gen. 34: 29. Job 20:15. חִילָּהּ to acquire wealth, Deut. 8:17, 18. Ruth 4:11.

4. figuratively, *integrity, virtue, i. q. Lat. virtus.* חִילָּהּ men of activity or integrity, Gen. 47:6. Ex. 18:21, 25. חִילָּהּ a virtuous woman, Ruth 3:11. Prov. 12:4. 31:10. חִילָּהּ honest, virtuous, 1 K. 1:52. חִילָּהּ to act virtuously, Prov. 31:29.

5. *the strength of a tree, poetically for its fruit.* Joel 2:22. comp. חִילָּהּ Job 31:39.

חיל m. Chald. 1. *strength.* Dan. 3:4.

2. *a host.* Dan. 3:20. 4:32. [35.]

חיל and **חל** m. dec. I. a.

1. *a host.* 2 K. 18:17. Once חל Obad. 20. also in the Keri of Ps. 10:10 חִילָּהּ the multitude of the desponding; but the Kethib is preferable. See חִילָּהּ.

2. i. q. Lat. *pomerium, a space without the wall of a city, but considered as a part of its defence, perhaps somewhat raised, like a small wall.* 2 Sam. 20:15. Is. 26:1. Nah. 3:8. Lam. 2:8. comp. 1 K. 21:23. Ps. 48:14. 122:7. Perhaps figuratively, Hab. 3:19. Sept. ἀντεμυρῆμα, ἀντεμυρῆμα. Vulg. *antemurale.* (In the Talmudical writers, חל denotes a space, 10 cubits broad, round the wall of the temple; see Lightfooti Opp. T. II. p. 193.)

חיל m. and **חילה** f. (Job 6:10.) See חיל nos. 1, 2.

1. *pain, especially of childbirth.* Ps. 48:7. Jer. 6:24. 22:23. Mic. 4:9.

2. *trembling, fear.* Ex. 15:14.

חילה Ps. 48:14. according to the usual punctuation, i. q. חיל no. 2. But the Sept. Vulg. Syr. Chald. Jerome and 18 MSS. read with Mappik חִילָּהּ from חִילָּהּ.

חילם 2 Sam. 10:16. and **חילם** verse 17. a city not far from the Euphrates, where David smote Hadadezer.

חילן a sacerdotal city in the tribe of Judah. Once 1 Chr. 6:43. [58.]

חין m. Job 41:4. [12.] a Chaldaic form for חן *grace, beauty, gratia.* (In Chald. חין, also חִינָּה i. q. Heb. חֵן.)

חין m. *a wall.* Ezek. 13:10. (In Chald. and Arab. *idem.*)

חיצון, fem. חיצונה, denom. adj. from חיצו, *outer, external,* Ezek. 10:5. 40:17, 31. *civil,* in opposition to *sacred,* 1 Chr. 26:29. in a somewhat different sense, Neh. 11:16. חִיצוֹן without, 1 K. 6:29, 30.

חיק, rarely חק, m. dec. I. a.

1. *the bosom.* 1 K. 3:20. Ex. 4:6, 7. חִיק to lie on the bosom, i. e. to have conjugal intercourse, 1 K. 1:2. Mic. 7:5. חִיקָה the wife that rests on thy bosom, Deut. 13:7. 28:54. comp. verse 56. חִיקָה a present in the bosom, i. e. a secret present, Prov. 21:14. comp. 17:23. חִיקָה to render into the bosom of any one, i. e. to recompense him, Ps. 79:12. Is. 65:6, 7.

2. *the bosom or lap of a garment.* Prov. 16:33.

3. figuratively, *sinus currus, the hollow cavity of a chariot or wagon,* 1 K. 22:35. *the cavity of an altar where the fire burns,* Ezek. 43:13.

4. *the inward part generally.* Job 19:27.

חיש i. q. חֵשׁ to be in haste. Hence, חֵשׁ Ps. 71:12 Kethib; and

חיש adv. *in haste, soon.* Ps. 90:10.

חז m. with suff. חֵזִי, dec. VIII. b.

(Arab. حَزْكَ, Aram. حَزْكَ) *the palate;* (1.) as the organ of taste, Job 12:11. comp. 6:30. Ps. 119:103. (2.) as the organ of speech, Prov. 8:7 חֵזִי

יְהוָה הוֹדִי for my palate speaks truth. Job 31:30 I suffered not my palate to sin; comp. 33:2. Hos. 8:1 the trumpet to thy palate! i.e. to thy mouth!

חָכָה to wait. Once Is. 30:18.

Pi. חָכָה idem. 2 K. 7:9. Construed with an accus. or with לְ, to wait for, Job 3:21. 32:4. especially חָכָה לַיהוָה to wait (with confidence) on Jehovah, Ps. 33:20. Is. 8:17. Infin. with Chaldaic form חָכִי, Hos. 6:9.

חָכָה f. an angle, hook. Job 40:25. [41:1.] Is. 19:8. Hab. 1:15. Probably fem. of חָךְ the palate, as the hook catches in the palate or throat of the fish. (Also in Chald.)

חִכְלִיָּה proper name of a hill in the desert of Ziph. 1 Sam. 23:19. 26:1, 3.

חֲכִים Chald. wise. Dan. 2:21. especially a wise man, a Magian, Dan. 2:27. 5:15.

חִכְלִילִי m. red, spoken of the eyes inflamed with wine. (Root חָלַח i. q. Arab. حَلَل oculis rubedine suffusus est.) Gen. 49:12. Hence,

חִכְלִילִית f. denom. from חִכְלִילִי, redness, as of the eyes from drinking wine. Prov. 23:29.

חָכֵם, fut. חָכֵם, to be or become wise, to act wisely. Prov. 6:6. 23:19. Construed with an accus. Ecc. 2:19 חָכְמִי וְחִסְדִּי my substance, which I have earned by my wisdom.

Pi. to make wise. Job 35:11.

Hiph. idem. Ps. 19:8.

Hithpa. 1. to think one's self wise. Ecc. 7:16.

2. to act wisely, construed with לְ Ex. 1:10.

חָכָם verbal adj. from חָכַם, dec. IV. c.

1. skilful, dexterous. Is. 3:3. (Sept. σοφός.) Ex. 28:3. כָּל-חָכְמֵיֶיךָ all who are skilful workmen. 31:6. 35:10. 36:1, 2, 8. Jer. 10:9 חֲכָמִים a work of skilful men. Comp. the Homeric expression εὖδαινα πρᾶσιμα.

2. wise, intelligent, prudent.—Also artful, cunning, 2 Sam. 14:2. Job 5:

13. learned, abounding in knowledge; compare what is said of Solomon 1 K. 5:9—14. [4:29—34.] to be virtuous; freq. For the connexion between wisdom and virtue in the view of the ancient Hebrews, see the maxim, Job 28:28.

3. plur. חָכְמִים the wise men in a royal court, statesmen, philosophers, Magians. Gen. 41:8. Ex. 7:11. Fem. חָכְמוֹת Jer. 9:16. women skilled (in lamentation). Parall. mourning women.

חָכְמָה f. verbal from חָכַם, dec. X.

1. skill, dexterity. Ex. 28:3. 31:6. Also joined with חָכְמָה, 35:26, 35.

2. wisdom, intelligence. Prov. 1:2. 7:4.

חָכְמָה Chald. wisdom. Dan. 2:30.

חֲכָמוֹת f. verbal from חָכַם, wisdom. Construed as a singular, (like חֲכָמָה,) Prov. 9:1. (comp. 14:1.) as a plural, 24:7. In other passages doubtful, 1:20 (where חָכְמָה may also be plural). Ps. 49:4.

חֲכָמוֹת f. wisdom; construed as a singular, Prov. 14:1.

חָל see חִיל

חָל m. verbal from חָלַל Pi. no. 4. dec.

1. profane, common, in opposition to holy or consecrated. Lev. 10:10. 1 Sam. 21:5, 6.

חָלָא 2 Chr. 16:12. i. q. חָלָה to be sick, diseased. Deriv. חָלָה.

חָלָאִים plural of חָל.

חָלָה f. dec. X. rust, for example, of brazen pots. Ezek. 24:6 ff. (Root perhaps חָלָה i. q. Arab. حَلَا to rub, to scrape off.)

חָלָב m. const. חָלָב (as if from חָלַב), with suff. חָלָב, dec. IV. c. milk, sweet milk, different from חֲמָצָה. Gen. 18:8. 49:12. Prov. 27:27. Is. 60:16.

חָלָב and חָלָב m. with suff. חָלָב, plur. חָלָבִים, const. חָלָב, dec. VI. j and k.

1. fat. Gen. 4:4. Lev. 3:3. figuratively, the best or most eminent of its kind, Num. 18:12.—חָלָב חָלָב the fat of

the land, i.e. its best productions, Gen. 45:14. חֶלֶב הָאֲדָמָה Ps. 81:17. 147:14. and חֶלֶב בְּלוֹת הָאֲדָמָה Deut. 32:14. (comp. Is. 34:6.) *the fat, the kidney fat of wheat*, i.e. the finest wheat. comp. Num. 18:12.

2. figuratively, *a fat*, i.e. an unfeeling, heart. Ps. 17:10. comp. 73:7. (Others comp. the Arab. خَلْب pericardium.)

חֶלְבָּה Judg. 1:31. proper name of a city in the tribe of Asher.

חֶלְבֹן Ezek. 27:18. in Greek Χελών, now Aleppo, a city of Syria, celebrated for its wine, the common drink of the Persian kings.

חֶלְבָנָה f. galbanum, a powerful and very fragrant gum procured from a Syrian plant. Ex. 30:34. Comp. Celsii Hierobot. T. I. p. 267.

חָלָה m. dec. VI. k. 1. *length of life*. Ps. 39:6. 89:48. (Root Arab. خَلَد to last, endure.)

2. *life*. Job 11:17.

3. *world*. (Comp. שָׁמַיִם.) Ps. 49:2. 17:14 חֲסִידֵי מִנְחָם men of the world, i. q. κόσμος, John 15:18, 19.

חֹלֶה m. a mole. Lev. 11:29. (Syr. and Arab. idem. Root حَلَّ to dig.)

I. חָלָה 1. *to be weak, feeble*. Judg. 16:7 ff.

2. *to be pained*. Prov. 23:35.

3. *to be sick*. Gen. 48:1. 2 K. 13:14. — חָלָה אֶת רַגְלֵהּ he was diseased in his feet, 1 K. 15:23. *to suffer from a wound*, 2 K. 1:2. 1 Sam. 31:3. רָעָה חֹזֶה a sore evil, Ecc. 5:12, 15.

4. *to be concerned about* any one, construed with עָל. 1 Sam. 22:8.

Niph. נִחְלָה 1. *to be exhausted, wearied*, Jer. 12:13. *to be weak, sick*, Dan. 8:27. Part. fem. נִחְלָה, as נִפְגָּה a sore wound, Jer. 14:17. 30:12. comp. 10:19. Nah. 3:19.

2. *to be troubled about* any thing, construed with עָל. Am. 6:6. Hence, יוֹם נִחְלָה a grievous or sorrowful day, Is. 17:11. (comp. Jer. 17:16.)

Pi. חָלָה to afflict with sickness, Deut. 29:21. Passively, Ps. 77:11 חָלָה הָיָה this is my infirmity.

Pu. pass. *to become weak*. Is. 14:10.

Hiph. pret. חָלָה Is. 53:10. Mic. 6:13.

1. *to cause a wound to be malignant*; hence, metaphorically, *to afflict, to grieve*. Prov. 13:12.

2. intrans. Hos. 7:5 *on the (festival) day of our king* חָלָה מִחֶם הַיַּיִן the princes fell ill from the heat of wine.

Hoph. *to be wounded*. 1 K. 22:34.

Hithpa. 1. *to become sick*, from grief. 2 Sam. 13:2.

2. *to feign one's self sick*. 2 Sam. 13:5, 6.

Deriv. מְחַלֵּה, מְחַלֵּה, מְחַלֵּה.

II. חָלָה found only in Piel, and in the phrase חָלָה מִיָּדָה which signifies (1.) *to flatter or caress*, namely, a prince, in order to obtain some favour. Job 11:19. Prov. 19:6. Ps. 45:13 the rich among the people shall flatter thee. (2.) *to supplicate* any one, *to ask his favour*. Ex. 32:11. 1 Sam. 13:12. 1 K. 13:9. 2 K. 13:14. Dan. 9:13. (In Kal probably i. q. Arab. حَلَّ, Syr. حَلَّ to be sweet, pleasant, acceptable; hence literally, in Piel, *to make the face of any one serene, to make him friendly*.)

חֻלָּה f. dec. X. a cake. 2 Sam. 6:19. especially one presented as an offering, Lev. 8:26. 24:5. Root חָלָה, *to bore through*; probably because the cakes were perforated, as among the Arabians and modern Jews.

חֻלִּים m. plur. חֻלְמוֹת, verbal from חָלָה, dec. I. a dream. Gen. 20:3, 6. 31:10, 11, 24.

חֻלּוֹן com. gen. (m. Josh. 2:18. f. Ezek. 41:16.) Plur. חֻלּוֹת Joel 2:9. and חֻלּוֹת Ezek. 40:16. a window. — בָּרַח הָחֻלּוֹן through the window, Gen. 26:8. Josh. 2:15. Judg. 5:28.

חֻלּוֹן Josh. 15:51. 21:15. Jer. 48:21. a sacerdotal city in the tribe of Judah; perhaps the same with חֻלּוֹן 1 Chr. 6:43. [6:58.]

חֲלוּף m. *act of leaving behind*. Prov. 31:8 **חֲלוּף בְּנֵי הָלוּף** *children left behind, orphans*. (Arab. خلف conj. II. *to leave children behind*.)

חֲלִישָׁה f. verbal from חָלַשׁ, *overthrow, defeat*. Ex. 32:18.

חֲלַח Calachene, proper name of a province in the northern part of Assyria. 2 K. 17:6. 18:11.

חֲלַחְלַח f. verbal from Pilpel of חָלַח. 1. *pain*, as of a woman in travail. Is. 21:3.

2. *pain, distress, terror*. Nah. 2:11. Ezek. 30:4, 9.

חֲלַט found only 1 K. 20:33 **וַיַּחְלְטוּהוּ** prob. *they hastened and sought confirmation whether it were from him*. In the Mishnah (T. V. p. 216. T. IV. p. 42. 142. ed. Surenhus.) חָלַט signifies *to confirm*; hence perhaps in our passage causatively, *to seek confirmation*. The form may be regarded as the fut. Hiph. (see חָלַט;) or perhaps it should be pointed חֲלַטִּי.

חֲלִי m. plur. חֲלָאִים, dec. VI. *an ornament for the neck, a necklace*. Prov. 25:12. Cant. 7:2. (Arab. حلي idem.)

חָלִי in pause חָלִי plur. חֲלָאִים, verbal from חָלָה no. I. dec. VI. q.

1. *sickness*. Deut. 7:15. 28:61. Is. 1:5 **כִּי־רֹאשׁ חָלִי** *the whole head is become sickness*, i. e. is very sick.

2. *a moral evil*, (in the constitution of the world). Ecc. 6:2.

3. *grief, affliction*. Ecc. 5:16.

חֲלָה fem. of חָלִי, dec. X. *a necklace*. Hos. 2:15. [13.]

חָלִיל m. verbal from חָלָה, dec. III. a. *a flute, pipe*. Is. 5:12. 30:29. 1 K. 1:40.

חָלִילָה and **חָלִילָה** adv. *far be it, God forbid*. (Liter. base, profane, see חָלִיל Pi. and Hiph.) 1 Sam. 20:2 **לֹא־חָלִילָה** *God forbid; thou shalt not die*; comp. 2:30. — חָלִילָה construed with כֵּן and an infinitive, *far be it from me so to*

act, Gen. 18:25. 44:7, 17. Josh. 24:16. comp. Job 34:10. or with כֵּן and a finite verb, in the same sense, Job 27:5. 1 Sam. 14:45 (without חָלִיל) 2 Sam. 20:20. In each of the above constructions we sometimes find מִתְּחִלָּה before *Jehovah* inserted, 1 Sam. 24:7. 26:11. 1 K. 21:3. Hence, Josh. 22:29 **חָלִילָה לָנוּ מִכִּנְיָ** *God forbid that we should rebel against him*. We find a different phraseology 1 Sam. 20:9, *far be it from thee (instead of me) that I should know ... and not tell thee*.

חֲלִיפָה f. verbal from חָלַף, dec. X. *change, alternation*. 2 K. 5:5 **שֵׁשׁ חֲלִיפֹת** *ten changes of raiment*, i. e. ten complete suits. verses 22, 23. Judg. 14:12, 13. Gen. 45:22. also without חֲלִיפָה, Judg. 14:19.—Job 10:17 **יִשְׁבֹּר חֲלִיפֹתַי** *changes and armies*, i. e. armies constantly recruiting.—Job 14:14 **חֲלִיפָתִי** *my change*, i. e. the happy change of my destiny. Plur. חֲלִיפֹת as an adv. *by courses, alternately*, 1 K. 5:28. [14.]

חֲלִיפָה f. verbal from חָלַף, dec. X. *spoils stripped from an enemy, booty, exuvia*. 2 Sam. 2:21. Judg. 14:19.

חֲלָה (for חָלָה) adj. masc. Ps. 10:8. in pause חָלָה verse 14. Plur. חֲלָאִים verse 10. *poor, unfortunate*. Root, Arab. حلك *to be dark, to be unfortunate*.

The word is quadriliteral, and the חָ (like אָ in אָרַח), originally a He paragogic, but afterwards regarded and treated as a radical. It is, however, doubtful whether the vowel-points are correct; for the present points belong to the Keri חָלָה *thy host*, and plur. חֲלָאִים *the company of the desponding*. A short vowel in the first syllable would be more conformable to analogy.

חָלַל 1. *to bore or pierce through*, (Arab. خَلَّ) and intrans. *to be pierced through or wounded*. Ps. 109:22. Deriv. חָלַל, חָלַל, חָלַל. Comp. Pi. and Pu.

2. *to loose, to open, to break*. (In Arab. خَلَّ, but probably kindred with خَلَّ.) See Pi. and Hiph.

Pi. 1. *to wound, smite*. Ezek. 28:9.

2. *to break, violate* (a covenant). Ps. 55:20. 89:35. Mal. 2:10.

3. *to open, make common*.—חלל הַזֶּה to prostitute one's daughter, Lev. 19:29. comp. 21:7, 14. Hence, because what is *permitted* or *common* is opposed to what is *sacred*,

4. *to profane, pollute, defile*; e.g. the priest, the sanctuary, Lev. 19:8. 21:9 ff. Mal. 2:11. the sabbath, Ex. 31:14. the name of God, Lev. 18:21. 19:12. the bed of one's father, (by incest,) Gen. 49:4.—Ps. 89:40 חָלַלְתָּ לְעֶזְרָא thou profanest (and castest) to the ground his diadem. Comp. 74:7. Ezek. 28:16.—חָלַל הַתֵּיבָר to profane a vineyard, namely, by gathering its fruits, after it had been consecrated, (see Lev. 19:23.); hence, in general, *to use or improve it*, Deut. 20:6. 28:30. Jer. 31:5.

5. denom. from חָלַל, *to blow the flute or pipe*. 1 K. 1:40.

Pu. pass. of Piel no. 1. Ezek. 32:26.

pass. of Piel no. 4. Ezek. 36:23. Deriv. חלל *profane*.

Niph. חָלַל (for חָלַל). infin. חָלַל (like חָלַס), fut. חָלַל; pass. of Pi. no 4. Ezek. 7:24. 20:9, 14, 22. Lev. 21:4.

Hiph. חָלַל 1. *to loose, set free*. Hos. 8:10 (with חָלַל).

2. *to break or violate* (a promise). Num. 30:3.

3. i. q. Pi. no. 4. *to profane*. Ezek. 39:7.

4. *to open, to begin*; construed for the most part with an infin. either with or without ל, Gen. 10:8. Deut. 2:25, 31. rarely with a finite verb, Deut. 2:24, 31. 1 Sam. 3:12 חָלַל וְעָמָה beginning and ending, i. e. from beginning to end. Gen. 9:20 וְחָלַל נֹחַ אִשׁ הָעֲרָבָה and Noah began to be an husbandman.

Hoph. pass. *to be begun*. Gen. 4:26.

Deriv. חָלַל.

חָלַל m. verbal adj. from חָלַל, dec. IV. c.

1. *pierced through*; hence, *mortally wounded*, Job 24:12. Ps. 69:27. Jer. 51:22. and more frequently, *slain* (in battle), Deut. 21:1, 2, 3, 6.—חָלַל הָרֶגֶל

slain with the sword, Num. 19:16. also, as an antithesis to this phrase, חָלַל הָרֶגֶל the slain with hunger, Lam. 4:9. comp. Is. 22:2.

2. *profane, unholy*. (See the verb in Pi. no. 4.) Ezek. 21:30. [25.] Fem. חָלָה (joined with חָלָה), *a defiled*, i. e. defloured, *virgin*, Lev. 21:7, 14.

I. חָלַם, fut. חָלַם, *to dream*. Gen. 37:5 ff. Divine revelations were often communicated through dreams; hence, חָלַם חֲלֹם *a dreamer of dreams*, i. q. נָבִיא *a prophet*, Deut. 13:2. comp. Joel 3:1. [2:28.] Num. 12:6.

Hiph. causat. of Kal, *to cause to dream*. Jer. 29:8.

II. חָלַם as in Syriac, *to be strong, healthy*. Job 39:4.

Hiph. causat. of Kal, *to restore to health, to recover*. Is. 38:16.

חָלַם m. emph. חָלַם, Chald. *a dream*. Dan. 2:4 ff. 4:2 ff. [4:5 ff.]

חָלָמוֹת f. found only Job 6:6. prob. according to the Targums and the Jewish commentators, i. q. חָלָמוֹן and חָלָמוֹן the yelk of an egg; hence, חָלָמוֹת הַיָּד the saliva of the yelk, the white of an egg.

חָלָמוֹשׁ m. a quadrilateral, *a hard stone, flint*. Job 28:9. Ps. 114:8. Joined with צַר, Deut. 8:15. 32:13.

חָלַף, fut. חָלַף, poetically for חָלַף.

1. *to pass, to go by, to go away*. Job 4:15. 9:26. Cant. 2:11.

2. *to go on*. 1 Sam. 10:3.

3. *to perish, disappear*. Is. 2:18.

4. *to transgress* (the law). Is. 24:5.

5. *to go through*; but only causatively *to pierce through*. Judg. 5:26. Job 20:24.

6. *to attack, to press in a hostile manner*. Job 9:11. 11:10. Spoken of the wind, Is. 21:1. of a stream, 8:8.

7. *to put forth new shoots, to become verdant, to renew its youth*. Ps. 90:5, 6. Hab. 1:11 חָלַף רִיחָה then his courage shall renew itself. (Syr. in Aph. Arab. conj. IV. idem.)

Pi. *to change* (one's garments). Gen. 41:14. 2 Sam. 12:20. (Syr. Pa. idem.)

Hiph. 1. *to change, exchange.* Gen. 35:2. Lev. 27:10. Ps. 102:27.

2. *to alter.* Gen. 31:7, 41.

3. causat. of Kal no. 7. *to cause to grow*, Is. 9:9. and intrans. *to sprout or grow*, Job 14:7. Hence, with *חזק*, *to renew one's strength*, Is. 40:31. 41:1. also without *חזק*, in the same sense, Job 29:20.

Deriv. out of course *חליצה*, *חליצה*.

חלץ Chald. *to pass*, spoken of time. Dan. 4:13, 20, 29. [4:16, 23, 32.]

חלץ strictly a subst. *exchange*, (from *חלץ*); hence, as a prep. *for, in exchange for*. Num. 18:21, 31.

חלץ 1. *to loose or pull off* (the shoe). Deut. 25:9, 10. Is. 20:2.

2. *to draw out* (the breast). Lam. 4:3. 3. *to withdraw one's self*, construed with *מן*. Hos. 5:6.

Pi. 1. *to pull out*; e.g. stones from a wall, Lev. 14:40, 43.

2. *to deliver.* 2 Sam. 22:20. Ps. 6:5. 50:15. 81:8.

3. as in Syriac, *to rob, plunder.* Ps. 7:5 *וְהָיָה צוֹרִי רַקִּים* and have robbed him who was my enemy without cause. Comp. *הִלִּיצָה*. It is better, however, with the Chaldaic version, to make *חלץ* i. q. *חָלַץ* *to oppress*; namely, *I oppressed my enemy without cause.*

Niph. *to be delivered.* Prov. 11:8. Ps. 60:7. 108:7.

Deriv. *חליצה*.

II. *חלץ* in Kal not used.

Niph. *to prepare for action, to arm for battle.* (Comp. Syr. *حَمَّى* *accinctus ad opus*.) Prob. a denom. from *חלץ* the loins, namely, *to gird up one's loins*. Num. 32:17, 20. 31:3. Part. *חלוצ* and *חלוצ* *prepared for battle, in battle-array*, Num. 32:21, 27, 29 ff. Deut. 3:18. Josh. 6:7 ff. Is. 15:4 *וְהָיָה חֲלָצֵי מוֹאָב* the warriors of Moab; (in the parallel passage Jer. 48:41 *בְּחֲלָצֵי מוֹאָב*).

Hiph. *to strengthen, alacrem, expeditum reddere.* Is. 58:11.

חלץ dual, dec. IV. c. loins. Job

38:3 *gird up now thy loins like a man*, i. e. prepare for contest, 40:7. Gen. 35:11 *kings shall come out of thy loins*, i. e. shall be begotten of thee.

חלק, fut. *חלק*, 1. *to be smooth.* (Arab. *خلق* *idem.*) Hos. 10:2. Metaphorically, *to be flattering*, Ps. 55:22.

2. *to divide.* (Arab. *حَلَقَ* *idem.*) Josh. 14:5. 18:2. 22:8. most frequently, *to divide among themselves, to share*, 2 Sam. 19:29. 1 Sam. 30:24 *יָחִדוּ* they shall share alike. Prov. 17:2 *and shall share or partake of the inheritance among the brethren.* (Num. 18:20.) comp. Job 27:17. Construed with *עם*, *to share with any one*, Prov. 29:24. with *ל*, *to divide to any one*, Deut. 4:19. 29:25. Neh. 13:13. with *ל* of the person and *א* of the thing, *to give one a part in any thing*, Job 39:17 *וְלֹא-חָלַק* and hath not given her (the ostrich) understanding. 2 Chr. 28:21 *Ahaz divided the house of God and the house of the king and of the princes*, i. e. he plundered them of their treasures. Sept. *ἡλασεν τὰ ἐν τῷ οἴκῳ καὶ ἐν τοῖς βασιλεῦς*. Comp. *חלק* booty. Job 17:5.

Niph. 1. *to divide one's self.* Gen. 14:15 *וַיִּחַלֵּץ עַלְמָם* he divided himself (and came) upon them. Job 38:24.

2. *to be divided out.* Num. 26:53, 55.

Pi. 1. as in Kal, *to divide*, e.g. the booty. Gen. 49:27. Ps. 68:13. Construed with *ל*, *to distribute among*, 2 Sam. 6:19. Is. 34:17. 53:12 *וְיָחַלֵּץ לוֹ* I will assign to him (his lot) among the mighty.

2. *to scatter.* Gen. 49:7. Lam. 4:16.

Pu. pass. Is. 33:23.

Hithpa. *to divide for themselves.* Josh. 18:5.

Hiph. 1. *to smooth, labour*, spoken of an artificer. Is. 41:7.

2. joined with *לשון* Ps. 5:10. Prov. 28:23. or with *מִסְמָרִים* Prov. 2:16. 7:5. *to make smooth one's tongue, one's words*, i. e. to flatter; also without these additions in the same sense, Prov. 29:5 *וְגָרַר* *מְחַלֵּץ* a man who flatters or dissembles to his neighbour. Ps. 36:3.

3. causat. of Kal no. 2. Jer. 37:12 *לְהִלֵּךְ* to fetch his inheritance from thence. Others: to escape from thence. (On the order of the significations, see *מלש*.)

Deriv. out of course *בְּחִלָּה*, *בְּחִלָּה*.

חָלָה m. verbal adj. from *חָלַק*.

1. smooth, without hair. Gen. 27:11. Spoken of a mountain, uncovered, Josh. 11:17. 12:7. Figuratively, Prov. 5:3.

2. flattering. Prov. 26:28.

3. false, deceitful. Ezek. 12:24. comp. 13:7.

חָלָה Chald. part, lot, portion. Ezra 4:16. Dan. 4:12, 20. [4:15, 23.] Comp. *חָלַק*.

חִלְקוֹת plur. fem. verbal from *חָלַק*, flatteries. Dan. 11:32.

חָלָה m. with suff. *חָלָהּ*, verbal from *חָלַק*, dec. VI. j.

1. smoothness. Is. 57:6 *חָלָהּ הַבָּרָה* the smooth, i.e. unwooded, parts of the valley. (comp. *חָלָה* no. 1. The Dagesh in *י* is euphonic.) Hence, figuratively, flattery. Prov. 7:21.

2. part, portion. Josh. 14:4. *חָלָהּ חֶזְקוֹן* in equal portions, Deut. 18:8. Especially (1.) a portion of the booty. Gen. 14:24. hence, the booty itself, Job 17:5 *חָלָהּ יָדוֹ רָעִים* (who) betrays his friends for booty. (2.) *אֵין לִי חָלָהּ וְחֶזְקוֹן עִם, אִם פְּלוֹנִי* I have or have not a portion with any one, Deut. 10:9. 12:12. 14:27, 29. or with *אֵין* of the thing, Ecc. 9:6. Also figuratively, to have or not have some concern or something to do with any one, 2 Sam. 20:1. 1 K. 12:16. Ps. 50:18. (3.) *חָלָהּ יַעֲקֹב* the portion of Jacob, i.e. Jehovah, the object of his worship. Jer. 10:16. 51:19. comp. Deut. 4:19. Ps. 16:5. 142:6.

2. a portion of land, a field. 2 K. 9:10, 36, 37. Hence, land, in opposition to sea, Am. 7:4.

3. lot, *μῶρα*. Ecc. 2:10. 3:22. 5:17. Job 20:29. 31:2 *חָלָהּ אֱלֹהִים* lot ordained of God.

חָלָה verbal adj. from *חָלַק*, dec. I. smooth. 1 Sam. 17:40 *חָמָה חָלָהּ אֲנִי*

five smooth among the stones, i.e. five smooth stones. Comp. similar phrases Is. 29:19. Hos. 13:2.

חָלָהּ f. verbal from *חָלַק*, dec. XII. c.

1. smoothness. Gen. 27:16. Plur. smooth or slippery places, Ps. 73:18.

2. flattery. Prov. 6:24. Plur. *חִלְקוֹת* idem, Is. 30:10. *חָלָהּ אִפְסָה* a flattering lip, Ps. 12:3, 4.

3. a part, or portion; hence, with *חָלָהּ* a piece of land, Gen. 33:19. Ruth 2:3. also without addition in the same sense, 2 Sam. 14:30, 31. 23:12.

חָלָהּ f. verbal from *חָלַק*, dec. X. division. 2 Chr. 35:5.

חָלָהּ and *חִלְקִיהוּ* m. (portion of Jehovah) Hilkiyah,

1. a high-priest under king Josiah. 2 K. 22:8, 12.

2. the father of Jeremiah. Jer. 1:1.

חִלְקִיָּה plur. fem. verbal from *חָלַק*.

1. slippery places. Ps. 35:6. Jer. 23:12.

2. flatteries, arts of dissimulation. Dan. 11:21, 34.

חָלַשׁ 1. fut. *חָלַשׁ*, to discomfit, defeat. Ex. 17:13. Construed with *עַל*, Is. 14:12. Deriv. *חָלַשׁ*.

2. fut. *חָלַשׁ*, to be weak, frail, to pass away. Job 14:10. (Syr. Ethpe. *debilitatus est*; *חָלַשׁ* debilis.) Deriv. *חָלַשׁ*.

חָלַשׁ m. verbal from *חָלַשׁ*, weak, feeble. Joel 4:10. [3:10.]

I. *חָם* m. with suff. *חָמִיךָ*, *חָמִיךָ*, prim. irreg. a father-in-law. Gen. 38:13, 25. (Comp. *חָמוֹת*.)

II. *חָם* a proper name.

1. Ham, son of Noah, from whom, according to Gen. 10:6—20, most of the southern nations were descended. The name literally denotes perhaps warm or southern. See *חָמָה*, and comp. *חָמָה*.

2. a poetical name for Egypt, probably of Egyptian derivation, but to the Hebrew presenting the same literal signification as above. (In Egypt. *χαμυ*,

αἴμα, i. e. *black*. Ps. 78:51. 105:23, 27. 106:22.

III. חם verbal adj. from חָמַם, dec.

VIII. a. *hot, warm*. Josh. 9:12. Plur. חָמִים, Job 37:17.

חם m. verbal from חָמַם, *heat, warmth*. Gen. 8:22.

חָמָא see חֲמָה.

חָמָא, חָמָא f. Chald. *heat, anger*, i. q. Heb. חָמָה. Dan. 3:13, 19.

חָמָה f. 1. *thick or curdled milk*. (In Arab. خَمًا *spissum et velut durum fuit lac*.) Gen. 18:8. Is. 7:15, 22. 2 Sam. 17:29. In the poetic parallelism, it acquires perhaps the same meaning as חָלָב, Job 20:17. Judg. 5:25. Deut. 32:14.

2. *cheese*. Prov. 30:33. (This word is often rendered *butter*, which, however, is hardly known to the orientalists, except as a medicine.)

חָמַד fut. חָמֵד. 1. *to desire, covet, lust after, strive for*. Gen. 20:17. 34:24. Mic. 2:2.

2. *to take pleasure in, to delight in*. Ps. 68:17. Is. 1:29. Prov. 12:12. With a pleonastic dative לוֹ, Prov. 1:22. Part. חָמֵד *what is most pleasant or beautiful*, Job 20:20. Ps. 39:12. Is. 44:9 חֲמֵדֵיהֶם *their pleasant things*, i. e. their idols; (comp. Dan. 11:37.)

Niph. part. חָמֵד 1. *lovely, pleasant, desirable*. Gen. 2:9. 3:6.

2. *costly, precious*. Ps. 19:11. Prov. 21:20.

Pi. *to take delight in*, construed with לוֹ. Cant. 2:3.

Deriv. out of course חָמֵד.

חָמַד m. verbal from חָמַד, *pleasantness, beauty*. Ezek. 23:6.—חֲמֵדֵיהֶם *pleasant fields*, Is. 32:12. comp. Am. 5:11.

חָמְדָה fem. of חָמַד, dec. III. c.

1. *a wishing, desiring, longing*. 2 Chr. 21:20 חָמְדָה בְּלֹא חֲמָה *without being lamented, nemini desideratus*.

2. *object of desire*. 1 Sam. 9:20. Dan. 11:37 חֲמֵד נְשִׁים *the desire of women*, perhaps the goddess of the Syrians.

3. *pleasantness, preciousness*. אֶרֶץ חָמְדָה *a pleasant land*, Jer. 3:19. Ezek. 26:12. כִּלְי חֲמָה *costly vessels*, 2 Chr. 32:27. 36:10.

חֲמֻדוֹת and חֲמֻדוֹת fem. plur. verbal from חָמַד *preciousness, precious things*. Dan. 11:38, 43.—כִּלְי חֲמֻדוֹת *beautiful garments, costly vessels*, Gen. 27:15. 2 Chr. 20:25. חֲמֻדוֹת רִיחַם *rich food*, (which those who fast must abstain from,) Dan. 10:3. אִישׁ חֲמֻדוֹת Dan. 10:11, 19. and without אִישׁ 9:23. *a man greatly beloved, a favourite (of heaven)*.

חָמָה fem. of חָמַם, dec. X.

1. strictly a fem. adj. *the hot, glowing*; but used poetically for *the sun*. Job 30:28. Cant. 6:10. Is. 30:26. (In the Mishnah often in this sense.)

2. *warmth, heat*. Ps. 19:7.

I. חָמָה f. (for חֲמָה) const. חָמָה, verbal from חָמַם, dec. XI. b. *heat, anger*, Gen. 27:44. Jer. 6:11.—וְנָתַן הַחֲמָה Jer. 25:15. and חֲמָה Is. 51:17. *the wine cup of his wrath*, which Jehovah causes the nations to drink. Comp. Apoc. 16:19. and Job 21:20 *of the wrath of the Almighty he shall drink*.

2. *poison*, from its hot burning nature. Deut. 32:24. Ps. 58:5.

II. חֲמָה i. q. חֲמָה *milk*. Job 29:6.

חָמוֹץ m. verbal from חָמַץ, no. II. *an evildoer*, i. q. חָמֵץ. Is. 1:17.

חָמוֹק m. verbal from חָמַק, dec. I. *circuit, compass*. Cant. 7:2 חָמוֹק וְחָמוֹק *the circuits of thy thighs*.

I. חָמוֹר, חָמוֹר m. dec. I. *a he-ass*. Gen. 49:14. Ex. 13:13. So called perhaps from his reddish colour, whence the ass is also called in Span. *burro, burrico*.

II. חָמוֹר, חָמוֹר m. dec. I. i. q. חָמוֹר no. III. *a heap*. So on account of the paronomasia, Judg. 15:16 בָּלַח הַחָמוֹר *with an ass' jawbone, (I smote) one heap, two heaps*.

חָמוֹת f. (for חֲמוֹת fem. of חָמוֹ i. q. חָמוֹ or חָמָה; comp. the form חָמוֹת;) dec.

III. a. a mother-in-law. Ruth 1:14. 2:11.

חמט m. found only Lev. 11:30. prob. a species of lizard. Sept. σαῦρα. Vulg. *lacerta*.

חמץ m. adj. salted. Is. 30:24 חמץ salted fodder, i. e. fodder sprinkled with salt, or mixed with salt hay. Comp. Bocharti Hieroz. T. I. p. 113. Faber zu Harmer's Beobachtungen über d. Orient, Th. I. p. 409.

חמישי and חמישית, fem. חמשה, *fifth*. — חמישית the fifth part, (חמשה being omitted,) Gen. 47:24. Plur. חמישית its fifth parts, Lev. 5:24. [6:5.]

חמל, fut. יחמל, infin. חמלה (Ezek. 16:5).

1. to have compassion, to pity; construed with חל of the person, Ex. 2:6. 1 Sam. 23:21.

2. to spare, to save. 1 Sam. 15:3, 15. 2 Chr. 36:15, 17. Construed with אל, Is. 9:18.

3. in reference to things, to spare, withhold. Jer. 50:14. 2 Sam. 12:4.

חמלה f. verbal from חמל, dec. X. pity, mercy, kindness. Gen. 19:16. Is. 63:9.

חמים, fut. יחם, to be or become warm. Ex. 16:21. — חם היום at mid-day, Gen. 18:1. 1 Sam. 11:9. — Impers. חם he had heat, 1 K. 1:2. Ecc. 4:11.

Niph. fut. יחם Hos. 7:7. part. יחמים Is. 57:5. to be hot with zeal or passion. Pi. to warm. Job 39:14.

Hithpa. to warm one's self. Job 31:20.

חמנים masc. plur. dec. I. idols, images. Lev. 26:30. Is. 17:8. 27:9. Ezek. 6:4, 6. comp. 2 Chr. 34:4. Usually interpreted more definitely, pillars consecrated to the sun, as if from חמה the sun, but that word in this signification occurs only in later poetic usage. Others, tutelary deity, as if from חמא i. q. Arab. حما to protect.

חמס, fut. יחמס, to tear off, to pluck; e. g. fruit, Job 15:33. foliage, Lam. 2:6.

2. to treat with violence, to oppress, to injure. Jer. 22:3. Prov. 8:36 חמס injuring himself. Job 21:27 I know the opinions whereby ye injure me, i. e. which ye injuriously attribute to me. חמס הורה to violate or transgress the law, Ezek. 22:26. Zeph. 3:4.

Niph. to be treated with violence; hence, in Jer. 13:22, to be made bare by force. (These two significations are also united in חל and חצה.)

חמס m. verbal from חמס, dec. IV. c.

1. violence, wrong. Gen. 6:11, 13. 49:5. — איש חמס a violent man, Ps. 18:49. Prov. 3:31. יו חמס a false witness, Ex. 23:1. — The following genitive is often used passively, חמס the wrong done to me, Gen. 16:5. comp. Joel 4:19, [3:19.] Obad. 10. also actively, Ps. 7:17.

2. ill-gotten wealth. Am. 3:10. Plur. חמסים Prov. 4:17.

I. חמץ, fut. יחמץ, infin. חמצה, to be sour or bitter; hence, spoken of bread, to be leavened, Ex. 12:39.

Hiph. part. intrans. מחמצה something leavened. Ex. 12:19, 20.

Hithpa. to be embittered, pained, or grieved. Ps. 73:21. (Chald. Pa. to occasion sorrow or pain.)

II. חמץ i. q. חמס to do wrong, to commit an unlawful action. — חמץ an evildoer, Ps. 71:4. (Rabbin. חמץ raptor, from חמץ = חמס.) This signification may, however, be connected with no. I. comp.

חמץ vir corruptus; literally, vappa, זמין. — Comp. חמץ and חמץ.

III. חמץ, part. Paul חמץ Is. 63:1. red. So the Sept. and Syr. comp. verse 2. (Syr. Ethpa. to blush, to be ashamed.)

חמץ m. verbal from חמץ no. I.

1. something leavened. Ex. 12:15. 13:3, 7.

2. perhaps ill-gotten wealth. Am. 4:5. (See חמץ no. II.) But the usual signification may be retained in this passage, burn leavened bread for a thank-offering.

חֶמֶץ m. verbal from חָצַץ no. I. *vinegar*. Num. 6:3. Ruth 2:14. Ps. 69:22. Prov. 10:26.

חָמַק 1. *to go away, to depart*. Cant. 5:6.

2. *to go about, to wander*. So in Hithpa. Jer. 31:22.

Deriv. חָמוֹק.

I. **חָמֵר** (Arab. حمر) 1. *to be red*, spoken of wine. Ps. 75:9.

2. denom. from חָצַר, *to cover with pitch*. Ex. 2:3.

Pualal, **הִחְמִיר** *to be made red*, as the countenance by weeping. Job 16:16.

II. **חָמֵר** Arab. خمر *to be agitated, to be in a ferment*. Ps. 46:4.

Pualal, *to be in commotion*, spoken of the bowels, indicating violent pain. Lam. 1:20. 2:11.

חֶמֶר m. *asphaltos, Jew's pitch*, a combustible bitumen found in and near the Dead Sea, and in the neighbourhood of Babylon, which the ancient Babylonians used for mortar. Gen. 11:3.

14:10. Ex. 2:2. (Arab. حمر and حمر, prob. so called from its reddish colour.)

חָמֵר m. verbal from חָצַר no. II. *wine*, so called from its *fermenting*. Deut. 32:14. Is. 27:2.

חֶמֶר m. Chald. emph. חֶמְרָא *idem*. Ezra 6:9. 7:22. Dan. 5:1, 2, 4, 23.

I. **חֶמֶר** m. 1. *clay, loam*, as a cement in building. Gen. 11:3. *potter's clay*, Job 10:9. Is. 45:9. *clay for receiving impressions*, Job 38:14.

2. *mud, mire*. Is. 10:6. Job 30:19. Comp. חָצֵר.

II. **חָמֵר** m. verbal from חָצַר no. II. *roaring, raging*. Hab. 3:15.

III. **חֶמֶר** m. dec. VI. m. 1. *a heap*. Ex. 8:10. [14.] (Root חמר i. q. Arab. حمر conj. IV. *to collect*.)

2. *a homer*, a larger measure, containing ten baths in liquid, or ten ephahs in dry measure. Lev. 27:16. Num. 11:32. Ezek. 45:11, 13, 14.

חֶמֶשׁ, const. חָמֵשׁ, f. and חֲמִשָּׁה, const. חֲמִשָּׁה, m. *five*.

Plur. חֲמִשִּׁים *fifty*.—**יְרֵחַ חֲמִשִּׁים** *a captain of fifty*, πεντηκόνταρχος, a military officer, 2 K. 1:9—14. Is. 3:3. Hence,

חֶמֶשׁ Pi. denom. from חָמַשׁ, *to cause to pay one fifth part as a tithe or tax*. Gen. 41:34.

חֲמִשִּׁים adj. plur. Ex. 13:18. Josh. 1:14. 4:12. Judg. 7:11. *armed, in battle-array*, spoken of an army, (i. q. חֲמִשִּׁים Josh. 4:12. comp. verse 13). Aqu. ἑκαπτασμένοι. Vulg. armati. So Symm. Onk. Syr. Arab. (In the kindred dialects we find the Arab. حشش *to assemble*, also, *to excite to battle*, conj. VIII. X. *to rush to battle*; and حشش *strong, courageous*; but perhaps it is a denom. from חָמַשׁ no. II. like חֲמִשָּׁה from חֲמִשִּׁים.) Others: *divided into companies of fifty*.

I. **חֶמֶשׁ** m. denom. from חָמַשׁ, *the fifth part*, paid by the Egyptians as a tribute. Gen. 47:26.

II. **חֶמֶשׁ** m. *belly, abdomen*. 2 Sam. 2:23. 3:27. (Syr. *idem*.)

חֲמִישִׁי see חֲמִישִׁי,

חֶמֶת Gen. 21:15, 19. const. חֲמֶת verse 14. *a leather bag or bottle*.

חַמָּת *Hamath*, on the northern boundary of Canaan, a colony of the Phenicians, and residence of a king in friendship with David, by the Greeks called Ἐπιφάνεια. Num. 13:21. 34:8. Judg. 3:3. 2 Sam. 8:9. (Arab. حَمَا.) Called in Am. 6:2, **חֶמֶת רֶבֶה** *Hamath the great*; and in 2 Chr. 8:3, **חֶמֶת זֹבָה** *Hamath Zobah*. The inhabitants are called חֲמָתִי Gen. 10:18.

חֵן m. with suff. חֲנִי, verbal from חָנַן, dec. VIII. b.

1. *grace, favour, kindness*.—**חֲנִי קָנִיתִי בְּעֵינֵי אֲדָמָה** *to find favour in the eyes of any one*, i. e. to obtain his favour. Gen. 6:8. 19:19. 32:5. 33:10 **חֲנִי קָנִיתִי** *if I have obtained thy favour*. 18:3. 30:27. 47:29. 50:4. With **חֲנִי** in

the same sense, only Est. 2:15, 17.—
Ex. 3:21 וְנָתַתִּי אֶת־הָעָם הַזֶּה בְּיָדֶי מִצְרָיִם
and I will give to this people favour
with the Egyptians, i. e. will make the
Egyptians favourable to them. 11:3. 12:
39. Gen. 39:21.

2. *grace, beauty, loveliness.* Prov. 31:
30. 5:19 חַן יָצָא הָרֹעַ the lovely roe.

3. *an ornament.* Prov. 3:22.—חֲנֹן
a precious stone, 17:8.

4. *supplication.* Zech. 12:10. See
the verb in Hithpa.

חָנָה, fut. apoc. חָנָה. 1. *to decline.*
Judg. 19:9 חָנָה הַיּוֹם the declining or
closing of the day.

2. *to station one's self, to pitch one's
tent.* Gen. 26:17. *to encamp.* Ex. 13:
20. 17:1. 19:2.—Num. 1:51 בְּחִנּוֹת
חָנָה when the tabernacle is pitched.
(1.) Construed with עָלַי, *to encamp against*
any one, Ps. 27:3. 2 Sam. 12:28. Is.
29:3. So חָנָה for חָנָה Ps. 53:6.
(2.) Construed with לְ, *to encamp about*
any one, for his protection, Zech. 9:8.
Ps. 34:8.

3. *to dwell.* Is. 29:1.

Deriv. מְחַנֵּה.

חֲנָה f. plur. חָנָה verbal from חָנָה,
dec. X.

1. *grace, compassion.* Ps. 77:10.

2. *Hannah, the mother of Samuel.*
1 Sam. 1:2 ff. In Greek Ἀννα.

חֲנֹנִי m. (*initiated or initiating*), a
proper name.

1. the son of Cain; also a city named
from him. Gen. 4:17, 18.

2. the father of Methuselah, taken
away on account of his piety, Gen. 5:
18—24. According to the more modern
Jews, and the Arabians, (who call him
Idris the learned), he was the inventor
of letters, arithmetic and astronomy;
probably an inference from the etymology
of the name.

חֲנֹן m. verbal adj. from חָנָה, *merci-
ful, gracious*; spoken of God. Ps. 111:
4. 112:4.

חֲנָנִית f. plur. חָנָה, Jer. 37:16. ac-
cording to the Syr. ܚܢܢܐ a shop, cell,

dwelling; in the Rabbins also the pro-
per name of a building or place on
Mount Moriah, where in later times the
Jewish Sanhedrim was held. So prob.
in our passage. According to others,
i. q. מַדְּפָה a pillory, the stocks; from
חָנָה to bend, incline, like χύψω from
κύπτω.

חָנַט to season, to spice; hence,

1. *to embalm, condire cadaver.* Gen.

50:2, 3, 26. (In Arab. ܚܢܐ conj. II.
idem.)

2. *to give a flavour*; hence, *to ripen*
fruit. Cant. 2:13.

חֲנִיָּין masc. plur. Chald. i. q. Heb.
חֲנִיָּין wheat. Ezra 6:9. 7:22.

חָנִיךָ m. verbal from חָנַךְ, dec. III. a.
literally, *initiated*; hence, *experienced*,
proved. Gen. 14:14.

חֲנִית f. plur. חָנִית and חָנִית, dec. I.
a dart, javelin, spear, lance. 1 Sam.
18:11. 19:10. 20:33.

חָנַךְ, fut. plur. חָנְךָ, i. q. Arab.
حَنَك.

1. *to consecrate*, e. g. a house, Deut.
20:5. a temple, 1 K. 8:63. 2 Chr. 7:6.

2. hence, *to instruct, to initiate.* (So
also in the Mishnah.) Prov. 22:6 חָנֵךְ
יְנִיעַ עַל שֵׁי יָרֵשׁ instruct a young man con-
cerning his conduct.

Deriv. out of course חָנַךְ.

חֲנֻכָּה f. verbal from חָנַךְ, dec. X. a
consecration. Ps. 30:1. Num. 7:11.
Also, a consecration-offering, verse 10.

חֲנֻכָּה f. Chald. *idem.* Dan. 3:2, 3
Ezra 6:16, 17.

חֲנֹם adv. (from חָנָה, by adding the
termination חֲנֹם.)

1. literally, *for mere favour, for
thanks' sake*, like Lat. *gratis*, contraction
of *gratiis*; hence, *without recompense*
or reward, *for nothing*, Gen. 29:15.
Job 1:9. *without cost*, 2 Sam. 24:24.

2. *without cause or occasion, unde-
servedly.* Job 2:3. 9:17.—1 K. 2:31
חֲנֹם דַּם צַדִּיק innocent blood. Prov. 26:2.

3. *in vain, to no purpose, frustra.*

Prov. 1:17.—חַסַּד חַסֵּד, Ezek. 6:10. (So the Greek *δωρεάν* in the N.T., the old Lat. *frustra*, and the Germ. *umsonst*, signify for nothing, and also in vain.)

חַנְמִל a quadrilateral, hail. Once Ps. 78:47.

חָנַן, fut. חָנֵן and חָנַן (Am. 5:15). with suff. חָנְנֵה for חָנְנֵה, infin. חָנְנֵם (Is. 30:18). and חָנְנָה (Ps. 102:14).

1. to be favourable or gracious to any one, to have compassion on him; construed with an accus. Ex. 33:19. Lam. 4:16. Prov. 14:31.—חָנַנִי, חָנְנֵנִי, (once חָנְנִי Ps. 9:14.) have compassion on me, on us, Ps. 4:2. 6:3. 31:10.

2. to give graciously, construed with two accus. Gen. 33:5. Ps. 119:29. Judg. 21:22. with one accus. Prov. 19:17. without cases, Ps. 37:21, 26.

3. perhaps as in Hithpael, to supplicate, weep. (Comp. Arab. حَنَّ to sigh, lament.) Job 19:17 חָנְנִי לְבָנֵי בִטְנִי my sighing (is strange) to my own children. Others: I am loathsome etc. (comp. חָנַן conj. X. fetorem emisit.)

Niph. חָנַן (after the form חָנַן, חָנַן,) pass. of Po. no. 2. to be pitied, to be deserving of pity. Jer. 22:22.

Pi. to make friendly. Prov. 26:25.

Po. 1. i. q. Kal no. 1. Prov. 14:21.

2. to compassionate, lament. Ps. 102:15.

Hoph. to be pitied, to receive pity. Prov. 21:10.

Hithpa. to supplicate for pity, to entreat; construed with לְ, Est. 4:8. Job 19:16. with אֵל, 1 K. 8:33, 47. or with לְאֵל, 2 Chr. 6:24.

Deriv. חָנָן, חָנְנָה, חָנְנֵה, חָנְנֵם.

חָנַן Chald. to have compassion, construed with an accus. Infin. חָנְנֵה Dan. 4:24. [27.]

Ithpa. to make supplication. Dan. 6:12.

חַנְמִל proper name of a tower in Jerusalem. Jer. 31:38. comp. Zech. 14:10. Neh. 3:1. 12:39.

חָנַן found only Is. 30:4. proper

name of a city in Egypt, perhaps "Avaris" mentioned Herod. II. 137.

חָנַף fut. חָנֵף. 1. to be or become profaned, or polluted. Ps. 106:38. Is. 24:5.

2. to be profane, ungodly. Jer. 23:11.

3. causat. as in Hiph. to profane, defile. Jer. 3:9.

Hiph. 1. to profane or pollute (a land). Num. 35:33. Jer. 3:2.

2. to make profane or heathenish, to lead to apostacy. Dan. 11:32. (Syr. *ܡܢܚܐ* a heathen, a profane man; *ܡܢܚܐ* to apostatize from a religious sect.)

חָנַף m. verbal from חָנַף, dec. V. b. profane, ungodly, profligate. Job 8:13. 13:16. 15:34. 17:8.

חָנַף m. verbal from חָנַף, profligacy, contempt of God. Is. 32:6.

חָנְפָה f. verbal from חָנַף, idem. Jer. 23:15.

חָנַן found only in Pi. to strangle, spoken of lions. Nah. 2:13.

Niph. to strangle one's self. 2 Sam. 17:23. (Arab. and Syr. idem.)

Deriv. חָנְנָה.

חָסַד to be good, kind, benevolent.

See חָסַד and Hithpa.

Pi. as in Aramean, to reproach, to put to shame. Prov. 25:10.

Hithpa. to shew one's self kind. Ps. 18:26.

Deriv. out of course חָסַד, חָסֵד.

חָסַד m. verbal from חָסַד, dec. VI. a.

1. love, kindness; and, spoken of God, grace, mercy.—חָסַד חָסֵד עָם to shew kindness to any one, Gen. 21:29. 2 Sam. 3:8. 9:1, 7. 2 Sam. 9:3 חָסַד עִמּוֹ אֲנִי אֲבַרְכֶּה I will exercise towards him the kindness of God. More rarely with אֲנִי, Zech. 7:9. (comp. Ruth 2:20. 2 Sam. 16:17.) with אֲנִי, 1 Sam. 20:8. and with אֲנִי, which latter is used more especially where God is spoken of, to shew mercy or grace to any one, Ex. 20:6. Deut. 5:10. also with אֲנִי, Gen. 24:12, 14.—Gen. 39:21 חָסַד אֵלַי he

inclined favour to him, i.e. let him gain favour.—By a metonymy, *object of love or piety*, spoken of God, Ps. 144:2. Jon. 2:9.

2. *beneficence, liberality*. Prov. 19:22. 20:6. Plur. חָסִים, Ps. 89:2. 107:43.

3. as in Aramean, *a reproach*. Prov. 14:34. Spoken of incest, Lev. 20:17. See the verb in Piel.

חָסָה *to seek protection, to trust*; construed with אֵל of the place. Is. 30:2. Ps. 57:2. 61:5. Especially with יְהוָה *to seek protection in Jehovah, to confide firmly in him*, Ps. 2:12. 5:12. 7:2. 25:20. 31:2. 37:40. Without cases, Ps. 17:7. Prov. 14:32 *the righteous man hath confidence even in his death*. Deriv. חָסִיתָ, חָסִיתָ.

חָסִין m. verbal adj. from חָסַן, *strong*. Am. 2:9. Also collectively, *the strong, the mighty*, Is. 1:31.

חָסִיתָ f. verbal from חָסָה, *trust, confidence*. Is. 30:3.

חָסִיד verbal adj. from חָסַד, dec. III. a.
1. *kind, benevolent, humane*. Ps. 12:2. 18:26. 43:1. Spoken of God, *gracious, merciful*, Jer. 3:12. Ps. 145:17.

2. *pious, virtuous*.—חָסִיד יְהוָה *the pious ones of Jehovah, his pious worshippers*, Ps. 30:5. 31:24. 37:28. also חָסִיד יְהוָה Ps. 4:4.

חָסִידָה f. strictly (*avis*) *pia*, (as if fem. of חָסִיד,) hence, *the stork*, a bird celebrated by the ancients for its affection towards its parents. Lev. 11:19. Deut. 14:18. Job 39:13. Ps. 104:17. Jer. 8:7. Zech. 5:9. See Bocharti Hieroz. ed. Rosenmüller. T. III. p. 85 ff. Others: *the heron*.

חָסִיל m. strictly, *the waster, devourer*, (see חָסַל,) hence the name of a species of locust. 1 K. 8:37. Ps. 78:46. Is. 33:4. Joel 1:4. Sept. βροῦχος, i.e. the unfledged locust.

חָסִין m. verbal adj. from חָסַן, *strong, mighty*. Ps. 89:9.

חָסֵר adj. Chald. *defective*, i. q. חָסַר. Dan. 5:27.

חָסַר *to eat off, consume*; spoken of the locust. Deut. 28:38. (In Chald. *idem.*) Deriv. חָסַרָה.

חָסַם *to stop, obstruct*. Deut. 25:4 *thou shalt not stop or muzzle the ox*. Ezek. 39:11 חָסַם הָיָה אֶת־הַנְּחִירִים usually rendered, *and it (the valley) shall stop (the nose of) the passengers*, namely, through the strong stench. Better perhaps after the Syriac translation, *it shall obstruct the passengers*, namely, through the multitude of corpses.

חָסַן 1. as in Syr. and Chald. *to be strong*. Deriv. חָסִין, חָסִין, חָסִין.

2. *to keep, preserve, lay up*. (Arab.

خَزَنَ, whence مَخْزَن a magazine.)

Niph. *to be laid up*. Is. 23:18. (See חָסַן no. 2.)

חָסַן Chald. Aph. *to possess, to have in possession*. Dan. 7:18, 22.

חָסִין m. Chald. emph. חָסִינָא, *might, power*. Dan. 2:37. 4:27. [30.]

חָסִין m. verbal from חָסַן.

1. *strength, might*. Is. 33:6.

2. *riches, property*. Prov. 15:6. 27:24. Jer. 20:5. Ezek. 22:25. (Chald. חָסִין *to possess*.)

חָסָה m. Chald. *pottery work, burnt clay*. Dan. 2:33 ff.

חָסַם a quadrilateral, part. pass. חָסַם־עַם Ex. 16:14. *something scaled off, something like scales*. (Comp. חָסַף *to peel off*; and the Arab. خَرَف in the plur. *sherds, scales*.)

חָסַר, fut. חָסַר, plur. חָסַרָה.

1. *to want, lack, or be without any thing*, construed with an accus. Dent. 2:7. 8:9. Ps. 34:11. Prov. 31:11. Gen. 18:28 חָסַר הַיְּשָׁרִים הַצְּדִיקִים *shall lack five*, i.e. five of the fifty righteous shall be lacking.

2. used absolutely, *to suffer want*. Ps. 23:1. Prov. 13:25.

3. *to fail, be wanting.* Ecc. 9:8. Deut. 15:8.

4. *to decrease.* Gen. 8:3, 5.

Pi. *to cause to want, to make inferior.* Ps. 8:6. Construed with ל of the thing, *to deprive*, Ecc. 4:8.

Hiph. 1. used absolutely, *to suffer want.* Ex. 16:18.

2. *causat. to cause to fail, to take away.* Is. 32:6. (In Syr. *idem.*)

Deriv. out of course חָפַז .

חָפֵּז verbal adj. from חָפַז , dec. V. b. *wanting, lacking*; construed with an accus. 1 K. 11:22. with ל , Ecc. 6:2. — חָפֵּז לֶחֶם *lacking bread*, 2 Sam. 3:29. — חָפֵּז לִב *lacking understanding*, Prov. 6:32. 7:7. 9:4. also as a subst. *want of understanding*, Prov. 10:21.

חָפַז m. verbal from חָפַז , *want, poverty.* Prov. 28:22. Job 30:3.

חָפֵּז m. verbal from חָפַז , dec. VI. *idem.* Am. 4:6.

חָפֵּזִין m. verbal from חָפַז , *idem.* Ecc. 1:15.

חָפֵּה m. verbal adj. from obsolete חָפַה no. II. *pure*, in a moral sense. Job 33:9.

חָפֵּה perhaps i. q. חָפַה *to cover.* Hence, Pi. *to do in secret.* 2 K. 17:9. Others, by conjecture, *to devise.*

חָפַה *to cover*, the head, face. 2 Sam. 15:30. Est. 6:12. 7:8. (Syr. and Arab. *idem.*)

Pi. *to overlay* with gold, silver, or wood; construed with two accus. 2 Chr. 3:5, 7, 8, 9.

Niph. pass. of Pi. Ps. 68:14.

חָפַה f. verbal from חָפַה no. I. dec. X.

1. *a covering, protection.* Is. 4:5.

2. *a bride-bed, bride-chamber*; perhaps, strictly, *the canopy or curtain of a bed*, and so *the chamber itself.* Ps. 19:6. Joel 2:16.

חָפַז , fut. חָפֵּז . 1. *to be alarmed, disturbed, perplexed.* Ps. 31:23. 116:11.

2. *to flee in perturbation.* 2 K. 7:15 Keri. Job 40:23.

3. *to make haste.* 2 Sam. 4:4.

Niph. 1. *to flee.* Ps. 48:6. 104:7.

2. *to make haste generally.* 1 Sam. 23:26. The Latin *trepidus, fugere*, and many similar words often denote only *haste.*

חָפִּזוֹן m. verbal from חָפַז , *hasty flight.* Ex. 12:11. Deut. 16:3.

חָפְנִים dual, dec. I. *the hollow hands.* Ezek. 10:2, 7. Ex. 9:8. (In Aram. and Arab.)

I. חָפַה i. q. חָפַה *to cover*, construed with ל , (comp. חָפַה ;) hence, *to protect, defend.* Deut. 33:12. (comp. חָפַה .) Deriv. חָפַה .

II. חָפַה like the Aram. חָפַה and Arab. حَف *to rub, wash, scrape off.* Deriv. חָפַה .

חָפַץ fut. חָפֵּץ and חָפֵּץ

1. i. q. Arab. حَفَض *to bend, incline*, in a physical sense. Job 40:17 חָפֵּץ וְנָבִי *he bends his tail.*

2. intrans. and figuratively, *to be favourably inclined towards any one, to take delight in him, to love him*; construed with ב , Gen. 34:19. 2 Sam. 20:11. also, in reference to things, 24:3.—Spoken of God, Num. 14:8. 2 Sam. 22:20.—Construed with an accus. Ps. 40:7. Mic. 7:18. Job 33:32 $\text{חָפֵּץ אֶת־צִדִּיקִי}$ *for I desire thy justification.*

3. *to have a desire, be willing, or be pleased to do any thing*; construed with ל and an infn. Deut. 25:8. Ps. 40:19. 1 Sam. 2:25. without ל , Is. 53:10. Job 13:3. 9:3. Used absolutely, Cant. 2:7. 3:5.

חָפֵּץ m. (with Tseri impure) verbal adj. from חָפֵּץ , dec. V. f. *willing, desiring, delighting.*— חָפֵּץ חָפֵּץ *a willing mind*, 1 Chr. 28:9.—Joined with the personal pronouns it forms a periphrasis for the verb; e. g. 1 K. 21:6 $\text{אִם תִּחְפֹּץ אֶתָּה}$ *if thou wilt.* Mal. 3:1.

חָפֵּץ m. with suff. חָפֵּצִי , verbal from חָפֵּץ dec. VI. j.

1. *pleasure, delight* taken in any thing. 1 Sam. 15:22. Ps. 1:2. 16:3. 1 K. 10:13 כָּל־חָפֵּצֶיהָ *all wherein she took delight.*

2. *wish, desire.* Job 31:16.

3. *preciousness, costliness.* (Comp. חסד and חסד.)—*precious stones,* Is. 54:12. Plur. חסדים *costly things,* Prov. 3:15, 8:11.

4. *business, concern, affair.* (So the Lat. *studium* is sometimes nearly equivalent to *negotium, occupatio.*) Ecc. 3:1 *and every business has its proper time.* verse 17. 5:7, 8, 8:6. (So in Syr. *ܕܢܝܬܐ* *matter, business,* from

ܕܢܝܬܐ i. q. חפץ.) The transition to this signification is found in such passages as Is. 53:10 *the business of Jehovah prospers in his hand.* Job 21:21, 22:3.

I. חפר fut. חפר, Arab. *حفر*.

1. *to dig,* e. g. a well, a pit. Gen. 21:30, 26:15 ff. Ecc. 10:8. Spoken of spirited horses, Job 39:21 *they paw in the valley.*

2. *to lay snares, to dig a pit* for any one. Ps. 35:7.

3. *to espy, discover.* Job 39:29 *from thence he espies the prey.* Construed with an accus. *to spy out, explore* (a country). Deut. 1:22. Josh. 2:2, 3.

II. חפר, fut. חפר and חפר, Arab.

خفر, *to blush, to be ashamed,* i. q. *בוש*; generally denoting, *to be made ashamed, to be frustrated in one's expectation.* Ps. 35:4, 26, 40:15, 70:3, 83:18. Applied to *בנים*, Ps. 34:6.—Job 11:18 *(though now) thou art disappointed, (yet then) thou shalt rest in safety.* The object wherein one's expectation is disappointed, is preceded by *כן*, Is. 1:29. (comp. *בוש*.)

Hiph. 1. *to cause shame, to act shamefully.* Prov. 13:5, 19:26.

2. intrans. as in Kal. Is. 54:4. Spoken of inanimate nature, Is. 33:9.

חפר (*a grave, pit*), proper name of a Canaanitish royal city. Josh. 12:17. (comp. 1 K. 4:10.)

חפריות fem. plur. probably the correct reading in Is. 2:20. and sig-

nifying, according to Jerome, *nice, moles*, so called from *חפר* *to dig*. The context certainly requires that it should denote some animal, which can stand in the parallelism with *the bat*. Others: *pits, holes.*

חפש *to seek*; in Kal only in a figurative sense, *to search after* (wisdom), Prov. 2:4. *to search into* (the heart), 20:27.—Ps. 64:7 *they search out or devise evil deeds.*

Niph. pass. *to be searched through.* Obad. 6.

Pi. *to seek, to search.* Gen. 31:35, 44:12. Construed with an accus. *to search for*, 1 Sam. 23:23. *to search through*, 1 K. 20:6. Zeph. 1:12. Metaphorically once Ps. 77:7 *my spirit makes search.*

Pu. 1. *to be devised.* Ps. 64:7.

2. *to be sought for*, hence, *to be concealed.* Prov. 28:12. comp. verse 28. and Hithpa.

Hithpa. literally, *to conceal one's self*, (see Pu.). Hence, *to disguise one's self*, 1 Sam. 28:8. 1 K. 20:38 *and he disguised himself by a turban over his eyes.* 22:30. Job 30:18 *through the violence (of the disease) my garment, i. e. my skin, is changed.* Others, in accordance with the parallel clause, *it (pain) has become my garment*, i. e. it encompasses me as a garment.

חפש m. verbal from חפש, *a device, purpose.* Ps. 64:7. See Pu. no. 1.

חפש 1. *to be prostrate, weak,* i. q.

Arab. *خَفَشَ* (comp. חפש no. 1. and חפשית.)

2. in Pu. *to be set free.* Lev. 19:20. (Perhaps strictly, in Pual, *to be regarded as weak, infirm*; hence, spoken of a slave, *to be set free.* The signification, however, is clear, though this derivation of it is doubtful.)

חפש m. verbal from חפש, *a spreading, stratio.* Once Ezek. 27:20 *tapestry for riding, tapetes stratae ad vehendum.*

חֲפֵשֶׁת fem. of חָפַשׁ, *liberty, freedom*. Lev. 19:20. See the verb in Pual.

חֲפֹשִׁי adj. (formed from חָפַשׁ i. q. *freedom*, and the adjective termination חִי, plur. חֲפֹשִׁים).

1. *prostrate, weak*. Ps. 88:6.

2. *free, not a slave nor a prisoner*. Job 3:19.—שָׁלַח חֲפֹשִׁי *to set free*, Deut. 15:12, 13, 18. also with לְחַפֵּשׁ, Ex. 21:26, 27.—נָצַח חֲפֹשִׁי לְחַפֵּשׁ, *to become free*, (see נָצַח); also, *to be freed from the taxes and burdens of a subject*, 1 Sam. 17:25.

חֲפִשְׁוֹת and **חֲפִשְׁוֹת** f. denom. from חָפַשׁ no. 1. *sickness*; hence, בֵּית הַחֲפִשִּׁים *a house for the sick*, 2 K. 15:5. 2 Chr. 26:21. (Arab. حَفْشًا *a house of mourning whither widows were wont to retreat*. See Judah Ben Karish in Eichh. Biblioth. III. p. 970.)

חֵץ m. with suff. חָצִי, plur. חֲצִים, verbal from חָצַץ, dec. VIII. b.

1. *an arrow*.—בְּעַל חֲצִים *the archers*, Gen. 49:23.—*the arrows of God*, i. e. the lightning, Hab. 3:11. לְאוֹר חֲצֵקֶה יֵהָיו *at the shining of thine arrows they pass away*.

2. *an arrow-wound, a wound generally*. Job 34:6.

3. חֵץ הַחַמֶּה 1 Sam. 17:7 Keth. *the staff of the spear*, like the Lat. *hasta, hastile*. The parallel passages 2 Sam. 21:19. 1 Chr. 20:5. and the Keri in 1 Sam. 17:7. have the simpler reading חָצֵץ.

חָצֵב and **חֲצֵב**, fut. חָצַב.

1. *to hew, to hew out*, especially stones, (comp. חָצַב) Deut. 6:11. Is. 5:2. Prov. 9:1. Part. חֲצֵב *a stonecutter*, 2 K. 12:13. sometimes, *a hever both of wood and stone*, 1 K. 5:29. [15.] *a hever of wood*, Is. 10:15.

2. *figuratively, to destroy, to kill*. Hos. 6:5 חֲצֹבְהֵי בְּנֵימָוִי *I destroy them through the prophets*, i. e. *I announce their destruction*.

3. Ps. 29:7 *the voice of Jehovah divides flames of fire*, i. e. *throws out divided flames of fire*.

Niph. *to be engraven*. Job 19:24.

Pu. *to be hewn out, or formed*. Is. 51:1.

Hiph. i. q. Kal no. 2. Is. 51:9.

Deriv. מְחַצֵּב.

חָצַץ 1. *to divide into two parts, to halve*. Gen. 32:8. Num. 31:27, 42. Ps. 55:24 יִחַצְצוּ יָמֵיהֶם *they shall not halve their days*, i. e. *they shall not live out half of them*.

2. *to divide generally*. Judg. 9:43. Job 40:30. [41:6.]

Niph. *to divide itself, or be divided*. 2 K. 2:8, 14. Dan. 11:4.

Deriv. מְחַצֵּץ, חֲצִיצָה, חֲצִיץ, מְחַצֵּץ.

חֲצִיר (*a court*) proper name of several places.

1. a city in the tribe of Naphtali, which Solomon caused to be fortified. Josh. 11:1, 12:19. 19:36. Judg. 4:2. 1 K. 9:15. 2 K. 15:29.

2. another in the tribe of Benjamin. Neh. 11:33.

3. a country in Arabia, mentioned in connexion with Kedar. Jer. 49:28.

חֲצִצְרָה see **חֲצִצְרָה** *a trumpet*.

חֲצִצְרָה f. verbal from חָצַץ, *middle, midst*. Job 34:20. Ps. 119:62. Ex. 11:4.

חָצִי and **חֲצִי** m. const. חָצִי, with suff. חָצִי, verbal from חָצַץ, dec. VI.

1. *middle, midst*. Judg. 16:3.

2. *half*. (Comp. *medium, dimidium*.) Ex. 24:6.—חֲצִינוּ *the half of us*, 2 Sam. 18:3.

3. i. q. חָץ *an arrow*. 1 Sam. 20:36, 37, 38. 2 K. 9:24.

I. **חֲצִיר** m. verbal from obs. חָצַץ no. II. dec. III. a.

1. *grass*. Job 8:12. 40:15. Ps. 104:14.

2. *garlick*. Num. 11:5.

II. **חֲצִיר** i. q. חָצִיר *a dwelling*. Is. 34:13.

חֲצִין dec. VI. m. Is. 49:22. Neh. 5:13. and חֲצִין dec. VI. g. Ps. 129:7. masc. *the bosom, the folds of the dress covering the breast, sinus*.

חֲצִיף Chald. *to be hard, strict, severe*;

and (especially in Pa. and Aph.) to press, to hasten.

Aph. part. *strict, urgent, hasty*, Dan. 2:15. 3:22.

חָצַץ i. q. חָצַץ to divide; and intrans. to be divided. (Comp. חָץ an arrow, so called from its dividing or cleaving.) Prov. 30:27 the locusts have no king, וְכָל־הֶעָרֹץ יֵצֵא וְיִחַד yet they all march out divided (into bands). Comp. Gen. 14:15.

Pi. part. חֹצְצִים usually rendered, the archers, (as if a denom. from חָץ;) perhaps those who divide the prey. Judg. 5:11.

Pu. to be allotted or assigned. Job 21:21.

חֲצִיצִי m. dec. IV. c.1. small stones, gravel stones. Prov. 20:17. Lam. 3:

16. (Syr. حَصِي, Arab. حصى.) Strictly, small parts or pieces, from חָצַץ.

2. i. q. חָץ an arrow; hence, lightning, Ps. 77:18.

חֲצִצְוֹן-תָּמַר, חֲצִצְוֹן-תָּמַר (pruning of the palm) Gen. 14:7. 2 Chr. 20:2. proper name of a city in the desert of the tribe of Judah, celebrated for its forests of palms, afterwards called יָרֵךְ (q. v.)

חֲצִצְרָה and חֲצִצְרָה f. dec. X. a trumpet. Num. 10:2 ff. 31:6. Hos. 5:8. 2 K. 12:14. See חָצֵר no. III.

I. חָצֵר i. q. Arab. حَصْر to shut in, to surround; whence, حَصْر a court, villa. See חָצֵר and חָצֵר no. II.

II. חָצֵר i. q. Arab. خَضِر to be green. See חָצֵר no. I.

III. חָצֵר i. q. حَضَرَ literally, to be present. Hence in Hebrew, in P:ael, חָצַר literally, to call together, (Arab. conj. X.) which was done by means of a trumpet; hence, to blow the trumpet. Part. מחצרים, (read מחצרים,) in the Kethib of 1 Chr. 15:24. 2 Chr. 5:13. 7:6. 13:14. 29:28. The Keri rejects one ף, forming the participle in Piel or Hiphil; but against the analogy of the verbal noun חֲצִצְרָה. In 2 Chr. 5:12, we find מחצרים,

after the form of the conj. Pilel, unless the reading is corrupt.

חָצֵר com. gen. plur. חָצֵר and חָצֵר, verbal from obs. חָצַץ no. I. dec. V. b.

1. court before a building. Neh. 8:16. Est. 5:2. especially of the tabernacle and temple, Ex. 27:9 ff.—חָצֵר הַפְּנִימִית the inner or priests' court (of the temple), 1 K. 6:36. חָצֵר הָעָמֹק the outer court, or court of the people, Ezek. 46:21.

2. a small place, village, such as were attached to larger towns, (otherwise called חָצֵר.) Josh. 13:23, 28. 15:32 ff. Lev. 25:31. Spoken also of the moveable villages of the Nomades, Gen. 25:16. Is. 42:11. comp. Cant. 1:5.)

This word also forms a part of many names of places; as,

1. חָצֵר אֶדָר (court of Addar) a place on the borders of the tribe of Judah, Num. 34:4. which in Josh. 15:3. is called simply אֶדָר.

2. חָצֵר סִיסָה Josh. 19:5. and חָצֵר סִיסָה 1 Chr. 4:31. (court of horses) in the tribe of Simeon.

3. חָצֵר עֵינָן Ezek. 47:17. and חָצֵר עֵינָן 48:1. Num. 34:9, 10. (court of wells) on the northern boundary of Palestine.

4. חָצֵר שִׁמְשֵׁן (court of foxes) Josh. 15:28. 19:3. 1 Chr. 4:28. Neh. 11:27. in the tribe of Simeon.

5. חָצֵר הָאֶמֶת (the middle court) Ezek. 47:16. on the borders of Hauran or Auranitis.

6. Plur. חָצֵרוֹת a station of the Israelites in Arabia. Num. 11:35. 12:16. 33:17. Deut. 1:1.

חֲצִרְמוֹת proper name of a district of Arabia, on the east of Yemen, now retaining the same name حَضْرَمَوْت Hadramaut. Gen. 10:26. See Niebuhr's Description de l'Arabie, Tom. II. p. 126 ff. It is the same name with Hadrumetum on the African coast.

חָק see חָק.

חָק m. before Makkeph חָק, with suff. חָק, חָק, Plur. חָקִים, const. חָקִי (Ezek. 20:18.) verbal from חָק, dec. VIII. d.

literally, *something fixed or appointed*, as לֶחֶם חֻקִּים *food appointed or suitable for me*, Prov. 30:8. comp. Ezek. 16:27. 45:14. Job 23:14 חֻקִּי *what is appointed for me*. Especially,

1. *an appointed labour, a task, pensum*. Ex. 5:14. Prov. 31:15.

2. *a bound, goal*. Job 26:10. Prov. 8:29. לְבֵי-חֻקִּים *without bounds, boundless*, Is. 5:14.—חָצַקְתָּ חֻקִּים *to set a bound*, Job 28:26.

3. *a definite time*. Job 14:13. Mic. 7:11.

4. *law, also custom, usage*. Judg. 11:39. Applied to the laws of nature, Job 28:26. Plur. חֻקִּים, most frequently, *the laws (of God)*, Deut. 4:5, 8, 14. 6:24. 11:32. 12:1. Hence, *a declaration of Jehovah, an oracle*, Ps. 2:7 חֻקִּי אֶל חֹק אֶסְפָּרָה *I will declare concerning the oracle*; (comp. Is. 8:16.) Comp. חֻקָּה.

חֻקָּה i. q. חָקַק *to engrave*, and so i. q. Greek χαράσσειν, *to mark out, portray, paint*. (So the French dessiner from the Lat. designare.)

Pu. part. חֻקָּה *something portrayed or painted*, Ezek. 8:10. comp. 23:14. *something engraven*, 1 K. 6:35.

Hithpa. Job 13:27 *about my feet thou drawest a mark*, i. e. thou markest out for my feet how far they should go.

חֻקָּה fem. of חֻק, dec. X. *a law of heaven or of nature*, Job 38:33. Jer. 31:35. 33:25. of God, as חֻקֵּי עוֹלָם לְדוֹרֹתָם *an eternal law for their generations*, Ex. 27:21. Lev. 3:17. חֻקֵּי הַנְּהוּם *to walk in*, i. e. to live after, *the laws of the heathen*, 2 K. 17:8. Lev. 20:23.

חֻקָּה 1. *to engrave* (a writing or picture). Is. 30:8. Ezek. 4:1. Also *to dig out*, Is. 22:16. (comp. the parallel verb חָצַב.)

2. i. q. χαράσσειν, *to paint*. Ezek. 23:14.

3. *to establish, institute*. Prov. 8:27 חֻקֵּי חֹדֶם הָיָה עַל פְּנֵי הַחֹמַם *when he established an arch over the face of the deep*. verse 29 חֻקֵּי מוֹסָדֵי אֶרֶץ *when he established the pillars of the earth*; (בְּחֻקֵּי for בְּחֻקֵּי).

4. *to resolve, decree*. Is. 10:1. Part. חֻקָּה *a ruler, leader, prince*, Judg. 5:9.

Pu. part. חֻקָּה *law, right*. Prov. 31:5.

Hoph. *to be engraven, to be written down*. Job 19:23.

Po. i. q. Kal no. 4. Prov. 5:15.

Part. חֻקָּה (1.) *a lawgiver*, Deut. 33:

21. Is. 33:22, *a leader*, Judg. 5:14.

(2.) *a sceptre*. Num. 21:18. Ps. 60:9.

Gen. 49:10.

Deriv. out of course חָק.

חֻקָּה m. verbal from חָקַק, dec. VI. g. found only in the plur. const. חֻקֵּי, *deliberations, decrees*. Judg. 5:15. Is. 10:1.

חֻקָּה, fut. יַחְקֹר, *to make search, to search*. Deut. 13:15. Ezek. 39:14. Construed with an accus. of the person or thing, 1 Sam. 20:12. Judg. 18:2. Ps. 139:1. Job 5:27. 13:9. Prov. 28:11 *the rich man is wise in his own eyes*, yet the poor man that hath understanding searcheth him out. Sept. κατασκοπεύειν. Aqu. and Theod. ἐξέτινάζειν.

Pi. i. q. Kal. Ecc. 12:9.

Niph. pass. of Kal. Jer. 31:37. 1 K. 7:47 *לא נִחְקַר מִשְׁקַל הַחֶשֶׁת* *for the weight of the brass was not to be estimated*. Comp. חֻקֵּי.

חֻקָּה verbal from חָקַק, dec. VI. g.

1. *examination*. Job 34:24. Judg. 5:16 *גְּדֹלֵם הַחֲבֵרִיבִים* *great deliberations of heart*.—אֵין חֻקָּה *unsearchable*, Prov. 25:3. hence, *innumerable*, Job 5:9. 9:10. 36:26.

2. *what is examined, a secret, the inner part*. Job 11:7. 38:16 *חֻקֵּי הַחֹמַם* *the innermost depths of the sea*.

חֹרֵר m. found only in the plur. חֹרִים *the noble, free born*. 1 K. 21:8, 11. Neh. 2:16. 4:14. (Comp. the Arab. حُر for حُر to be free, free born, of

noble descent; حُر noble, free born.)

חֹר a hole. See חֹר no. II.

חֹרָאִים masc. plur. Is. 36:12. *dung*. (Arab. خَرِي to ease nature.) The Masoretes, regarding it as a low word,

have placed under it the vowel-points of חֶרֶב. (See חֶרֶב יָבֵשׁ.)

חֶרֶב, fut. חֶרֶב and חֶרֶב.

1. *to be dry, to be dried up.* Gen. 8: 13. Job 14: 11.

2. *to be desolated, or laid waste,* spoken of a country or city. (The transition to this signification from no. 1. may be seen in Is. 42: 15. 48: 21.) Is. 34: 10. Jer. 26: 9. Spoken of sanctuaries, Am. 7: 9. of nations, *to be destroyed*, Is. 60: 12.

3. *actively, to destroy.* Jer. 50: 21, 27.

4. *to be astonished, confounded.* Jer. 2: 12. Synonymous with שָׁכַח and יָצַח. Comp. particularly שָׁכַח.

Niph. 1. *to be laid waste.* Ezek. 26: 19. 30: 7.

2. *recipr. to seek each other's destruction; hence, to contend, fight.* 2 K. 3: 23.

Pu. *to be dried.* Judg. 16: 7, 8.

Hiph. 1. *to dry up.* Is. 50: 2.

2. *to lay waste, e. g. cities, countries,* Ezek. 19: 7. Judg. 16: 24. *to destroy, e. g. nations,* 2 K. 19: 17.

Hoph. pass. of no. 2. Ezek. 26: 2. 29: 12.

חֶרֶב verbal adj. from חֶרֶב dec. V. b.

1. *dry.* Lev. 7: 10. Prov. 17: 1.

2. *desolate, waste.* Jer. 33: 10, 12. Neh. 2: 3, 17. Plur. חֶרְבוֹת, Ezek. 36: 35.

חֶרֶב f. verbal from חֶרֶב dec. VI. a.

1. *a sword.*—חֶרֶב לְפִי חֶרֶב *to smite with the edge of the sword, to put to death*, Deut. 13: 16. 20: 13. Josh. 6: 21. 8: 24. 10: 28.

2. *also other instruments for cutting; as a knife for circumcising,* Josh. 5: 2, 3. *a razor,* Ezek. 5: 1. *a pickaxe,* Ex. 20: 25. *a battering ram,* Ezek. 26: 9.

3. *dryness, drought.* Deut. 28: 22.

חֶרֶב and חֶרְבַּי the western summit of mount Sinai, now generally called *Sinai*. Ex. 3: 1. 17: 6. Deut. 1: 2. Mal. 3: 22.

חֶרֶב m. verbal from חֶרֶב.

1. *dryness.* Judg. 6: 37, 39. Hence, *heat*, Gen. 31: 40. Job 30: 30.

2. *desolation.*—חֶרְבֵי חֶרֶב *desolate cities*, Is. 61: 4. Ezek. 29: 10.

חֶרְבָּה fem. of חֶרֶב, plur. חֶרְבוֹת, with the article חֶרְבוֹת, *a desolation, waste.* Lev. 26: 31 חֶרְבֵי אֶת־עָרֵיכֶם חֶרְבָּה *I will make your cities a waste.*—חֶרְבוֹת וְחֶרְבוֹת *to build up waste places*, Ezek. 36: 10, 33. 38: 12. comp. Job 3: 14.

חֶרְבָּה f. (for חֶרְבָּה,) verbal from חֶרֶב *dry, especially the dry land.* Gen. 7: 22. Ex. 14: 21.

חֶרְבוֹן m. verbal from חֶרֶב, dec. I. *drought, heat.* Ps. 32: 4.

חֶרֶב found only Ps. 18: 46. prob. *to fear, tremble.* (Chald. חֶרָא *horror, timor, trepidatio.*) Hence, חֶרְבוֹת יְמֵיהֶם *they tremble out of their strong holds, i. e. they leave them trembling.* Comp. Mic. 7: 17. Hos. 11: 11.) According to others, i. q. Arab. حَرَج *to go out;* which gives a sense, nearly the same, but not so forcibly expressed as the parallel clause would lead us to expect.

חֶרְבָּל found only Lev. 11: 22. a species of locust, eatable and winged. (In Arab. حُرْبَل *a troop of horses, a swarm of locusts.*)

חֶרֶד, fut. יִחַד. 1. *to tremble, to quake, to be terrified.* Ex. 19: 16. 1 Sam. 28: 5. Is. 10: 29. Construed with לְ, *to tremble because of any thing*, Job 37: 1. Often in the constructio prægnsans, as Gen. 42: 28 וַתִּקְרְאוּ אִישׁ אֶל אָחִיו לְאָמֹר *and they addressed one another in terror, saying.* Comp. 1 Sam. 13: 7.

2. *to have care or concern for any one, construed with אֶל.* 2 K. 4: 13.

3. *to hasten, like the Lat. trepidare, trepidè accurrere.* (Comp. חֶרֶד Niph.) Hos. 11: 10, 11. 1 Sam. 16: 4. 21: 2.

Hiph. *to put in consternation, to make afraid.* Judg. 8: 12. 2 Sam. 17: 2. Lev. 26: 6 אֵין יִחַדְךָ *no one makes you afraid.* Job 11: 19. Is. 17: 2.

חֶרֶד verbal adj. from חֶרֶד, dec. V. b.

1. *timid, timorous.* Judg. 7:3. Construed with על, 1 Sam. 4:13.

2. *fearing, reverencing*, in a religious sense. Ezra 10:3 *והחזירים בקצתו אלהינו* *who fear the commandment of our God*; comp. 9:4. Is. 66:2 *והיה על דברי* *he that fears my words*. In verse 5, construed with על.

חֲרָדָה f. const. חֲרָדָה, verbal from חָרַד, dec. XI. e.

1. *fear, terror, trembling.* Gen. 27:33 *והישרד יצחק ויחזק ויחזק ויחזק* *and Isaac trembled exceedingly*. Prov. 29:25 *פחד אדם* *fear of men*. 1 Sam. 14:15 *פחד אלהים* *fear of God*, i. e. a panic terror sent from God. Plur. Ezek. 26:16.

2. *care, concern.* 2 K. 4:13. See the verb, signif. no. 2.

3. proper name of a station of the Israelites. Num. 33:24.

חָרָה, fut. חָרָה, apoc. יָחַד; (kindred with חָרַד).

1. *to burn, to be kindled*; spoken only of anger. It is found in the following connexions; (1.) *חָרָה אַף* *his anger burns*, Ex. 22:23. Construed with פ of the person offending, Gen. 30:2 *והיה אף יעקב בָּרָחָה* *and the anger of Jacob was kindled against Rachel*, 44:18. Job 32:2, 3. 42:7. rarely with אַל, Num. 24:10. or with על, Zech. 10:3. (2.) used impersonally, אַף being omitted, *חָרָה לוֹ* (*his anger*) *was kindled*, i. e. *he was angry*, Gen. 31:36 *והיה לַיַּעֲקֹב* *and Jacob was angry*, 34:7. 1 Sam. 15:11. 2 Sam. 19:43. (3) construed in the same way with בָּעֵינַי, Gen. 31:35 *אֵל יְהוָה בָּעֵינַי* *let not my lord be angry*, 45:5. In several passages, these phrases express rather *grief* than *anger*; hence it is often rendered in the Sept. by *ἀνέστη*; comp. 2 Sam. 6:8. Gen. 4:5. Jon. 4:5, 10. For this connexion of ideas, comp. נָעַם Hithpa.

2. *to be angry*, used personally. Hab. 3:7 *והתקדחים נהר* *is Jehovah angry with the rivers?*

Niph. *to be angry*, construed with ב. Cant. 1:6 *בני אמי נחרו בי* *my mother's children were angry with me*; (the form

is analogous to the fut. Kal יָחַד). Is. 41:11. 45:25.

Hiph. 1. *to be hot, ardent, zealous.* Neh. 3:20 *אחריו חזקו חזקו ברוך* *after him Baruch zealously repaired*.

2. *to cause to burn, to kindle*; e. g. anger. Job 19:11.

Hithpa. *to be angry.* Ps. 37:1, 7, 8. Prov. 24:19.

Deriv. חָרַץ, חָרַץ. Comp. חֲרָדָה.

חֲרוּזִים masc. plur. *chains of pearls, corals, or the like.* Cant. 1:10. (Syr. *ܚܪܘܙܝܢ*; comp. the Arab. *خرز* *to bore through*, especially for the purpose of stringing; *خرز* *a necklace of precious stones, berries, or the like.*)

חֲרוּל dec. VIII. Job 30:7. Zeph. 2:9. Plur. חֲרוּלִים, Prov. 24:31. *a thorn, a thorn-bush.* Comp. Celsii Hierobot. T. II. p. 166.

חָרֹן m. verbal from חָרַד, dec. III. a.

1. *a burning.* Ps. 58:10.

2. *glow of anger*, i. e. *anger* itself. Num. 25:4. 32:14. 1 Sam. 28:18 *וְלֹא עָשִׂיתָ חָרֹן אִפּוֹ בְעֵמֶלְק* *and thou hast not executed his anger against Amalek*; comp. Hos. 11:9. More rarely חָרֹן alone, used especially of *divine anger*. Neh. 13:18. Ps. 2:5. Plur. Ps. 88:17.

חָרוּץ m. (with Kamets impure, but examples of the plural occur only under no 2.)

1. strictly an adj. *pointed, sharp*, (see *כוֹרֵץ*;) hence as a poetical epithet of *כוֹרֵץ*, Is. 41:15 *כוֹרֵץ חָרוּץ* *the sharp threshing sledge or wagon*, and also without *כוֹרֵץ* in the same sense, Is. 28:27. Am. 1:3. Job 41:22. For a description of this instrument, see *כוֹרֵץ*.

2. *a trench*, perhaps including also the mound. Dan. 9:25. (Chald. *חָרוּץ*. Comp. the root no. 2. in this case signifying *to dig*.) The verb *בָּנָה* *it is built* is spoken of *חָרוּץ* by the figure called *zeugma*.

3. *industrious, diligent.* (See the verb no. 3.) Prov. 10:4. 12:24, 13:4. 21:5.

4. *judgment, sentence.* (See the verb no. 4.) Joel 4:14 [3:14] בְּעֵקֶב הַחֲרִיב in the valley of judgment, i. e. of punishment. Sept. ἐν κοίλαδι τῆς δίκης.

5. a poetical word for gold. Ps. 68:14. Prov. 3:14. 8:10. 12:27. 16:16. Zech. 9:3. perhaps, literally, *desired, coveted*, (as if from the Arab. حرص *aride cupiit, quæsiuit.*) A. Schultens supposes it a peculiar species of massy gold, *aurum sponte effissum ex terræ gremio*, but the expression appears rather general and poetic, than special and technical.

חָרִיב m. verbal from חָרַב, *inflammation, fever.* Deut. 28:22. Sept. ἐξέσυσμός. Vulg. *ardor.*

חֶרֶט m. Ex. 32:4. Is. 8:1. *a pen or style*, for writing on a tablet. Comp. חָצַב. (Syr. حَرَب to cut in, to engrave.)

חֲרָטִים masc. plur. *diviners, soothsayers, persons skilled in hieroglyphics*; in the Egyptian court, Gen. 41:8, 24. Ex. 7:11, 22. 8:3, 14, 15. 9:11. perhaps the kind of Egyptian priests called by the Greeks ἱερογαραμματεῖς; in the Chaldean court, Dan. 1:20. 2:2. a kind of Magians. (If the word is Shemitish, it may be compounded of חָרַט *a style or pen*, and דָּרַם *to be sacred*; hence i. q. ἱερογαραμματεῖς. Others derive it from the Copt. Εγραμ or Εγραμ, *a worker of miracles.* Others, with more probability, from the Pers. خردمند *a wise man*, from خرد *knowledge*, and مند *endowed.* See Michaëlis Supplem. p. 920. Rosenmülleri not. in Bocharti Hieroz. T. II. p. 468. Jablonskii Opusc. ed. te Water. T. I. p. 401.

חֲרָטִים Chald. plur. *idem.* Dan. 2:10, 27. 4:4, 6. [4:7, 9.] 5:11.

חָרִי m. verbal from חָרַב, *heat, burning*, i. q. חָרַב. Ex. 11:8. Is. 7:4.

חֲרִי bread, white or wheaten bread, (comp. חֲרִי no. I.) Gen. 40:16 חֲרִי בָּקָיַת *baskets of white bread*; Vulg. *canistra farinæ*; Sept. ἀνὰ χονδρεῖων. (In Arab.

حَارِي white bread; and in the Mishnah (Edajoth c. 3, 10.) חָרִי a kind of pastry.)

II. חָרִי (perhaps, *dwelling in caverns*, from חָרַב no. II. and the adjective termination יִי,) proper name of a people dwelling in Mount Seir, Gen. 14:6. afterwards driven out by the Edomites, Deut. 2:12, 22. Their chiefs, however, are mentioned in connexion with those of the Edomites, Gen. 36:20—30.

חֲרִי יוֹנִים masc. plur. 2 K. 6:25 Kethib. *doves' dung*, comp. חֲרָבָם. It can be taken literally, (comp. Celsii Hierobot. P. II. p. 30. Rosenmülleri not. in Bocharti Hieroz. T. II. p. 582.) but it may also stand for any other despicable food. That the name *doves' dung* is applied in the Shemitish languages to certain vegetable substances is shewn in Bocharti Hieroz. T. II. p. 44 ff.

חֲרִיט m. dec. III. a. *a money-bag, a purse.* 2 K. 5:23. Spoken of as a female ornament, Is. 3:22. (Arab. خِرْبِطَة *a leathern purse.*)

I. חָרִיץ dec. III. a. i. q. חָרַץ no. I. *a threshing wagon, threshing machine.* 2 Sam. 12:31. 1 Chr. 20:3.

II. חָרִישׁ חֲרִישׁ 1 Sam. 17:18. *cheeses.* So the Sept. τυροφάγος. Vulg. *formella casei.* Chald. and Syr. *idem.* (In Arab. كَرِيص *caseus molliusculus*, by a commutation of ח and כ.)

חָרִישׁ m. verbal from חָרַשׁ, dec. III. a. *a ploughing, time of ploughing*: 1 Sam. 8:12. Gen. 45:6. Ex. 34:21.

חָרִישׁ adj. strictly, *still, quiet.* Jon. 4:8 רוח חָרִישׁ *prob. a still or sultry east wind.* Chald. *quietus.*

חָרַץ to catch, seize. Once Prov. 12:27 לֹא יִחָרֵץ וְרָקֵב צִידוֹ, according to the ancient versions, *laziness seizes not its prey.* Comp. the following article.

חֲרָבִים masc. plur. Cant. 2:9. strictly, *a net*; here, *a lattice window.* Sept. δίκτυα.

חרם Chald. *to singe, to burn.*

Ithpa. pass. Dan. 3:27. (In Syr.

idem. Arab. حرق.)

I. חרם in Kal not used. (Arab.

חרם *to prohibit*; in several derivatives also *to consecrate*.)

Hiph. חרם 1: *to devote to Jehovah*, and in such a way as not to be re-deemed. Lev. 27:28. Mic. 4:13.

2. This was done frequently to hostile cities, after the taking of which, the men and animals were put to the sword, the city was burnt, and a curse imposed on those who should rebuild it. The *devotion* and *destruction* are both expressed by this word. Deut. 2:34. 3:6. 7:2. 20:17. Josh. 8:26. 10:28, 37. 11:21. 1 Sam. 15:3 ff. Sometimes with the addition חרם לשׁי *with the edge of the sword*, Josh. 11:12. 1 Sam. 15:8. Constructed with חרתי, Jer. 50:21. (comp. 1 K. 14:10. 21:21.)—Is. 11:15 חרם וחרם יהוה אף לשון ים מצרים *and Jehovah devotes to destruction the tongue of the Egyptian sea*. The effect of this curse we may conceive to be the drying up of the gulf spoken of.

Hoph. חרם pass. spoken of persons, *to be destroyed or killed*, (as if devoted to God,) Ex. 22:19. Lev. 27:29. of things, *to be devoted to God*, Ezra 10:8.

II. חרם i. q. Arab. حرم *to tear off*, *to cut off*, intrans. *to have one's nose broken*; conj. II. *to break one's nose*. Part. חרם Lev. 21:18. *flat nosed, mutilated in the nose*.

I. חרם m. with suff. חרמי, verbal from חרם no. I. dec. VI. j.

1. *something devoted to Jehovah without the possibility of redemption*, differing in that respect from other consecrated things. See Lev. 27:21. 28:29. Num. 18:14. Deut. 7:26. 13:18. Josh. 6:17, 18. 7:1 ff. 1 Sam. 15:21. Ezek. 44:29.

2. *anathema, curse*. 1 K. 20:42 איש חרם *the man whom I anathematize*;

comp. Is. 34:5. Mal. 3:24. Zech. 14:11.

II. חרם m. dec. VI. j. *net* (of a fisher or fowler). Hab. 1:16, 17. Ezek. 26:5, 14. In Chald. *idem*.

חרמה (*curse*) proper name of a Canaanitish royal city, which was afterwards allotted to the tribe of Simeon. Num. 14:45. 21:3. Deut. 1:44. Josh. 12:14. 19:4. According to Judg. 1:14, originally called צפת.

חרמון proper name of a mountainous ridge of Antilibanus, which according to Deut. 3:9. was called by the Amorites שניר, by the Sidonians שרון. In 1 Chr. 5:22, however, *Hermon* is distinguished from *Senir*. According to Deut. 4:48, it is the same as שניר. See also Josh. 11:3, 17. Ps. 29:6. 89:13. 133:3. Plur. חרמים Ps. 42:7. Now *Jebel es Shech*. (For its appellative signification, comp. حرم *a high mountain*.)

חרש m. *a sickle*. Deut. 16:9. 23:26. (This word appears to be compounded of חרם no. II. and חרש.)

חרן proper name of a city in Mesopotamia, in Greek Καρραι. Gen. 11:31. 12:5. 27:43. 2 K. 19:12. In later times famous for the overthrow of Crassus. The same city is perhaps intended Ezek. 27:23. comp. 2 K. 19:12.

חרנין proper name of a Moabitish city. Is. 15:5. Jer. 48:3, 5, 34. The gentile noun is חרני, Neh. 2:10, 19. A different place is intended by חרני.

I. חרם m. *the sun*. Job 9:7. Judg. 8:13. Also חרם with ה paragogic 14:18. (comp. חרם and חרם.)

II. חרם the *itch*. Deut. 28:27. (Root Arab. حرش *to scratch, to be rough, scabby*.)

III. חרם Is. 19:18. in the majority of MSS. editions, and versions, צר חרם (in the common text צר חרם,) according to Symm. Vulg. Saad. *the city of the sun*, i. e. Heliopolis; but perhaps both

readings have the same sense, and הרס denotes i. q. *deliverance*, comp. the Arab. *حرس* to preserve, guard.

הרסות f. Jer. 19:2 Keth. (in the Keri הרסות,) proper name of a gate, in the city of Jerusalem, which led to the valley of Hinnom. Vulg. and Luther, *potsherd gate*, (from הרש.) Others, *sun or east gate*, (from הרם;) comp. שער המזרח Neh. 3:29.

I. הרף fut. דרף to mock, reproach, revile, construed with an accus. Ps. 119:42. Prov. 27:11. Job 27:6 לא ידרף לבבי *my heart reproaches none of my days*. More frequently in

Pi. הרף idem. 1 Sam. 17:26, 36. Construed with ל, 2 Chr. 32:17. with ב, 2 Sam. 23:9.—Judg. 5:18 ובלתי עם הרף *Zebulun is a people that lightly esteemed their life, even unto death*, i. e. they exposed themselves to the greatest dangers; (comp. Schnurrer on this passage).

II. הרף found only in Niph. Lev. 19:20 תפסה נהרפה לאיש *a bondmaid betrothed to a man*. (In Talmud. הרפה a woman betrothed, i. q. ארסא strictly, a woman purchased. Comp. the Arab. *حرف* to exchange, bargain; since a wife was obtained by purchase. See ארס and ארסי.)

III. הרף denom. from הרף, to winter, to pass the winter. Once Is. 18:6 וכל בהמת הארץ עליו יהרף *and all the beasts of the field shall winter upon them*. Antith. עץ to pass the summer, denom. from עץ summer. So the Chald. Jerome, and Luther; and the context greatly confirms it. Also in Arabic the significations of the verb *حرف* are for the most part derived from a noun denoting autumn or winter. Others, after no. 1., the beasts of the field shall insult them.

הרף m. dec. VI. m. autumn, or rather, since the Hebrews distinguished only two seasons of the year, autumn and winter together. Hence the antithesis, עץ הרף summer and winter,

Gen. 8:22. Ps. 74:17. Zech. 14:8.— בית החורף the winter palace, Am. 3:15.— Job 29:4 ביום חרפי in my autumnal days, or, as we should say, in my vernal days, since the Hebrews and other eastern nations began the year with autumn. Jerome: *diebus adolescentiæ meæ*. (Hence, ירד the rain which falls in our autumn is called by the Hebrews the early rain; and מלקוש that which falls in spring, the latter rain. So תרפץ in Chaldaic denotes early fruit, in opposition to אפלי late fruit.)

הרפה f. plur. תרפות, verbal from הרף no. I. dec. XII. c.

1. scorn, reproach, contumely. Job 16:10. Ps. 39:9. 79:12. Mic. 6:16 תרפותי תרפה עלי *the reproach which my people cast on me*.

2. reproach, shame, disgrace. Is. 25:8. 54:4 the reproach of widowhood. Josh. 5:9 the reproach of Egypt, i. e. that which cleaves to you from Egypt to this place.

3. object of scorn, derision. Neh. 2:17. Ps. 22:7. Joel 2:17, 19.

הרץ, fut. הרץ.

1. to sharpen to a point, to sharpen. Found only in the proverbial phrase Ex. 11:7 לא ירדץ פלג לשנו *against all the children of Israel shall no dog point or draw out his tongue*, i. e. no one shall injure them. Josh. 10:21. Comp. Judith 11:19. Deriv. הרץ no. 1.

2. to rend, tear, lacerate. Part. Paul הרץ Lev. 22:22. lacerated, having a small wound.

3. to be quick, active, diligent, acremesse. (In Arab. *حرص* conj. I. VIII. idem. Comp. הרד.) 2 Sam. 5:24 אץ הרדץ *then be quick or hasten*. See הרץ no. 3.

4. to determine, decide, decree. 1 K. 20:40. Job 14:5 אם תרצים נפיו *if his days are determined*. Is. 10:22 תרצין הרץ *the destruction is decreed*.

Niph. Part. נהרצה and נהרצת as a subst. something decreed, sentence of punishment. Is. 10:23 בזה ונהרצה *destruction and the decree*, a hendiadys for the de-

creed destruction. 28:22. Dan. 9:27. 11:36. Dan. 9:26 *הַחֲרָצוֹת שׁוֹמְמוֹת* the decreed desolations.

חֲרָץ Chald. *loins*, i. q. Heb. *הַלְצִים*.

Syr. *ܡܫܠܚܐ*. Dan. 5:6 *הַחֲרָצוֹת מִשְׁסָּרֶנָּה* the joints of his loins were loosed, i. e. he could not stand up.

חֲרָצְבוֹת plur. 1. *tight cords or bands*. Is. 58:6. (In Arab. by transposition **חֲרַב** to bind a cord tight.)

2. *pains, torments*. Ps. 73:4. comp. **חֲרָב** no. III. and **חָרַל** no. I.

חֲרָצִים masc. plur. found only Num. 6:4. *unripe grapes*, out of which a kind of food was prepared. (Arab.

حَصْر *unripe grapes*; by a transposition of **ח** and **ר**; and a commutation of **מ** and **נ**.)

חָרַק, fut. *יִחָרַק*, i. q. Arab. *حرق* to gnash. Job 16:9 *חָרַק עָלַי בְּשִׁנָּי* he gnashes upon me with his teeth. In other places construed with an accus. Ps. 35:16. 37:12. 112:10. Lam. 2:16.

חָרַר, Arab. *حر*, to be hot, burnt, dried. Job 30:30 *חָרַר עָלַי הָרָה* my bones are dried with heat. Ezek. 24:11. Is. 24:6 *חָרַר יָשְׁבֵי אֶרֶץ* the inhabitants of the land shall be consumed as it were with fire, quasi igne absumentur incolæ terre. (Comp. Joel 1:18—20.)

Niph. **חָרַר** to be burnt, dried. Jer. 6:29. Ezek. 15:4. Fut. **יִחָרַר**, Ezek. 15:5. 24:10. There is another form of the pret. **חָרַר** (like **חָרַל** from **חָרַל**), Ps. 69:4 *חָרַר תְּרוֹמִי* my throat is dried. 102:4.

Pilp. infin. **יִחָרַר** to kindle (contention). Prov. 26:21.

חֲרָרִים plur. verbal from **חָרַר**, dry or parched places. Jer. 17:6.

חָרַשׁ m. a sherd, potskerd, Job 2:8. 41:22. [41:30.] Ps. 22:16. an earthen vessel, Prov. 26:23. for which last we more frequently find **חָרַשׁ** Lev. 6:21. [28.] 11:33. 14:5, 50. 15:12. (Arab. *حَرَش* to have a rough skin; and *خَرَش* to scrape. Comp. **חָרַשׁ** the itch.)

חָרַשׁ, 1. fut. *יִחָרַשׁ*, to cut, to cut in, engrave. Jer. 17:1. Deriv. **חָרַשׁ** no. 1.

2. to work, labour, especially metals. Gen. 4:22. 1 K. 7:14. Used metaphorically like the Lat. *fabricari*, *machinari*, Prov. 3:29. 6:14. 14:22.

3. to plough, till. (Arab. *حَرَث*.) Deut. 22:10. Job 1:14. 4:8. Ps. 129:3 *עָלַי עָרְשׁוּ חֲרָשִׁים* they ploughed upon my back. Metaphorically, Hos. 10:13 *יֵהָרְשׁוּ בְּעִשְׂתָּם* ye have ploughed in wickedness, and ye have reaped iniquity. Deriv. **חָרַשׁ**, *חֲרָשָׁה*.

4. fut. *יִחָרַשׁ*, to be dumb, silent. (It appears to be an intrans. from the preceding; as the Lat. *tusus*, *obtusus*. (blunted,) from *tundere*; Greek *αφες*, (dumb, deaf;) from *αφαινω*; German *stumm* kindred with *stumpf*. The Arabs, however, have here a different orthography, namely *خَرَش*.) Used especially of God, to be quiet, inactive, (in regard to the prayers of men,) Ps. 35:22 *לֹא תִחָרַשׁ* thou seest it, Jehovah, be not inactive. 39:13. 83:2. 109:1. Construed with **מִן**, Ps. 28:1 *לֹא תִחָרַשׁ מִן* my rock, turn not silently away from me, i. e. be not inactive to help me. (Comp. **חָרַשׁ** and **חָרַשׁ**.)

5. to be deaf. Mic. 7:16. Deriv. **חָרַשׁ**, *חֲרָשָׁה*.

Hiph. 1. i. q. Kal no. 2. 1 Sam. 23:9.

2. i. q. Kal no. 4. to be silent, to keep silence. Gen. 34:5. Ps. 32:3. 50:21. Construed with **ל**, to be silent about any thing, Num. 30:5, 8, 12, 15. with **מִן**, to be silent before any one, Job 13:13. with **אֵל**, in the same sense, Is. 41:1. Construed with an accus. to conceal, Job 41:4. [12.] to be silent about any thing, Job 11:3.—Especially, as is common in Kal, to keep still, to be inactive, 2 Sam. 19:11. Jer. 38:27 *יָחַד עָלָיו* they went quietly away from him, i. e. they let him alone. Also spoken of God, Hab. 1:13. Also spoken of God in the difficult passage Zeph. 3:17 *יִחָרַשׁ* usually, he is quiet or appeased in his love, as the context seems to require; but the usage of the verb in other places does not support this interpretation.

We should rather expect a negation, *he is not inactive in his love.*

3. i. q. Kal no. 5. *to be deaf.* 1 Sam. 10:27.

Hithpa. *to keep still.* Judg. 16:2.

חָרַשׁ m. const. חָרָשׁ, plur. חָרָשִׁים, const. חָרָשׁ, verbal from חָרַשׁ.

1. *a stonemason.* Ex. 28:11.

2. *a workman in stone, wood, or metal, i. q. Lat. faber.* Ex. 35:35. Deut. 27:15. Sometimes more accurately defined by what follows, חָרַשׁ בַּרְזֵל *a workman in iron, a smith*, Is. 44:12. חָרַשׁ אֶבֶן *a workman in stone, a workman in wood*, Is. 44:13. 2 Sam. 5:11. Metaphorically, Ezek. 21:36 [31] חָרָשׁ מְשֻׁחָה *workmen of destruction.*

חָרַשׁ m. plur. חָרָשִׁים, verbal adj. from חָרַשׁ, dec. VII. a. *deaf.* Ex. 4:11. Lev. 19:14. Ps. 38:14. See the root no. 5.

חָרַשׁ m. verbal from חָרַשׁ, dec. VI. k. 1. *mechanic work, business of a* חָרָשׁ. Is. 3:3 חָכֵם וְחָרָשׁ *the cunning artificer, peritus fabricationum.* Hence, חָרָשׁ הַבָּיִת *the carpenter's valley, near Jerusalem.*

2. *silence, and as an adv. silently, secretly.* Jos. 2:1.

חָרַשׁ m. verbal from חָרַשׁ, (with the form of the common participle, compare חָרַשׁ, dec. VII. a. literally, *the cutter, worker*; hence, *an instrument.* Gen. 4:22 בְּכָל חָרָשׁ נְחָשׁ *every instrument of brass.*

חָרַשׁ m. dec. VI. m. *a thick wood, an intricate thicket.* (In Chald. חָרַשׁ *to be entangled, חָרַשְׁתָּא a thicket, חָרַשְׁתָּא a wood.* Is. 17:9. Ezek. 31:3. With הַ paragogic חָרַשׁ *into the wood*, 1 Sam. 23:16. Also with prepositions, חָרַשׁ בַּחֲרָשׁ *in the wood*, verses 15, 18. Plur. חָרָשִׁים: 2 Chr. 27:4.

חָרַשׁתָּ f. verbal from חָרַשׁ.

1. *a labouring or working in wood, stone.* Ex. 31:5. 35:33.

2. חָרַשְׁתָּ הַנָּהָר *Judg. 4:2, 13, 16.* a place on the river Kishon, in the north of the country east of Jordan.

חָרַת found only Ex. 32:16. i. q. חָרַשׁ no. 1. *to engrave.* (Aram. חָרַת *idem.*)

חָשַׁף m. found only 1 K. 20:27 חָשַׁף

חָשַׁף חֲשִׁיפֵי צִוִּים *two small flocks of goats.* Sept. δύο ποίμνια αἰγῶν. Vulg. duo parvi greges caprarum. So also the Chaldaic interpreter, Kimchi, and other Jewish commentators. Others: *a couple of kids or young roes*; comp. the Arab. حَشَفَ *a young roe, perhaps the young of the goat and stag generally.*

חָשַׁף fut. חָשֹׁף, (Aram. حَشَفَ, حَشَفَ.)

1. *to hold back, to restrain.* Prov. 10:19. Job 7:11. 16:5. Is. 58:1. *cry aloud, חָשַׁף אֶל הַחֲשֹׁף hold not back (the voice).* Construed with כֵּן of the thing, Gen. 20:6. 1 Sam. 25:39. 2 Sam. 18:16.

2. hence, *to deliver*, construed with כֵּן of the thing. Prov. 24:11. Ps. 78:50. Job 33:18.

3. *to deny* any thing to any one, construed with an accus. of the thing and כֵּן of the person. Gen. 39:9. 22:12. Without כֵּן, verse 16.

4. *to spare, withhold.* Prov. 11:24. 13:24 *he who spareth the rod hateth his son.* 21:26. Construed with לְ of the object for which, Job 38:23.

5. *to spare*, in reference to persons. Is. 14:6. 2 K. 5:20.

Niph. 1. *to be assuaged*, spoken of pain. Job 16:6.

2. *to be spared, saved.* Job 21:30.

חָשַׁף fut. חָשֹׁף. 1. *to strip, make bare*, as trees of their bark or leaves. Joel 1:7. Ps. 29:9.

2. *to make bare, to uncover.* Is. 52:10 *Jehovah hath made bare his holy arm.* Is. 20:4 חָשַׁף שֵׁת *with naked buttocks, nudati nates*, (י־ is the construct state after the Syriac form, or the state absolute followed by an accus. or else it ought to be pointed י־) Construed with an accus. of the person, Jer. 49:10. with an accus. of the garment, Is. 47:2 *חָשַׁף שְׂמֹךְ remove the trail.* Jer. 13:26.

3. *to draw, to draw off.* Is. 30:14. Hag. 2:16.

Deriv. חָשַׁף.

חָשַׁב fut. חָשַׁב. 1. *to think, intend,*

purpose; construed with ל and an infinitive. Ps. 140:5 אֲשֶׁר חָשַׁבְנִי לְדַחוּת פָּקַדְתִּי *who thought to overthrow my steps.* 1 Sam. 18:25.

2. *to imagine, invent, devise.* Generally in a bad sense, as חָשַׁב מְהֻמָּה עָלַי *to devise plans against any one*, Jer. 11:19. 18:11, 18. with אֵל, Jer. 49:20. 50:45.—חָשַׁב רָעָה עָלַי *to imagine evil against any one*, Gen. 50:20.

3. *to think, reckon, or account to be* any thing; construed usually with ל, Gen. 38:15. 1 Sam. 1:13. Job 13:24. sometimes with ב, Job 19:11.

4. used absolutely, *to esteem, to regard highly.* Is. 13:17. 33:8. 53:3. Constrained with ל, Ps. 40:18.

5. *to impute*, construed with ל of the person and an accus. of the thing. 2 Sam. 19:20. Ps. 32:2. Gen. 15:6.

6. *to invent, devise*, as a mechanic. Am. 6:5. Ex. 31:3, 4. (Comp. חֲשֹׁבֵנוֹת). Part. חֲשֹׁב *an artificer*, 2 Chr. 26:15. especially, *a weaver, a worker in damask*, different, however, from יָסַד, Ex. 26:1, 31. 28:6. 35:35. 36:8. 39:8.

Niph. 1. pass. of Pi. no. 4. *to be reckoned, counted.* 2 K. 22:7.

2. *to be counted to any thing*; construed with ל, Josh. 13:3. with עַל, 2 Sam. 4:2. comp. Lev. 25:31.

3. *to be regarded or esteemed as any thing.* Constrained with a nomin. Prov. 17:28 חָכָם חֲשָׁבָה *he is esteemed wise.* Gen. 31:15. Neh. 13:13. with ב, Job 18:3 כִּי־עַל כִּדְמוֹת חַיִּים נִחְשָׁבִים *wherefore are we accounted as beasts?* 41:21. with ל, 1 K. 10:21. Is. 29:17. 32:15. with ב, Is. 2:22. with עִם, Ps. 88:5.

4. *to be imputed to any one.* Lev. 7:18. 17:4.

Pi. חֲשַׁב 1. i. q. Kal no. 1. Prov. 24:8. Jon. 1:4 *the ship thought to be broken*, i. e. it was near being wrecked.

2. i. q. Kal no. 2. Prov. 16:9. in a bad sense, Dan. 11:24, 25. Constrained with אֵל, Nah. 1:9. Hos. 7:15.

3. i. q. Kal no. 4. *to esteem.* Ps. 144:3.

4. *to reckon, to count.* Lev. 25:27, 50, 52. 27:18, 23. 2 K. 12:16.

5. *to consider, reflect on.* Ps. 77:6 חֲשִׁבְתִּי יָמִים מִקֵּדָם *I consider the years of former times.* 119:59. comp. 73:16.

Hithpa. *to reckon one's self*, construed with ב. Num. 23:9.

חָשַׁב Chald. *to reckon, esteem.* Dan. 4:32. [35.]

חָשַׁב m. verbal from חָשַׁב, *the girdle of the high priest's ephod*, so called from *the damask work* of which it was made. (See חָשַׁב no. 6.) Ex. 28:8, 27, 28. 29:5. 39:5, 20, 21.

חָשְׁבֹן m. verbal from חָשַׁב.

1. *wisdom, understanding.* Ecc. 7:25, 27. 9:10. Vulg. *ratio.* (In Chald. חֲשִׁיבֹן *reckoning, account, amount*; which would suit Ecc. 7:25, 27.)

2. proper name of a city of the Amorites, which, after the settlement of the Israelites in Palestine, lay on the borders of the tribes of Gad and Reuben, and was reckoned sometimes to one and sometimes to the other of these tribes. It also belonged for some time to Moab. Now called *Husban*. Num. 21:25. 32:3. Josh. 13:26. 21:37. Cant. 7:5. Is. 15:4.

חֲשִׁבוֹנוֹת plur. fem. verbal from חָשַׁב, *engines, especially engines of war, to cast stones or darts, tormenta.* (Comp. חָשַׁב no. 6. So the modern Lat. *ingenia*, whence *ingenieur*.) 2 Chr. 26:15.

2. *artifices, devices, artes.* Ecc. 7:29.

1. חָשָׂה 1. *to be silent.* Ecc. 3:7. Ps. 107:29.

2. *to keep still, not to act*, spoken of God. Is. 62:1, 6. 64:11. 65:6. Constrained with מִן, Ps. 28:1 לֹא תִשָּׂא מִמֶּנִּי *lest thou turn away silently from me.* (Comp. חָשָׂה no. 4.)

Hiph. חֲשִׂה, part. מִחְשֵׂה.

1. i. q. Kal no. 1. *to be silent.* 2 K. 2:3, 5. 7:9. Ps. 39:3 חֲשִׂיתִי כִּמְנוֹחַ *I was silent concerning (their) prosperity*

2. i. q. Kal no. 2. Is. 57:11. 1 K. 22:3. Comp. חֲשִׂישׁ.

3. trans. *to quiet, appease.* Neh. 8:11.

II. חָשָׂה i. q. חָשָׂה *to be in haste.* Here belongs, according to the present

punctuation, the fut. apoc. חָשַׁךְ Job 31:

5. Perhaps also Judg. 18:9 וְאַתָּם מְחַשְׁמִים וְאַתָּם חָשְׁוּ and do ye hasten and delay not.

חָשׁוּ Chald. darkness. Dan. 2:22.

חָשְׁוּ see חָשְׁוּ.

חָשָׁה Chald. 1. to think necessary, construed with ל' and an infin. Dan. 3:16.

2. to be necessary. Ezra 6:9 וְכִי הָיָה חָשָׁה וְכִי הָיָה חָשָׁה et quæ opus sunt. (Syr. ܚܫܐ to be useful, suitable.)

חָשָׁה f. need. Ezra 7:20.

חָשַׁךְ fut. חָשַׁךְ, to be darkened, obscured, dim; spoken of the light or of the sun, Job 18:6. Is. 5:30. 13:10. of the earth, Ex. 10:15. of the eyes, Lam. 5:17. Ps. 69:24.—Ecc. 12:3 הָיוּ חֹשֶׁךְ הַחַיּוֹת הַרְאוּהוּ בַּחַרְבוֹת they are dark that look through the windows. Part. pass. חָשְׁוּ mean men, homines obscuri, Prov. 22:29. (Chald. חָשְׁוּ, חָשְׁוּ low, mean, obscure.)

Hiph. 1. to make dark. Am. 5:8. Construed with ל', 8:9 Metaphorically, Job 38:2 מִי הוּא מְחַשְׁךְ עֵצָה who is it that darkeneth, i. e. censures, (my) counsel; comp. חָשַׁךְ 37:19.

2. intrans. to be dark. Ps. 139:12. Jer. 13:16.

Deriv. out of course חָשַׁךְ.

חָשָׁה m. verbal from חָשַׁךְ, dec. VI. m.

1. darkness. Gen. 1:2 ff. Ex. 10:21, 22. hence, *hades*, the regions of the dead, Ps. 88:13. comp. Job 10:21.

2. used metaphorically for (1.) *misfortune*, *destruction*. (In opposition to *light*, *prosperity*.) Is. 9:1. Job 15:22 לֹא-יִצְמָח מִי כִּי-יִחָשֶׁךְ he expects not to escape destruction. verses 23, 30. 20:26 every misfortune is reserved for him. 23:17. Am. 5:18, 20. Ps. 18:29. (2.) *sadness*. Ecc. 5:16. (3.) *ignorance*. Job 37:19. comp. 12:25, with verse 24.

חָשָׁה f. verbal from חָשַׁךְ, dec. X. darkness. Gen. 15:12. Is. 8:23. Ps. 82:5. Also חָשְׁוּ, Ps. 139:12. Plur. חָשְׁוּ, Is. 50:10.

חָשָׁה f. verbal from חָשַׁךְ, dec. X. *idem*. Ps. 18:12.

חָשָׁה fem. of חָשַׁךְ, *idem*. Mic. 3:6.

חָשָׁה i. q. חָשָׁה no. 2. to be weak.

Niph. חָשְׁוּ the feeble, exhausted. Deut. 25:18.

חָשָׁה Chald. to be thin.

Pa. to make thin or small, to bruise in pieces, i. q. חָשָׁה. Dan. 2:40.

חָשָׁה m. Ezek. 1:4, 27:8:2. Sept. ἡλεκτρον, Vulg. *electrum*; meaning prob. thereby a bright metal compounded of gold and silver, much esteemed in ancient times, (see Plin. xxxiii. 4. 23.) To a similar idea we are led by the common derivation from חָשַׁךְ or חָשָׁה brass, (dropping the initial ח, comp. חָשָׁה for חָשָׁה,) and חָשָׁה virgin gold; namely, golden brass, aurichalcum, which by some writers is said to have been dearer than gold. The ancients were acquainted with several species of copper, which, by a natural or artificial mixture of gold, acquired a remarkably brilliant lustre. In Rev. 1:15, we find in a similar connexion the Greek word χαλκοῦλαιον, which is of equally difficult explanation. Others explain the syllable חָשָׁה by lustre, as if from חָשָׁה to rub, polish, hence, polished brass, i. q. חָשָׁה verse 7. See Bocharti Hieroz. T. II. p. 870—878.

חָשָׁה masc. plur. found only Ps. 68:32. probably, according to the Rabbin, princes, viri magni et principes. (In Arab. حشيم magnus magnique famulitii vir.) Others render it as a gentile noun, Chasmoneans, inhabitants of the Egyptian province Ashmunein, اشمونين.

חָשָׁה m. in full חָשָׁה חָשָׁה Ex. 28:15, 30. the breast-plate of the high-priest, a kind of gorget, on the outside set with 12 precious stones, and in the inside hollow to receive the Urim and Thummim. See Ex. 28:22 ff. 39:8 ff. and comp. אֲזִימָה. Perhaps, literally, ornament, as if from the Arab. حَسَن to be beautiful, conj. II. V. to adorn.

חָשָׁה 1. to cleave or be attached to

any one, (from affection). Construed with ב , Deut. 7:7. 10:15. 21:11. Gen. 34:8. Employed in an elliptical construction, Is. 38:17 $\text{הַשְׁקֵתָּ נַפְשִׁי מִשְׁחַת בְּלִי}$ *thou lovedst (and deliveredst me) from the pit of destruction.*

2. to have a desire to do any thing, construed with ל and an infin. 1 K 9:19. 2 Chron. 8:6.

Pi. הִשָּׁק to bind, join, connect. Ex. 38:28.

Pu. pass. Ex. 27:17.

הַשְׁקָה m. verbal from הִשָּׁק , dec. VI. g. *desire, pleasure.* 1 K. 9:1, 19. Is. 21:4 לַיְלָה הַשְׁקָה *the night of my desire.*

הַשְׁקִים and הַשְׁקִימִים masc. plur. dec. I. *poles or rods*, by means of which the upright pillars or lathes of the court were joined together at the top, and on which the curtains were hung. Ex. 27:10, 11. 38:10 ff.

הַשְׁקִים m. verbal from הִשָּׁק , dec. I. *spokes of a wheel, radii*, which connected the nave and felloe. 1 K. 7:33.

הַשְׁרָה or הַשְׁרֶה f. a collection.

(Comp. the Arab. حَشَرَ to collect.) Once 2 Sam. 22:12. In the parallel passage Ps. 18:12, הִשְׁרַח .

הַשְׁרִים masc. plur. dec. I. *naves of a wheel, modiolis*, where the spokes unite. 1 K. 7:33.

הַשֵּׁשׁ m. *hay, dried grass.* Is. 5:24 הַשֵּׁשׁ לֵהֲבִי *scenum flammæ, hay set on fire.*

33:11. (Arab. حَشِيش idem.)

הַת m. with suff. הַתִּים , plur. הַתִּים , verbal from הָת .

1. adj. *broken, spoken of the bow.* 1 Sam. 2:4.

2. *terrified, dismayed.* Jer. 46:5.

3. subst. *fear, dread.* Gen. 9:2.

4. as a proper name, בְּנֵי הֶת children of Heth, and הַתִּים , plur. הַתִּים , a Hittite or Hittites, a Canaanitish tribe, dwelling in the neighbourhood of Hebron. Gen. 23:7. 15:20. Deut. 7:1. Josh. 1:4.— מֶלְכֵי הַתִּים 2 K. 7:6. for *Canaanitish kings* generally.

הָתָה 1. to take (fire or coals from an hearth). Is. 30:14 $\text{לִקְחוֹת אֵשׁ מִהָתָה}$ *to take fire from the hearth.* Prov. 6:27. 25:22 $\text{לִקְחוֹת אֶת־הָתָה עַל־רֹאשׁוֹ}$ *for thou takest (and layest) coals upon his head.*

2. to seize, lay hold of. Ps. 52:7 $\text{יִקְחוּךָ וְיִשְׁקָחֶךָ מִמֶּנִּי}$ *he shall seize thee and pluck thee from thy tent.*

Deriv. מִקְחוּתָה .

הָתָה f. verbal from הָתָה , dec. X. *terror.* Once Gen. 35:5.

הַתְּוִלָּה m. verbal from הָתָה , *bandage of a wound.* Ezek. 30:21.

הַתְּוִלִּים masc. plur. verbal from הָתָה , *terrors*, Ecc. 12:5.

הָתִיתָ f. verbal from הָתָה , dec. I. *terror, fear.* Ezek. 32:23. הָתִיתָם *the fear of them*, Ezek. 32:24—26.

הָתַתְּ to determine, destine. Niph. pass. Dan. 9:24 *seventy weeks* עַל־הָתַתְּךָ *are determined concerning thy people.* (In Chald. *to cut, decide.*)

הָתַל to wrap in swaddling-clothes.

Hoph. pass. Ezek. 16:4.

Pu. pass. Ezek. 16:4.

הָתַלָּה f. verbal from הָתַל dec. X. *swaddling-band.* Job 38:9. Comp. הָתַלָּה .

הָתַלָּן proper name of a city in Syria of Damascus. Ezek. 47:15. 48:1.

I. הָתַם , fut. יִתָּמֵם .

1. to seal, to seal up; construed with an accus. Also with בְּ , Job 9:7! (see בָּרַךְ no. 4.) and with בָּ , Job 37:7 בָּרַךְ יָדָיו *he sealet up every man's hand*, i.e. hinders him from using it. (Comp. אָסַר .)

2. as the roll or letter, when completed, was sealed up, hence, to complete, finish, fulfil. (In Arab. idem.) Dan. 9:24 $\text{תָּמַל לְהַרְוֵת דִּבְרֵי נְבִיאִים}$ *till the vision and the prophets, i.e. their oracles, are fulfilled.* Vulg. *et impleatur visio et prophetia.* Ezek. 28:12 תָּמַל בְּכָבוֹד *complete in beauty*, i.e. a model of beauty, i. q. יָפִי .

Niph. to be sealed. Est. 3:12. 8:8.

Pi. to shut up. Job 24:16 $\text{יִסְמְרוּ הָחִמּוֹת לְבָמָה}$ *in the day-time they shut themselves*

up, literally, *obsignant sibi*. (The ancients often sealed up what we are wont only to close, Dan. 6:18. Mat. 27:66. Lipsius in Tac. Annal. II. 2.)

Hiph. *idem*. intrans. *to be closed or stopped up*. Lev. 15:3.

Deriv. out of course הָסַח.

II. חָתַם prob. i. q. Arab. حَتَم *to reveal or suggest to any one*, construed with פ. Job 33:16 הִסְתִּים יְהוָה *he revealed their admonition*, i. e. revealed to them admonition. Others, after the usual signification, *he impresses or inculcates on them admonition*.

חָתַם Chald. *to seal*. Dan. 6:18.

חָתַם *a seal*, see חוֹתֶם.

חַתְּמָה fem. of חָתַם, *idem*. Gen. 38:25.

חָתָן found only in the part. חָתָן *a father-in-law*, namely, *a wife's father*, (*a husband's father* in Hebrew is אָבִי). Ex. 18:1 חָתָן מֹשֶׁה *the father-in-law of Moses*. Judg. 19:4 ff. Fem. חַתְּמָה *a wife's mother, a mother-in-law*, Deut. 27:23.

Hithpa. *to contract affinity by marriage*, namely, by marrying the daughter of any one, or by giving him his own daughter in marriage. Constrained with הָ, Gen. 34:9. 1 K. 3:1. with פ, Deut. 7:3. Josh. 23:12. 1 Sam. 18:22, 23, 26, 27. Ezra 9:14. with ל, 2 Chron. 18:1. (Arab. ختن conj. III. *to contract*

affinity by marriage; חַתְּמָה *a son-in-law, a wife's relation*.)

חָתָן m. verbal from חָתַן, dec. IV. c.

1. *a son-in-law*. Gen. 19:12. Judg. 15:5, 6.

2. *a bridegroom*. Ps. 19:6. Is. 62:5. Ex. 4:25 חָתָן בְּדָמִים *a bloody bridegroom*, on account of the child just circumcised. Perhaps expressive of a symbolical union with Jehovah, (comp. נָהַם;) and perhaps also containing an allusion to the signification of חָתָן i. q. Arab. ختن *to circumcise*.

3. *a kinsman by marriage*, in reference to the husband. 2 K. 8:27.

חָתָנָה f. verbal from חָתָן, dec. X. *a marriage, wedding*. Cant. 3:11.

חָתַף i. q. חָפַף *to lay hold of, to seize, rapere (more leonis)*. Job 9:12.

חָתַף verbal from חָתַף, *prey, spoil*, probably for חָתַף אִישׁ חָתַף *a robber*, (comp. חָתַף for חָתַף 2 Sam. 12:4.) Prov. 23:28.

חָתַר 1. *to break through*, e. g. *a wall*; construed with פ. Ezek. 8:8. 12:5, 7, 12. Am. 9:2 אִם יִחָתְרוּ בְּשָׂאֵל *if they break through or into hades*. Constrained with an accus. Job 24:16.

2. *to row*, i. e. *to break through the waves*. (Only in Heb.) Jon. 1:13.

Deriv. מִחָתְרָה.

חָתַת 1. *to break or be broken in pieces*. comp. Niph. Pi. Hiph.

2. *to be terrified, confounded*. (Several verbs of breaking have this change of signification; comp. שָׁבַר.) Especially, *to be thrown into consternation, to be made ashamed*, kindred with בֹּשָׁם, Job 32:15 הָיוּ לֹא עָנוּ מִדָּבָר *they were thrown into consternation, they answered no more*. Jer. 8:9. 14:4. 48:1, 20, 39, 50:2.

Niph. נָחַת (not to be confounded with נָחַת from נָחַת,) fut. נִחַת, plur. נִחְתוּ.

1. *to be broken or shattered in pieces*. Is. 7:8. 51:6 לֹא תִשָּׁבַר הַיְיָ *my goodness shall not be broken*, i. e. it shall not cease.

2. *to be terrified, to despond*. Frequently joined with נָחַת, Deut. 1:21, 31:8. Josh. 1:9. 8:1. 10:25. Constrained with פָּחַד, *to be afraid of any one*, Jer. 1:17. Ezek. 2:6. 3:9. with כָּן, in the same sense, Is. 30:31. 31:4. Jer. 10:2.—Mal. 2:5 שָׁמִי נִחַת הוּא *and he feared my name*.—Also, *to be confounded*, Jer. 17:18.

Pi. 1. intrans. *to be broken in pieces*. Jer. 51:56.

2. trans. *to terrify*. Job 7:14.

Hiph. הִחָתַת, הִחָתַת (Jer. 49:37).

1. *to break in pieces*. Is. 9:3.

2. *to terrify, to make afraid*, Jer. 49:37. *to make ashamed*, Job 31:34. So

in Hab. 2:17 יִהְיֶה, for יִהְיֶה, stands for Hirik with Dagesh forte following, (comp. יִהְיֶה;) and יִ stands in pause for יִ. Vulg. *deterrebit eos*.

Deriv. out of course יִהְיֶה, יִהְיֶה, יִהְיֶה, יִהְיֶה, יִהְיֶה.

יִהְיֶה m. verbal from יִהְיֶה, *terror*. Job 6:21.

ט

THIS letter is called in Hebrew ט, and as a numerical sign denotes 9. In composition טו denotes 15, (9 + 6.) In Arabic there are two corresponding letters, namely ط and ظ. The former is more common, as the latter approaches to the ז. It is often commuted with ה; as טה and טה to seize; קטל Arab. قتل to kill; טעה and טעה, Syr. طأ to err; comp. טל no. II. etc. For its interchange with ט, see page 124.

טא Chald. to be joyful, glad. Dan. 6:24. Syr. طأ to be glad. See טו no. 3.

טאטא to sweep out or away. (In Talmud, טאטא, also טאטא idem, a sweeping out, kindred with טמ mud, mire.) Is. 14:23 וְנִמְשַׁחְתִּיהָ בְּמִסְחָא דְּהִשְׁחָדָה and I will sweep her (Babylon) away with the besom of destruction; (so the Vulg. Chald.) indicative of entire destruction; comp. 1 K. 14:10. 21:21. A similar figure is found under טה. Others compare the Arab. طأ profundam effecit fossam; hence, in our passage, I will sink them into the pit of destruction; which, however, is not sufficiently confirmed. In a similar manner, the Sept. ἡσώ αὐτὴν πηλοῦ βάραντος εἰς ἀπώλειαν, evidently deriving it from טמ mire, πηλός.

טב Chald. good. Dan. 2:32. Ezra 5:17 הֵן עַל מַלְאָח טִב if (it seem) good unto the king. Comp. טו Est. 1:19. 3:9.

טברילי masc. plur. bandages, headbands, turbans. Ezek. 23:15. (Usually derived from טב to colour; but more probably from the Ethiop. ጠብላ to wind round, to swathe with bandages.)

טבור m. a height, hill, mountain. Judg. 9:37 יָרַד מִן הַטְּבוֹר הַהוּא descend-

ing from the height of the land; (comp. יִשְׁבֵּי הָאֲרָץ verse 36.) Ezek. 38:12 יִשְׁבֵּי הָאֲרָץ dwelling upon the height of the land. (Comp. הַר יִשְׂרָאֵל mountains of Israel for the country generally, 6:2. 33:28. 35:12. 38:8.) In Samar. טבור a mountain; in Talmud. טבור the navel; thus, too, the Sept. and Vulg. translate טבור in both places. Most translators have followed them, though the figure appears very unnatural.

טבח kindred with טב.

1. to slaughter, kill, as animals. Ex. 21:37. [22:1.] Especially to dress them for the table, 1 Sam. 25:11. Prov. 9:2. (In Arabic we find only the latter idea, طبخ to cook, to roast.)

2. to cut down, destroy. Ps. 37:14. Lam. 2:21.

טבח m. verbal from טבח, dec. I. literally, a slaughterer; hence,

1. a cook. 1 Sam. 9:23, 24.

2. an executioner, one who inflicts capital punishment. This task in the east belonged to the body guards of the king. 2 K. 25:8 ff. Jer. 39:9 ff. and שַׂר הַטְּבָחִים Gen. 37:36. 39:1. 40:3, 4. 41:10, 12. the captain of the body guard, who was also the king's chief executioner, like the Captain Pacha of the Ottoman Porte.

טבח Chald. an executioner, member of the body guard. Dan. 2:14.

טבח m. verbal from טבח, dec. VI. i.

1. cattle for slaughter; also, a feast on them. Prov. 9:2 טְבַחְהָ she killeth her beasts, or prepares her feast. Gen. 43:15. comp. טבח no. 1.

2. the slaughtering-bench, the slaughter. Prov. 7:22. Is. 53:7.

3. a slaughter or destruction of men. Is. 34:2, 6.

טַבְּחָה fem. of טָבַח, dec. X.

1. *beasts slain, a feast on them.* 1 Sam. 25:11.

2. *the slaughter.* Ps. 44:23.

טַבְּחָה fem. of טָבַח, dec. X. *a female cook.* 1 Sam. 8:13.

טַבְּחַת 1 Chr. 18:8. proper name of a city in Syria of Zobah, which in the parallel passage 2 Sam. 8:8, is called בָּצֶח.

טָבַל, fut. יִטְבֹּל, *to dip in*, construed with ב. Gen. 37:31. Deut. 33:24. Ruth 2:14. Also without an accus. Ex. 12:22. 2 K. 5:14 *he went down and dipped in the Jordan seven times.* 8:15.

Niph. pass. Josh. 3:15.

טָבַע 1. *to sink*, e.g. into the mud, into a pit. Ps. 9:16. 69:3, 15. Lam. 2:9 טָבַעוּ שַׁעְרֶיהָ *her gates are sunk to the ground.*

2. *to penetrate, infigi.* 1 Sam. 17:49 וַיִּטְבַּע הָאֶבֶן וַיִּפְּחוּ *and the stone penetrated into his forehead.*

3. as in Arabic, *to seal*; literally, trans. of the preceding signification, *to make an impression on a soft substance.* Deriv. טַבְּעָה.

Pu. i. q. Kal no. 1. Ex. 15:4.

Hoph. idem. Jer. 38:22. *to settle down or subside*, spoken of the foundations of the earth, Job 38:6. of the mountains, Prov. 8:25.

טַבְּעֹת f. plur. טַבְּעוֹת, const. טַבְּעוֹת, verbal from טָבַע, dec. XIII. m.

1. *a seal-ring, a signet.* Gen. 41:42. Est. 3:10. See טָבַע no. 3.

2. *a ring* generally, even without a seal, or not intended for the finger. Ex. 35:22 ff. 37:3 ff.

טַבַּת Judg. 7:22. a place not far from Abel-meholah in the tribe of Ephraim.

טַבַּת name of the tenth month, corresponding partly to December and partly to January of our calendar. Est. 2:16. "Decimus mensis, qui Hebræis appellatur Tebeth, et apud Ægyptios Τῶς (in La Croze Τῶς, in a Vienna

MS. Τῶς, Arab. طَبَّة), apud Romanos Januarius." Jerome on Ezek. 39:1.

טָהוּר, const. טָהוֹר, sometimes טָהָר (Job 17:9.) verbal adj. from טָהַר, dec. III. a. and h. *pure*; particularly, (1.) *unmixed*, as gold. Ex. 25:11. (2.) *clean, not dirty.* Zech. 3:5. (3.) *clean*, in a ceremonial sense, Lev. 13:17. hence, spoken of animals permitted to be eaten, Gen. 7:2. 8:8, 20. (4.) *pure*, in a moral sense. Ps. 12:7. 19:10. 51:12 לֵב טָהוֹר *a pure heart.* Job 14:4. Used abstractly as a subst. *purity*, Prov. 22:11.

טָהַר *to be or become pure*; in a physical sense, 2 K. 5:12, 13. especially in a ceremonial sense, opposite of טָמֵא, Lev. 7:19. 10:10. 11:36. also in a moral sense, Job 4:17. Prov. 20:9.

Pi. טָהַר, fut. יִטְהַר.

1. *to purify*; e.g. a people, country. Ezek. 24:13. 36:33. 39:12, 14.

2. *to pronounce clean or pure*, spoken of the priest. Lev. 13:13, 17 ff.

Pu. pass. Ezek. 22:24.

Hithpa. הִטְהַר and הִתְהַר *to purify or cleanse one's self.* Gen. 35:2. Lev. 14:4 ff.

טָהָר m. verbal from טָהַר, dec. VI. n.

1. *purity, brightness, clearness*, spoken of the firmament. Ex. 24:10.

2. *purification.* Lev. 12:4, 6.

טָהָר m. verbal from טָהַר, dec. I. *lustre, majesty, glory.* Ps. 89:45 וְשָׁמַח הַמֶּלֶךְ *thou makest his glory to cease.* For the construction with בן, comp. 1 K. 18:5. Mich. 4:2.

טָהֲרָה fem. of טָהַר, dec. X.

1. *purity.* 2 Chr. 30:19.

2. *purification.* Lev. 13:35. 14:2. — דָּמֵי טָהֲרָה, *blood of purification*, from which the lying-in-woman is cleansed, Lev. 12:4, 5.

טוֹב, pret. טָבַע, טָבַע, (instead of the future, יִטְבֵּן is in use from יָבֵן).

1. *to be good*; but only used impersonally, (1.) טוב לִי *it goes well with me.* Deut. 5:30. 15:16. 19:13. Job 13:9 יִטְבֵּן לָךְ *will it go well (with you) that*

etc.—Also, *it helps one*, Job 10:3. *to be well* (in mind), 1 Sam. 16:16. (2.) טוב *it pleases me*. Num. 24:1. In the later books we find על instead of בעיני, 1 Chr. 13:2. Est. 1:19 טוב על המלך *if it please the king*. 3:9. 5:4, 8. 7:3. Neh. 2:5. comp. Ezra 5:17.

2. *to be fair, lovely*. Num. 24:5. Cant. 4:10.

3. *to be serene, joyful*, (the prevalent meaning in Syriac,) spoken of the heart. 1 Sam. 25:36. 2 Sam. 13:28. Est. 1:10.

Hiph. טובה (הטוב from הטב occurs more frequently).

1. *to do well*. 1 K. 8:18. 2 K. 10:30.

2. *to do good*. Ezek. 36:11.

3. *to make fair or beautiful*. Hos. 10:1.

טובה, fem. טובה, verbal adj. from טוב, dec. I.

1. *good*.—לֵךְ הָיָה לִי טוב *it goes well with me*, Ecc. 8:12, 13. לֵךְ הָיָה לָנוּ טוב *that it might be well with us, with them*, Deut. 6:24. 10:13. Jer. 32:39. (strictly for לֵךְ הָיָה לִי טוב, comp. לֵךְ הָיָה לָנוּ טוב *happy am I*, Ps. 119:71. Lam. 3:27.

טובה *that which pleases me*, (Num. 24:1.?) Deut. 6:18. Gen. 16:6 עָשָׂה לָהּ טוב *do to her what pleases thee*. 19:8. Judg. 10:15. 19:24. Also, in the same sense, with לָפָנַי, Ecc. 2:26. and לֵךְ, (Job 10:3.?) Deut. 23:17.—טובה sometimes for evil, wicked, Prov. 18:5. 20:23.—Also as an adv. *well! come on!* 2 Sam. 3:13. Ruth 3:13. and as a subst. *something good, a good*, Job 7:7. Ps. 16:2. and placed as a genitive after another noun, e.g. בְּרַחֲמֵי טוב *benefdictio boni*, i. e. bona.—טובה for good, for the most part in phrases otherwise ambiguous, (see טובה,) Ps. 119:122. Deut. 30:9.

2. *fair, beautiful*, spoken of persons and things. Ex. 2:2. Gen. 6:2. Often with the addition טָהוֹרָה, Gen. 24:16. Est. 1:11. 2:3, 7.

3. *pleasant, lovely*. Cant. 1:2. 4:10. Especially, *of a pleasant smell, fragrant*, שֶׁמֶן הַטֹּב הַזֶּה *the fragrant ointment*, Ps. 133:2. Is. 39:2.

4. *happy, prosperous*. Jer. 44:17.

Ps. 112:5 מוֹבֵאֵשׁ *happy is the man*. Ecc. 5:4, 17. 7:18. comp. Lam. 3:36. Amos 6:2.

5. *great*. Ps. 69:17 הַסֹּדֶף *for thy goodness is great*. 109:21. (Comp. Ruth 3:10.) Syr. ܠܬܝܬܝܢ adv. *valde*.

6. *joyful*. Est. 8:8. 1 K. 8:66.—בְּלֵב טוב *with a joyful heart*, Ecc. 9:7.

7. *having a compassionate eye, merciful*. (So the Sept. Vulg.) Opposite of רַע עֵינַי. Prov. 22:9.

טובה proper name of a country beyond Jordan. Jud. 11:3. 2 Sam. 10:6. Probably the same with Ταβόας 1 Mac. 5:13.

טוב m. verbal from טוב, dec. I.

1. *goodness, good condition*. Ps. 119:66 טוב הַדִּין *goodness of judgment*, i. e. good judgment. Often spoken of God, Ps. 25:7. 27:13. 31:20. 145:7. Jer. 31:14.

2. *what is good or best, the best part*. Gen. 45:18, 20. Especially, *the best productions* (of a country), Gen. 45:23. Is. 1:19. Ezra 9:12.

3. *goods, riches*. Gen. 24:10. Deut. 6:11.

4. *joyfulness*, spoken of the heart. Deut. 28:47. Is. 65:14.

5. *prosperity, happiness*. Job 20:21. 21:16. Prov. 11:10.

6. *beauty, glory*. Hos. 10:11. Zech. 9:17. Ex. 33:19 אֲנִי אַעֲבֹד כְּלִי-טוֹבִי *I will make all my glory to pass before thee*.

טובה fem. of טוב, dec. X.

1. *what is good, goodness*.—לִטְוָה *for good*, Neh. 5:19 *remember it, O God, to me for good*. 13:31. Also in phrases otherwise ambiguous, Ps. 86:17. Jer. 14:11. 24:6. Ezra 8:22.

2. *goodness, blessing*, (of God.) Ps. 65:12.

3. *happiness, prosperity*. Ps. 16:2. 106:5.

טוּרָה *to spin*. Ex. 35:25, 26. (Arab. طوي *to fold up, to wind about*.)

Deriv. מִטְוָה.

טוּחַ (comp. Arab. طاح med. Je) *to cover, overlay; hence, to close* (the

eyes), Is. 44:18. *to plaster over* (a wall), Lev. 14:42. 1 Chron. 29:4. Construed with two accusatives, Ezek. 13:10—15. 22:28.—In Is. 44:18, the pret. is טח, as if from טחח.

Niph. pass. Lev. 14:43, 48.

Deriv. טחח, טחח.

טחפות plur. fem. *bracelets, frontlets; especially, scrolls of parchment, with passages of the Mosaic law* (such as Ex. 13:1—10. 11—16. Deut. 6:4—9. 11:13—21.) *written upon them*, commanded to be worn on the forehead and left wrist, Ex. 13:16. Deut. 6:8. 11:18. These were afterwards regarded as amulets. They are called by the modern Jews טחפון, and in the N. Test. φυλακτήρια, *phylacteries*. (Chald. טחפון, טחפון, *a bracelet, turban.*)

טחל in Kal not used. In Arab. طال *to be long.*

Hiph. טחל *to extend along, to throw, to cast*, 1 Sam. 18:11. 20:33. Jon. 1:5, 12, 16. *to cast out* (of a country), Jer. 16:13. 22:26. Applied to the *sending* of a wind, Jon. 1:4.

Hoph. *to be cast*, spoken of a lot, Prov. 16:33. *to be cast down*, Ps. 37:24. Job 41:1. [41:9.] *to be cast out*, Jer. 22:28.

Pilp. טחל *to throw or cast away*. Is. 22:17. Deriv. טחלה.

טור m. dec. I.

1. *a row*. Ex. 28:17 ff. 39:10 ff.

2. *a wall, border, boundary*. Ezek.

46:23. (Arab. طور *a boundary wall; septum.*)

טור Chald. *a mountain, rock*. Dan. 2:35, 45.

טוש *to fly*. Job 9:26. (Syr. ܬܘܫ.)

טות Chald. *a fasting*; as an adv. *with fasting*. Dan. 6:19. (After the form טנה, from טנה i. q. Arab. طوي *to fast.*)

טוחות plur. fem. according to the Jewish commentators, *the reins*, (from טח *to cover*, because the reins are co-

vered with fat; comp. טח.) Ps. 51:8 *behold thou lovest truth in the reins or inward parts*. Job 38:36 *who puts wisdom in the inward parts?* So the Chald. Vulg. *in visceribus hominis*. (Parall. טחח heart.) The explanation of the latter passage has this difficulty, that it does not suit the context, verses 34, 35, 37, 38, which all speak of appearances in the atmosphere. Some, therefore, have attempted to accommodate verse 36 to the rest, by rendering טוח clouds, and טחח a meteor; but it would be better to suppose an abruptness in the course of thought, or verse 36 to be transposed out of its place, than to reject what appears the obvious meaning of the verse.

טחור hence, Pilel part. טחור-טחור *the archers*, Gen. 21:16. (Comp. טח expandit.) The form is like טחח, טחח; and טחח, טחח.

טחור see טוח.

טחון m. verbal from טחן, *a mill, handmill*. Lam. 5:13.

טחורים masc. plur. dec. I. *a difficulty in going to stool, tumours on the fundament, hemorrhoids, piles; or the fundament itself*, as the seat of disease; for the most part only in the Keri for עשלים, Deut. 28:27. 1 Sam. 5:6, 9. but sometimes in the text itself, 6:11, 17. The Keri probably contains the less

offensive expression. (Syr. ܬܫܢ *to strain hard in discharging the faeces; ܬܫܢ *difficulty in discharging the faeces, the fundament*. The Aramean translators use this word for the Heb. ܬܫܢ.)*

טחן *to grind, to bruise in pieces*. Ex. 32:20. Num. 11:8. *טחן *to grind the face of the poor*, i. e. to oppress him greatly*, Is. 3:15.—Job 31:10 *טחן *my wife may grind for a stranger*, i. e. become his mill-maid, or most abject slave; (comp. Ex. 11. 5. Is. 47:2.). The Sept. Vulg. Chald. on account of the antithesis in verse 9, and the parallel clause in verse 10, render it, *she may have criminal intercourse**

with another; comp. the Greek *μύλλω* and Latin *molere*, both used in this sense. But in this case we should expect the verb to have been in the passive voice.

Deriv. out of course *מָחַן*.

מַחֲנֶה f. verbal from *מָחַן*, the plaster of a wall. Ezek. 13:12.

טִיט m. 1. *clay, potters' clay*. Is. 41:25. Nah. 3:14.

2. *mud, mire*. Ps. 18:43. 69:15.

טִין m. Chald. *clay*. Dan. 2:41, 43. (In Syr. and Arab. *idem*.)

מִירָה f. dec. X.

1. *a fold, or enclosure for cattle*, such as the Nomades used; also, *a cottage with conveniences for cattle*, and perhaps *a village of moveable tents*. Gen. 25:16. Num. 31:10. 1 Chr. 6:39. [54.] Ps. 69:26.

2. i. q. *מַד* no. 2. *a walk*. Ezek. 46:23.

3. *a tower, palace*. Cant. 8:9.

טל m. in pause *טל*, with suff. *טלִי*, dec. VIII. h. *a dew*, which in the east sometimes resembles a gentle rain. Gen. 27:28, 39. (Arab. *طَلّ* *a gentle rain*.)

טל Chald. *idem*. Dan. 4:12. [15.]

טָלַח *to patch, to mend*. (Chald. *טָלַח* *idem*.) Josh. 9:5 *מְקֻלָּחִים* *mended shoes*. Part. *קָלַח* *spotted, party-coloured*. Gen. 30:32 ff. Ezek. 16:16. (So the Germ. *flecken* signifies both *to patch* and *to spot*.)

טָלָיִם see *טָלִי* and *טָלָם*.

טֶלֶה m. dec. IX. b. *a tender lamb*.

1 Sam. 7:9. Is. 65:25. (Arab. *طَلَّ* *the young of any animal*, especially of the gazelle; Syr. *طَلَّ* *a youth*.)

טָלַח f. verbal from *טל*, *a throw, cast, projectio*. Is. 22:17. See the verb in Pilp.

טָלִי plur. *טָלָיִם*, dec. VI. *a tender lamb*. Is. 40:11.

טָלַל found only in Pi. *טָלַל* *to cover, to cover with a roof*; i. q. *טָרַח*. Neh. 3:

15.—For *טָלַל*, see *טָלַל*.—(Arab. *طَلَّ* conj. II. IV. *to overshadow*, kindred with *طَلَّ* no. III.)

טָלַל Chald. Aph. *טָלַל* *to lie in the shade, to rest*. Dan. 4:9. [12.] Comp. the Heb. *טָלַל*.

טָלָם Josh. 15:24. proper name of a city in the tribe of Judah, according to Kimchi and others the same with *טָלָם* 1 Sam. 15:4.

טָמֵא, infin. *טָמְאָה*. 1. *to be or become unclean or impure*, especially in a ceremonial sense, spoken of persons and things. Lev. 11:24 ff. Construed with *א*, *to be rendered unclean by any thing*, Lev. 15:32. 18:20, 23.

Pi. *טָמַא* *to render unclean, to pollute, defile*. Lev. 15:31. Ps. 79:1. comp. 2 K. 23:8, 10, 13.

2. *to pronounce unclean*, spoken of the priest. Lev. 13:3, 8, 11 ff.

3. *to permit to be polluted*. Ezek. 20:26.

4. *to deflour, defile*, (a woman.) Gen. 34:5, 13, 27. Ezek. 18:6, 15.

Pu. pass. Ezek. 4:14.

Niph. *טָמְאָה* and Hithpa. *הִטְמָא* *to defile or pollute one's self*, construed with *ל* (Num. 5:2. 6:7. 9:6.) and *א* (Ezek. 20:7.) of the thing *whereby* one is polluted; also, *to defile one's self by adultery*, spoken of a woman, Num. 5:27, 29.

Hothpa. *הִטְמָא* *idem*. Deut. 24:4.

טָמֵא fem. *טָמְאָה*, verbal adj. from *טָמַא*, dec. V. e. and dec. X. *unclean, impure*; (1.) in a ceremonial sense, spoken of men, animals, and things, Lev. 5:2. Deut. 14:19. (2.) in a moral sense, Job 14:4. *טָמֵא הָיָה* *infamous of character*, Ezek. 22:5.

טָמְאוּ f. verbal from *טָמַא*, dec. X. *impurity, uncleanness, pollution*. Lev. 5:3. 7:21. also, *something unclean*, Judg. 13:7, 14.

טָמֵא i. q. *טָמַא*, found only in Niph. Lev. 11:43. Job 18:3 *נָטְמֵנוּ* *we are un-*

clean, i. e. reputed vile, in your sight. Vulg. *sorduimus*. Others without sufficient ground make טמא i. q. טמם, טמם, *to be stopped, closed*; hence, *to be dumb*.

טָמַן 1. *to hide, conceal*, as in the ground, *to bury*. Gen. 35:4. Ex. 2:12. Josh. 7:21, 22. — לָקַח טָמַן *to lay a snare privily*, or, *to spread a net for any one*, Ps. 140:6. 142:4. with נָשָׂא in the same sense, Ps. 9:16. 31:5. comp. 64:6.

2. *to hide generally*. Josh. 2:6. Job 31:33. 3:16 נָסַח טָמַן *an unnoticed abortion*. 20:26 בְּלִי-חֵץ טָמַן לְפָנָיו *every trouble is reserved in his treasures*.

2. *to put in, to dip in*. Prov. 19:24 *the slothful man puts his hand into the dish*. This word depicts the inactivity of the slothful man.

Niph. pass. Is. 2:10.

Hiph. i. q. Kal. 2 K. 7:8.

Deriv. טָמַן.

טָבָא m. dec. VI. a. *a basket*. Deut. 26:2, 4. (Chald. טָבָא *idem*.)

טָבַח found only in Pi. *to pollute, make dirty*. Cant. 5:3. (Aram. טָבַח *to be polluted*.)

טָעָה i. q. טָעָה *to err, deviate from a way*. Comp. the Aram. טָעָה.

Hiph. *to cause to err, to seduce*. Ezek. 13:10.

טָעַם (also in Arab. and Aram.)

1. *to taste, to try the taste of any thing*. Job 12:11.

2. *to taste, to eat a little of any thing*. 1 Sam. 14:24, 29, 43.

3. *to taste, to enjoy the taste of any thing*. 2 Sam. 19:36.

4. metaphorically, *to perceive, enjoy, experience*. Prov. 31:18. Ps. 34:9 טָעַם וַיֵּדָע *experience and see that Jehovah is good*.

Deriv. out of course טָעַם.

טָעַם Chald. *idem*.

Pa. *to cause to eat, to feed*. Dan. 4:22. [25.] 5:21.

טָעַם m. verbal from טָעַם, dec. VI. c.

1. *taste, as of food*. Num. 11:8. Jer.

48:11. Especially, *pleasant taste, savouriness*, Job 6:6.

2. metaphorically, *intellectual taste, discernment, wisdom*. Comp. Lat. *sapere*, (*to be wise*;) *insipiens*, (*unwise*.) 1 Sam. 25:33. Ps. 119:66. Job 12:20. — אִשָּׁה טָעָה *a woman without understanding*, Prov. 11:22. — אֲנָשִׁים טָעָה *those who answer wisely*, Prov. 26:16.

3. after the Chaldaic usage, *a royal decree or edict*. Jon. 3:7.

טָעַם m. Chald. *will, command*. Ezra 6:14. 7:13. More frequently טָעַם, which see, especially signif. no. 3.

טָעַם m. Chald. 1. *taste*, particularly *a pleasant taste*. Dan. 5:2 טָעַם הַמֶּכָּר *when he had tasted or felt the effects of the wine*.

2. *wisdom, understanding*. Dan. 2:14.

3. *will, command, royal edict*. Dan. 3:10, 29. — טָעַם *to publish an edict*, Ezra 4:19, 21. 5:3, 9, 13. 6:1. — Also, *a matter for royal decision, causa*, Ezra 5:5. — טָעַם *a deputy*, literally, *a master of the rolls, dominus edictorum seu causarum*, an officer under the Persian government, at Samaria, Ezra 4:8, 9, 17.

4. *reckoning, account, ratio*. Dan. 6:3.

5. *regard, respect*. טָעַם *to have regard to any one*, Dan. 3:12.

I. טָעַן *to load*, especially beasts for a journey. Gen. 45:17. (Aram. טָעַן *to be loaded*.)

II. טָעַן *to thrust through*. Pu. pass. Is. 14:19. (Arab. طعن *idem*.)

טָעַן m. with suff. טָעָנִי, dec. VIII. h. a collective noun, *little ones, children*. Gen. 34:29. 43:8. 45:19. 46:5. comp. Ezek. 9:6, where it is used in opposition to *young men and young women*; and Ex. 12:37, where it is opposed to *men capable of bearing arms*. Often in a wider sense, *one's whole family*, Ex. 10:10. Num. 32:16, 24, 26. Comp. 2 Chr. 20:13 טָעָם וּבְנֵיהֶם *their family, (namely,) their wives and*

children. 2 Chr. 31:18. Gen. 47:12 *after the number of the family.*—Derived from טפח, unless this verb is rather a denom. from טף.

טפח literally, *to be broad, extended, spreading.* (Syr. *ܬܦܚܐ* to spread out. Kindred with טפח, whence *ܬܦܚܐ*.) Deriv. out of course *ܬܦܚܐ*.

Pi. טפח 1. *to spread out, to extend.* Is. 48:13.

2. *to bear upon the arms, as small children, a denom. from טפח, here in the sense of palma.* Lam. 2:22.

טפח m. plur. *מְטַפְּחִים*, verbal from טפח dec. VI.

1. *a palm, hand-breadth, a measure of length.* 1 K. 7:26. 2 Chr. 4:5. (comp. Jer. 52:21.) Ps. 39:6 *הַיּוֹם מְטַפְּחִים בְּתַמָּה יָבִי* behold! thou makest my days as an hand-breadth.

2. in architecture, prob. *the coping, corbil, projecting stone on which a timber is laid, mutulus.* 1 K. 7:9. Sept. *ἐπιστύλιον*, i. e. *epistylum*.

טפח m. verbal from טפח, *a hand-breadth.* Ex. 25:25. 37:12. Ezek. 40:5, 43.

מְטַפְּחִים masc. plur. verbal from טפח no. 2. *the bearing or nursing of children.* Lam. 2:20.

טפל *to invent, contrive; joined with טפח, Ps. 119:69. Job 13:4. Used elliptically, Job 14:17 וְתַפְּסֵל עַל־שִׁטִּי* thou inventest (*falsehood*) to my transgression, i. e. thou chargest me with evil falsely.

(In Arab. *طفل* to labour one's dis-course; in Talmud. *to join on, to sew on.*)

מְטַפְּסִים m. Jer. 51:27. Plur. *מְטַפְּסִים* Nah. 3:17. name of a military officer among the Assyrians and Medes. In the Targum of Jonathan Deut. 28:12, it occurs as the name of a chief angel. The word is perhaps of Assyrian origin. The second syllable is most probably i. q. *سر* Pers. *princeps*; and the first syllable *מט* may be compared with the Pers. *تابی* (*tab*) *altitudo, potentia.*

טפף, Arab. *نَفَّ* and *طَفَّ*, to take many and short steps, to trip, to mince, spoken of affected coquettes. Is. 3:16 *הֵלֹךְ וְטַפְּפָה* they mince as they walk. Luth. *sie treten einher und schwänzen.* Deriv. *טפף children*, (q. v.) perhaps so called from their manner of walking.

טפף plur. *טַפְּפִין*, Chald. i. q. Heb. *צפף*.

1. *nail* (of a human finger or toe.) Dan. 4:30. [33.]

1. *claw* (of an animal.) Dan. 7:19.

טפפ *to be fat; hence, metaphorically, to be stupid, insensible; comp. πῦγος, pinguis.* Ps. 119:70.

טרד, in Arab. and Syr. *to thrust away; conj. IV. to follow one another continually, namely, by pushing one another forward.* So applied to flowing water, Prov. 19:13. 27:15 *הַמָּוֶה טֹרֵד* a continual dropping from a roof.

טרד Chald. *to thrust forth, to drive out.* Dan. 4:22, 29, 30. [4:25, 32, 33.]

טרום (read *טרום*) i. q. *טרום yet not.* Ruth 3:14 Keth.

טרח, in Arab. *طرح* conj. I. IV. to cast forth or away. Hence, Hiph. Job 37:11 *אֵף בְּרִי יַדְרִיחַ עָב* also the clear sky drives away the clouds. Others: *with showers he loads the clouds*, comp. *מרח*; but not so accordant with the parallel clause.

טרח m. dec. VI. p. *burden, trouble.* Deut. 1:12. Is. 1:14. (In Chald. *פָּרַח* to fatigue one's self by labour, to weary one's self.)

טרי adj. found only in the fem. *טְרִי* fresh, recens. (Arab. *طَرِي* and *طَرَقَ* to be fresh.) Spoken of a wound, Is. 1:6. of a jaw-bone, Judg. 15:15.

טרום conj. *yet not; construed with a future, Gen. 2:5. Ex. 10:7. Josh. 2:8. with a preterite, 1 Sam. 3:7. —בָּטָרוּ* when not yet, before, Jer. 1:5 *בָּטָרוּ תָּבֵא* before thou camest out. Ruth 3:14 Keri. 2 K. 2:9. Also without *ב* in the same sense, Josh. 3:1. Ps. 119:67.—In Zeph.

2: 2, *is* is also added, of course there is a double negation.—*כִּשְׂרָם when not yet*, Hag. 2: 15.

יָרָה, fut. יִרְחֶה, once יָרָה (Gen 49: 27.) *to tear in pieces, to raven*, spoken properly of wild animals. Deut. 33: 20. Ps. 22: 14. Nah. 2: 13. Used metaphorically of God, Ps. 50: 22 *יָרָה לְךָ אֶתְּךָ* lest I tear you in pieces and there be none to deliver. Hos. 6: 1.

Niph. pass. Ex. 22: 12. Jer. 5: 6.

Pu. *idem*. Gen. 37: 33. 44: 28.

Hiph. *to cause to eat, to feed*, as men. Prov. 30: 8.

יָרֵחַ adj. *fresh, recens*, spoken of a leaf. Gen. 8: 11. (Arab. *طَرَف* *to be new*.)

THE name *Yod* יָד probably signifies i. q. *יד* a *hand*, (comp. יָדִים plur. *hands*), and has reference to its figure in the Phenician alphabet יָד, which represents three fingers stretched out, or a rude drawing of a hand.)

יָאֵב *to desire earnestly, to long for* any thing, construed with *ל*. Ps. 119: 131. In Syr. *ܝܐܒܐ* a quadriliteral, Pa. and Ethpa. *idem*. Kindred with *יָאֵב* and *יָאֵב* no. I.

יָאֵה *to be fair, becoming, suitable, due*, i. q. *יָאֵה* (Ps. 33: 1. Prov. 17: 7.) Jer. 10: 7 *יָאֵה לְךָ* for it is due to thee. Sept. *οὐ γὰρ πρέπει*. (Syr. *ܝܐܐܐ* *fair*, most frequently with *ܕܝܐܐ*, *becoming, due*, i. q. *ܝܐܐܐ*.)

יָאֵר see *יָאֵר* a river.

יָאֵר (*he shines*) a proper name, *Jair*, the son of Manasseh. Num. 32: 41. In Greek *Ίάριος* Mark 5: 22.

יָאֵל for *יָאֵל*, *to be foolish*, i. q. *יָאֵל* (whence *יָאֵל*), by transposition.

Niph. *to be foolish, to act foolishly*, Num. 12: 11. Jer. 5: 4. Hence, *to appear as fools, to be made ashamed*, Is.

יָרָה m. verbal from *יָרָה*, dec. VI. a

1. *prey*, (of a wild animal,) Job 4: 11. 29: 17. 38: 39.

2. *food*. Prov. 31: 15. Mal. 3: 10. Ps. 111: 5. Comp. the verb in Hiph.

3. *a leaf*. Ezek. 17: 9. (Aram. *ܝܪܚܐ*, *ܝܪܚܐ* *idem*, perhaps so called from its freshness; comp. *יָרֵחַ*.)

יָרָה f. verbal from *יָרָה*, *something torn in pieces by wild animals*. Gen. 31: 39. Ex. 22: 12, 30. Lev. 7: 24.

יָרֵחַ Chald. Ezra 4: 9. name of a people, which were brought into Palestine by the Assyrian kings. Sept. *Ταρχαλαῖοι*.

19: 13. Jer. 50: 36 *יָרָה אֶל הַנְּבִיאִים וַיִּשְׁכְּחוּ* a sword is upon the lying prophets, and they appear as fools. Comp. *הִנֵּה* Job 12: 17. Is. 44: 25.)

II. **יָאֵל**, Hiph. *הִיאֵל*. 1. *to begin*. Deut. 1: 5. Josh. 17: 12 *וַיֵּשְׁבוּ הַכְּנַעֲנִים בְּאֶרֶץ* and the Canaanites began to dwell, i. e. to fix themselves, in that land. Judg. 1: 27, 35. Hence, *to undertake, to venture*, Gen. 18: 27, 31.

2. *to will or please to do a thing*. Hos. 5: 11. Judg. 17: 11. Ex. 2: 21. Judg. 19: 6 *וַיִּשְׁכַּח הָאִישׁ לְלֵיל* be pleased, I pray thee, and tarry all night; comp. 2 Sam. 7: 29. 2 K. 5: 23.

Note. This verb is construed with *ל* before an infinitive; and with a finite verb with (Judg. 19: 6.) or without Deut. 5: 1. Hos. 5: 11.) a copula.

יָאֵר and *יָאֵר* once *אֵר* (Am. 8: 8.) m. dec. I. a river, a word of Egyptian origin, namely, *Jaro* and *Jero*. Hence used almost exclusively of the Nile, Gen. 41: 1 ff. Ex. 1: 22. 2: 3. 7: 15 ff. and only rarely of any other stream, Dan. 12: 5, 6, 7.

Plur. *יָאֵרִים* *brooks, streams, canals*. Job 28: 10. Is. 33: 21. Applied especially

to the canals and arms of the Nile, Ezek. 29:3 ff. 30:12. Ps. 78:44. Is. 7:18. 19:6. 37:25.

יָאֵשׁ, Arab. **يَاس** *yās* to despair or be out of hope concerning any thing. In Kal not used.

Niph. *idem*, construed with כֵּן. 1 Sam. 27:1. Part. נֹאֵשׁ *one in despair*, Job 6:26. Also used impersonally, *it is in vain, there is no hope, desperatum est*, Is. 57:10. Jer. 2:25. 18:12.

Pi. infin. יֵאֵשׁ *to cause to despair*. Ecc. 2:20.

יִאֲשִׁיחָהּ m. (*Jehovah heals*, from אָשָׁה fut. of אָשָׁה = **לָא** to heal, and יָדָהּ;) proper name of a king of Judah, in whose reign the book of the law, which had been lost, was found. 2 K. 23:23. 2 Chr. 34:33. In Greek Ἰωσίας.

יָבַב found only in Pi. יָבַב *to call, to cry aloud*. Judg. 5:28. (In Aram. *to cry aloud, to shout*.)

יָבוֹל m. verbal from יָבַל no. 1. (comp. **הַבּוֹנֵה** *proventus*, from בָּוֵא, dec. I. *produce of the earth*. Lev. 26:4, 20. Deut. 11:17. Ps. 67:7. 85:13. Job 20:28 **יָבַל** *the produce*, i. e. the substance, *of his house shall disappear*.)

יְרוּסָלַיִם the ancient name of Jerusalem. Judg. 19:10, 11. 1 Chr. 11:4, 5. The gentile noun is יְרוּסָי Gen. 10:16. 15:21. Josh. 15:63. 2 Sam. 5:6. But this form appears also to denote the city, Josh. 18:28. Zech. 9:7.

יָבִישׁ see יָבִישׁ.

יָבַל I. *to go*. See Hiph. Deriv. **בּוֹל** no. I. **יָבַל**, and perhaps כָּבַל.

2. *to flow, run*; (comp. **הָרָץ** no. 5.) Arab. **يَبِل** *vehementer pluit*. Deriv. **בּוֹל** no. II. **מַבּוּל**, **אִיבָל**, **יִיבָל**, **יָבַל**.

Hiph. **הוֹבִיל** (Syr. **ܠܗܒܝܠ** i. q. **הוֹבִיא**), used only in poetry.

1. *to bring, lead*, as persons. Ps. 60:11. 108:11.

2. *to bring, present*, as gifts, offerings. Ps. 68:30. 76:12. Zeph. 3:10.

הוֹבִיל 1. *to be brought, led*, spoken of persons. Ps. 45:15, 16.

2. *to be brought*, spoken of things. Is. 18:7. Hos. 10:6. 12:2.—Also *to be carried* (to the grave), Job 10:19. 21:30—32.

יָבַל Chald. found only in Aph. **יָבַל** *to bring*. Ezra 5:14. 6:5.

יָבַל m. verbal from יָבַל no. 2. dec. IV. a. 1. *a stream*.—**יְבֵלֵי מַיִם** *streams of water*, Is. 30:25. 44:4.

2. **Jabal**, proper name of a son of Lamech, the first who led a Nomadic life. Gen. 4:20.

יְבֵלָעַם (from יָבַל and עָם, *the people wastes away*), a city in the tribe of Manasseh. Josh. 17:11. Judg. 1:27. 2 K. 9:27.

יָבַל, found only in the fem. **יָבֵלָה** *having excrescences, blains, or warts*; spoken of cattle. Lev. 22:22. Vulg. *papulas habens*. (So in Chald. and Rabbin. The Mishnah (Erubhin 10. § 11.) treats of the cutting off of such warts.)

In Arab. **يَبْلَة**, *defluxus pilorum*, but the former explanation is preferable.)

יָבֵם m. dec. IV. a. *a brother-in-law, or husband's brother*, Lat. *levir*, who, by the Mosaic law, was bound to marry the widow of his brother deceased without issue. Deut. 25:5—9. Hence,

יָבֵם Pi. denom. from יָבֵם, *to perform the duty of a husband's brother or of a levir*. Deut. 25:5—9. Gen. 38:8.

יְבִמְתָּ fem. of יָבֵם, with suff. **יְבִמְתָּךְ**, dec. XIII. b. *a sister-in-law or brother's wife*. Deut. 25:7, 9. Also, *a brother-in-law's wife*, Ruth 1:15.

יְבִנְאֵל (*God builds*.)

1. proper name of a city in the tribe of Judah. Josh. 15:11.

2. also of a city in the tribe of Naphtali. Josh. 19:33.

יְבִנָּה a place in Philistia, on the Mediterranean sea, in later times the seat of a celebrated Jewish school.

2 Chr. 26:6. In Greek. 'Ιαμνία, 1 Mac. 4:15. and 'Ιαμνία 5:58. 2 Mac. 12:8.

יִבְק proper name of a stream or small river (נהל) which flows into the Jordan below the sea of Galilee; Arab. *Yarmuc*, also *Jiryat Musa*, Lat. *Hieromias*. According to others, the *Jiryat Manadra*. Seetzen in Zach's Monatl. Correspondenz, XVIII. p. 381. Gen. 32:23. Deut. 2:37. Josh. 12:2. Judg. 11:13.

I. יָבַשׁ, fut. יִבֹּשׁ, plur. יִבְשׁוּ, infin. יְבוֹשׁ, const. יָבוֹשׁ, יִבְשָׁה, to be or become dry; Josh. 9:5, 12. spoken of rivers or of the sea, Job 14:11. of the earth, Gen. 8:14. of plants, to wither or dry up, Is. 15:6. 19:7. 40:7, 9. Ps. 22:16 יָבַשׁ כַּדְוֹשׁ my strength is dried up as a potsherd. Applied particularly to a paralysis or withering of the hand, 1 K. 13:4. Zech. 11:17. comp. in the New Testament, Mark 3:1. etc.

Pi. יָבַשׁ to make dry, to dry up. Job 15:30. Prov. 17:22. In Nah. 1:4, we find יִבְשָׁהּ for יָבֹשָׁהּ.

Hiph. הִיבֵשׁ to dry up, to make dry. Josh. 2:10. 4:23.

I. יִבֹּשׁ, Hiph. הִיבֵשׁ i. q. הִבֵּשׁ from בָּשׁ. 1. to make ashamed, to shame. 2 Sam. 19:5.

2. intrans. like בָּשׁ in Kal, to be brought to shame, to be disappointed in one's hope, Joel 1:11. Jer. 10:14. Zech. 9:5. to be disgraced, Jer. 2:26. 6:15. 8:12.

3. to become a disgrace, to perish; spoken of the harvest, Joel 1:10, 12, 17. of cities, Jer 48:1, 20. 50:2. Joel 1:12 הִיבֵשׁ שִׂשְׁוֹן מִן בְּנֵי אָדָם the joy of the children of men has perished.

4. to conduct shamefully. Hos. 2:7. [2:5.]

יָבֵשׁ, fem. יִבְשָׁה, verbal adj. from יָבַשׁ no. I. dec. V. f. and X.

1. dry. Job 13:25. Ezek. 17:24. 20:47.

2. proper name of a city in Gilead, also called יָבֵשׁ 1 Sam. 11:1, 3.

יִבְשָׁה f. verbal from יָבַשׁ no. 1. the

dry, the dry land. Gen. 1:9. Ex. 4:9. Jon. 1:9, 13. 2:11. — יִבְשָׁהּ on dry ground, with dry feet, Ex. 14:16, 22, 29. Josh. 4:22.

יִבְשָׁה f. idem. Ex. 4:9. Ps. 95:5.

יִבְשָׁה f. Chald. emph. יִבְשָׁהּ, idem. Dan. 2:10.

יָבַב to plough, till. Part. יֹבְבִים ploughmen, husbandmen, 2 K. 25:12 Keri. Jer. 52:16. This root is kindred with יָבַב, see the art. יָבַב.

יָבַב m. verbal from יָבַב, dec. V. a. a field. Jer. 39:10.

יִגְבֶּהּ, with הּ paragoric יִגְבֶּהּ (he is lifted up, Hoph. of יָגַב) a place in the tribe of Gad. Num. 32:35. Judg. 8:11.

I. יָגַה to be afflicted, grieved. In Kal not used.

Pi. יָגַה to afflict, grieve. Fut. יִגְהֵם for יִגְהֵם Lam. 3:33.

Hiph. הִיגָה to afflict, grieve, vex. Job 19:2. Lam. 1:5, 12. 3:32. Is. 51:23.

Niph. נִיגָה (for נִיגָה) Part. נִיגָה (for נִיגָה) afflicted, grieved, Zeph. 3:18 נִיגָה the disconsolate for, i. e. for want of, the solemn assembly. Lam. 1:4 בְּתוֹלְתָּהּ נִגְוָה her virgins are afflicted.

Deriv. נִיגָה, נִיגָה.

II. יָגַה to be separated.

Hiph. הִיגָה to separate, to remove. 2 Sam. 20:13. (Arab. وَجَّي conj. IV. to remove; comp. in Heb. הִקָּה no. II.)

יָגַן m. verbal from יָגַה no. I. dec. III. a. affliction, sorrow. Gen. 42:38. 44:31. Ps. 13:3.

יָגִיעַ m. verbal from יָגַע, dec. III. a. 1. adj. wearied. Job 3:17.

2. subst. labour, particularly, fatiguing labour, strenuous exertion. Gen. 31:42 יָגִיעַ הַיָּדַי the labour of my hands. Job 10:3 יָגִיעַ הַיָּדַי the labour of thine hands, i. e. thy work.

3. what is produced or earned by labour, possession, substance, wealth. Is. 45:14. 55:2. Jer. 3:24. 20:5. Ezek. 23:29. Ps. 109:11. Neh. 5:13. So יָגִיעַ, in the same sense Hag. 1:11. That this word denotes especially the

labour and produce of the field is evident from Ps. 78:46. 128:2.

יָיִרָעָה, fem. of יָיָע, dec. X. *fatiguing labour, weariness*. Ecc. 12:12.

יָלַע, fut. יָלַע. 1. *to labour, to exert one's self*. Job 9:29. Prov. 23:4. Is. 49:4. 65:23. The thing about which a man labours, is preceded by **בְּ**, Josh. 24:13. Is. 62:8. 47:12. or put in the accus. verse 15.

2. *to be wearied*. 2 Sam. 23:10. Is. 40:31. Ps. 6:7 **וַיִּשְׁתָּחֶזֶק בְּתַלְמוֹתַי** *I am wearied with my groaning*. 69:4. Jer. 45:3. In a somewhat different sense Is. 43:22 **וַיִּשְׁתָּחֶזֶק בִּי גִזְעָה בִּי** *for thou hast been weary of me, O Israel*.

Pi. *to fatigue, make weary*. Josh. 7:3. Ecc. 10:15.

Hiph. הוֹלִיעַ. 1. *to load, burden*. Is. 43:23 **לֹא הוֹלִיעֲךָ בְלִבְוָהּ** *I have not burdened thee with incense*, i. e. in requiring incense.

2. *to weary, be troublesome*. Is. 43:24. Mal. 2:17.

Deriv. out of course יָיָע.

יָיָע m. verbal from יָיָע, *what is produced or earned by labour*. Job 20:18.

יָיָע verbal adj. from יָיָע, dec. V. a. *wearisome, tiresome*, Ecc. 1:8 **כָּל הַדְּבָרִים יָיָעִים** *all words would be tiresome*. Also *weary, fatigued*, Deut. 25:18. 2 Sam. 17:2.

יָיָר m. Chald. *a hill, a heap of stones*. Gen. 31:47. (Syr. **ܝܝܪܐ** idem.)

יָיָר, 2 pers. יָיָרָה, i. q. **יָיָר** no. II. *to fear, to be afraid of*, construed with an accus. Job 3:25. 9:28. Ps. 119:39. or with **בְּפָנַי**, Deut. 9:19. 28:60.

יָיָר verbal adj. or part. from יָיָר, *fear-ing*, used with the pronouns to form a periphrasis for the finite verb. Jer. 22:25. 39:17.

יָד com. gen. (more frequently fem.) const. **יָד**, with suff. **יָדִי**, **יָדְךָ**, prim. dec. II. a.

1. *the hand*. The following phrases are worthy of notice; (1.) **יָדִי עִם אֶחָד מֵאֵלֵי** *my hand (is) with any one*, i. e. I assist

him. 1 Sam. 22:17. 2 Sam. 3:12. 2 K. 15:19. (2.) **יָדִי נִקְחָה בְּ** *my hand is against any one*, (Gen. 16:12.) *I bring evil upon him*. Gen. 37:27. 1 Sam. 18:17, 21. 24:13, 14. 2 Sam. 24:17. Josh. 2:19. — **יָדִי נִקְחָה בְּ** *the hand of Jehovah is against or brings destruction on any thing*, Ex. 9:3. Dent. 2:15. Judg. 2:15. Job 23:2 **יָדִי נִקְחָה בְּ** *the hand (of God) upon me is heavy*. Also construed with **אֵל** in the same sense, Ezek. 13:9. This phrase is sometimes, though very rarely, taken in a good sense, *to be for any one, to be favourable to him*, 2 Chr. 30:12. Ezra 9:2. Hence in Judg. 2:15, the meaning is made more definite by adding **לְיָדֵהּ**. (3.) **יָדֵהּ נִקְחָה בְּ יָדֵהּ עַל** *the hand of Jehovah came upon any one*, i. e. the Deity began to inspire him, (as a prophet). Ezek. 1:3. 3:14, 22. 37:1. 2 K. 3:15. Construed with **אֵל** in the same sense, 1 K. 18:46. Ezek. 8:1 **וַיִּפֹּל אֵלַי וְאֵל עַל עֵינַי** *and there the hand of the Lord fell upon me*, (**יָדֵהּ** is used in the same sense, Ezek. 11:5.) Jer. 15:17 **כִּי נִקְחָה בְּ יָדֵהּ** *because of thy hand which has inspired me*. (4.) **יָדֵהּ נִקְחָה עַל מֵלֵכִי** *the hand of Jehovah rests (graciously) upon any one*. Ezra 7:6, 28. 8:18, 31. The more full expression is **יָדֵהּ הַטְּוָה** *the good hand of God*, Ezra 7:9. Neh. 2:8. comp. Ezra 8:22. Is. 1:25. It is used in a bad sense only Am. 1:8. (5.) **נָתַן יָדֵהּ** *to give the hand to any one*, i. e. to promise or make sure by striking hands. Ezra 10:19. 2 K. 10:15. Used particularly of the party which in making a covenant *submits or devotes itself to the other*, Ezek. 17:18. Lam. 5:6. Jer. 50:15 **נָתַתָּה יָדְךָ** *she (Babel) hath submitted*. 2 Chr. 30:8. So **נָתַן יָדֵהּ** *to submit one's self*, 1 Chr. 29:24. (6.) **לֹא בְּיָד** Job 34:20. and **בְּאֵסֶס יָד** Dan. 8:25. *without the hand (of man)*, i. e. without human aid; comp. Dan. 2:34, 45. Lam. 4:6. (7.) **יָדֵהּ** *from hand to hand*, i. e. from generation to generation; and joined with a negative participle, *never*. Prov. 11:21. 16:5.

In the following combinations with a preposition, the force of **יָד** is often lost,

and the signification of the preposition only remains. (1.) יד (a.) *in the hand of*, also simply, *with, by*. 1 Sam. 14: 34 אִישׁ שׁוּרוֹ בְּיָדוֹ *each one his ox with him*. 1 K. 10: 29. Jer. 38: 10 בְּיָדָם *take hence thirty men with thee*. Dent. 33: 3. Comp. in Chald. Ezra 7: 25. (b.) *through the hand of*, also simply *through*. Num. 15: 23 *all which Jehovah has commanded מֹשֶׁה בְּיָד מֹשֶׁה through Moses*. 2 Chr. 29: 25. Is. 20: 2. 1 K. 12: 15. Jer. 37: 2. (c.) *into the hand, under the power or charge of* any one; after verbs of delivering up. Gen. 9: 2. 14: 20. Ex. 4: 21. Hence, יָצַק the flock under his charge, Ps. 95: 7. Comp. also 2 Sam. 18: 2. Num. 31: 49. (d.) *before, in conspectu*, i. q. לִפְנֵי, ἐνώπιον. 1 Sam. 21: 14 *he feigned himself mad בָּהֶם before them*. Job 15: 23 יָדַע he knows that a day of darkness is prepared for, i. e. threatens, him. (e.) *because of*. Job 8: 4. Is. 64: 6. (2.) בְּיָד, מִיָּד *from or out of the hand or hands of*, also simply *from, out of*; after verbs of requiring, freeing, receiving. Gen. 9: 5. 32: 12. 33: 19. Num. 5: 25. 24: 24. 35: 25. Job 5: 20. 1 Sam. 17: 37. (3.) עַל יָד (a.) *into the hand or hands of* any one, after verbs of delivering up, committing. 1 K. 14: 27. 2 K. 10: 24. 12: 12. 22: 5, 9. Ezra 1: 8. Hence, *under the oversight or direction*, 1 Chr. 25: 2, 3, 6 עַל יָדָם *under the direction of their father*. (b.) *through*. Jer. 18: 21. Ps. 63: 11.

Dual יָדָם *hands* (of the human body).

Plur. יָדוֹ *artificial hands, something resembling hands*; as, (1.) *a tenon* (in timber). Ex. 26: 17, 19. 36: 22, 24. (2.) *the axle-tree* (of a wheel). 1 K. 7: 32, 33.

2. prob. *the arm*, (as יָד also in Arab.) See יָדָם the shoulder; literally, *the juncture of the arms*.

3. metaphorically, *might, power, aid, succour*. Ex. 14: 30. Deut. 32: 36 מִיָּדָהּ *that succour disappears*.—בְּיָד *with might or power*, Is. 28: 2. Ezek. 13: 7.—Ps. 76: 6 *and none of the men of might*

found their hands, i. e. their strength was gone.

4. *manner*.—בְּכַדְכָד after the manner of a king, as it becomes a king, Est. 1: 7. 2: 18. 1 K. 10: 13. עַל יָדָיו *ex more a Davide instituto*, Ezra 3: 10. 2 Chr. 29: 27.

5. *side*; hence, לְיָד *at the side, near*, 1 Sam. 19: 3. Also, בְּעַד 1 Sam. 4: 18. 2 Sam. 18: 4. עַל יָד, עַל יָדָהּ Job 1: 14. Neh. 3: 2 ff. in the same sense. Dual יָדָי *sides*; often in the phrase רָחֵב יָדָי *wide on all sides or hands, spacious*, Gen. 34: 21. Ps. 104: 25. Is. 33: 21. Plur. יָדוֹ *ledges or borders*, 1 K. 7: 35, 36. *the side railings* (of a throne), 1 K. 10: 19.

6. *place*. Deut. 23: 13. Num. 2: 17 עַל יָדוֹ *each one in his place*. Dual *idem*. Josh. 8: 20.

7. *part*. Dan. 12: 7. Plur. יָדוֹ 1 K. 11: 7 יֵשׁוּעַ וְהָדוּד בָּנָם *and the two (third) parts among you*. Gen. 47: 24 אַרְבַּע הַיָּדוֹת *the four (fifth) parts*. Neh. 11: 1. The same sense is also expressed in other places by יָדָה.—יָדָה *parts for times*, Latin *vices*, Dan. 1: 20. Gen. 43: 33. 2 Sam. 19: 44.

8. *a monument, trophy*, i. q. יָשָׁם. 1 Sam. 15: 12. 2 Sam. 18: 18.

יָד Chald. emph. יָדָה, with suff. יָדָה, dual יָדָה, i. q. Heb. יָד.

יָדָה Chald. found only in Aph. part. מְהוֹדָה Dan. 2: 23. and מוֹדָה 6: 11. *praising, giving thanks*.

יָדָה i. q. יָדָה *to cast or throw*, as lots. Pret. plur. יָדָה, Joel 4: 3. [3: 3.] Nah. 3: 10. Obad. 11.

I. יָדָה *to throw, cast*, i. q. יָד. Imper. יָדָה Jer. 50: 14.

Pi. fut. יָדָה for יָדָה Lam. 3: 53. Infin. יָדָה Zech. 2: 4 [1: 21] *to cast down the horns of the Gentiles*.

II. יָדָה found only in Hiph. הוֹדָה.

1. *to own, acknowledge, confess*. (Arab. conj. X. Syr. Aph. *idem*.) Prov. 28: 13. Construed with עַל, Ps. 32: 5 *I will make confession concerning my sins*.

2. *to praise*. Gen. 49:8. Especially *to praise* Jehovah, construed with an accus. or with לְ, also with שֶׁמַּח or שִׁמְחָה, 1 K. 8:33. Ps. 54:8. 106:46. 122:4.

Hithpa. הִתְחַפֵּה. 1. to confess, to make confession. Lev. 5:5. Construed most frequently with an accus. Lev. 16:21. 26:40. sometimes with לָּ, Neh. 1:6. 9:2.

2. *to praise*, construed with $\dot{\gamma}$. 2 Chr. 30:22.

Deriv. הַיְדוּה, הַיְדוּה, also the proper name יְהוּדָה.

יְדֻתָּן and יָדָן proper name of a Levite, one of David's choristers. 1 Chr. 9:16. 16:38, 41, 42. 25:1. Also his descendants, the *Jeduthunites*, likewise musicians, 2 Chr. 35:15. Neh. 11:17. In the latter signification it occurs also in the superscriptions of Psalms xxxix. lxii. lxxvii. But Aben Ezra supposes it here to be the beginning of a song; and Jarchi, the name of a musical instrument.

יָדִיד m. dec. III. a. (Syr. ^{ܕܝܕܐ} one
beloved; Arab. ^{يَدِيْدٌ} to love. Kindred
with יָדוּד).

1. subst. *one beloved, a friend*. Is. 5 : 1.—חֵן חֵן *the friend or favourite of Jehovah*, Ps. 127 : 2. Deut. 33 : 12. Spoken of the Israelites, Ps. 60 : 7. 108 : 7.

2. adj. *lovely, pleasant*. Ps. 84:2.

3. subst. Plur. יְרוּחַ *loveliness*. Ps. 45:1
יְרוּחַ יְיָ *a lovely song*; a commendatory
title, probably of later date. Others: *a
song of love*.

יִדְדוּת f. denom. from יָדַד, *love*, also *the object of love*. Jer. 12:7.

יְדִידָה *m. (favourite of Jehovah)* a name given to Solomon at his birth by the prophet Nathan. 2 Sam. 12: 25.

יָדַע, fut. יֵדַע, (once יִדַּע,) infin. absol.
יָדַע, const. יָדַע.

1. *to know, to understand, to know how*, Lat. *scire*. Usually construed with an accus. or with an infin. with (Ecc. 4:13, 10:15.) and without (Jer. 1:6.

1 Sam. 16: 18.) the preposition ל; sometimes with a finite verb, Job 32: 22. אֲנִי אֵינִי יוֹדֵעַ לְהַלְלוֹתָּךְ *I know not how to flatter.* 23: 3. 1 Sam. 16: 16. Neh. 10: 29.—אֵל לֹא יֵרָא *not to discern between good and evil*, as descriptive of childhood, Deut. 1: 39. (comp. Is. 7: 15. Gen. 2: 17.) or of childish old age, 2 Sam. 19: 36.—מִי יֹדֵעַ *who knoweth?* construed with a future, a mode of expressing a weak or doubtful hope, 2 Sam. 12: 22. Joel 2: 14. Jon. 3: 9.—Also, *to know about* anything, construed with א, 1 Sam. 22: 15. with יָדַעַתְּ, Job 37: 16.—Sometimes it is construed with a pleonastic pronoun or dative of personal advantage, Cant. 1: 8 תִּפְרַח יְדָעָתְּ *thou knowest.*—Part. יוֹדֵעִים i. q. רַבִּים *the wise, skilful*, Job 34: 2. Ecc. 9: 11.

2. to know, to be acquainted with, Lat. *noscere*. Gen. 29:5.—יָדַע *to know by name*, i. e. intimately, minutely, Ex. 33:12, 17. (comp. יָדָעָה.)—Also, inchoatively, *to learn to know, to become acquainted with*, Num. 14:31. Deut. 9:24.—Part. פעִיִּים *acquaintances, friends*, Job 19:13. Part. pass. יָדוּעַ *known, respected, esteemed*, Deut. 1:13, 15. Is. 53:3 וְיָדוּעַ *distinguished through grief*.

3. *to perceive, observe, discern.* Gen. 19:33, 35. Judg. 13:21. Also with the addition לָקַח, Deut. 8:5.—Construed with יָדָע, Gen. 15:8. 24:14. Ex. 7:17. Job 35:15.

4. *to learn, to be informed, to learn by experience.* Gen. 9:24. Lev. 5:3. Neh.13:10. Especially in promises and threatenings, Ex. 6:7 *ye shall know that I am Jehovah your God.* Ezek. 6:7, 13. 7:4, 9. 11:10. Job 21:19 יָדָעַם הוֹיָה he (God) should recompense him, so that he may know or feel it. Hos. 9:7 יִשְׂרָאֵל יָדָע יִשְׂרָאֵל Israel shall experience it. Is. 9:8. Ps. 14:4. Ecc. 8:7. See Niph. no. 3.

5. to imagine, expect. Ps. 35:8 *let destruction come upon him*, *לֹא יָדַע* before he expects it, i. e. unawares, suddenly. Job 9:5 *he removes the mountains* *לֹא יָדַע* suddenly. Prov. 5:6.

6. *to concern one's self about, to take care of any thing.* Gen. 39:6. Prov. 27:23 *לְקַח חָשָׁד בְּצֹאן* *take diligent care of thy flock.* Hence, spoken of God, *to take an interest in any one, to love him,* Ps. 144:3. Amos 3:2. Nah. 1:7. spoken of men, *to know (God), to esteem or reverence him,* Hos. 8:2. Ps. 36:11. 9:11 *לְקַח חָשָׁד אֵלֶיךָ* *those who reverence thy name.* Job 18:21 *אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ* *this is the place of him who knows not God.*

7. as an euphemistic expression, (comp. signif. no. 4.) *to lie with one of the other sex; spoken of the man,* Gen. 4:17, 25. 1 Sam. 1:19. of the woman, Gen. 19:8. Judg. 11:39. expressed more fully, Num. 31:17. Used also of unnatural lust, Gen. 19:5. (Many verbs of *knowing* in different languages suffer this change of signification; as in Syr. *ܕܡܪܝܢ* *to know*; In Arab. *عرف* *idem*; in Greek *γινώσκω*, in Lat. *cognosco*. See Pfochenius de Purit. Styli N. T. p. 10.)

Niph. no. 1. *to be known.* Ex. 2:14. 21:36. Lev. 4:14. Construed with *ל* of the person, 1 Sam. 6:3. Ruth 3:3. Est. 2:22.—Gen. 41:21 *וְלֹא נֻדַע כִּי בָא* *and it was not known that they (the fat king) had passed into their belly.*

2. *to be known, pass. of Kal* no. 2. Ps. 9:17. 76:2. Prov. 31:23.

3. i. q. Kal no. 4. (strictly pass. of Hiph. no. 3.) Prov. 10:9 *קִשְׁשׁ דַּרְכֵי יָדָע* *he who perverteth his ways shall be made to feel*, i. e. shall be punished. Jer. 31:19 *אַחֲרַי אֶתְּרָד* *after I was made to feel.* C. V. *after I was instructed.*

Pi. *to make to know.* Once Job 38:12.

Pu. part. *יָדָע* *an acquaintance.* Ps. 31:12. 55:14. 88:9, 19.

Po. *יָדָע* *to appoint, direct, (to a place), elsewhere הוֹדִיעַ.* 1 Sam. 21:3.

Hiph. *הוֹדִיעַ*, imper. *הוֹדִיעַ.*

1. *to cause to know, to inform, shew any one; construed (1.) with two accusatives,* Gen. 41:39. Ex. 33:12, 13. Ezek. 20:11. 22:2. 1 Sam. 14:12 *נִדְּעָה* *נָדַר* *we will shew you something.* (2.) with an accus. of the thing and

dative of the person, Ex. 18:20. Deut. 4:9. Ps. 145:12. Neh. 9:14. (3.) with only an accus. of the person, Josh. 4:22. 1 K. 1:27. (4.) with an accus. of the thing, Ps. 77:15. 98:2. Job 26:3.

2. *to instruct any one; construed with an accus. of the person,* Job 38:3. 40:7. 42:4. with a dative, Prov. 9:9.

3. *to cause to feel, to punish, causat. of Kal* no. 4. Judg. 8:16 (*he took*) *thorns of the wilderness and threshing wagons, and punished with them the men of Succoth.* This explanation, however, is not perfectly satisfactory. Perhaps the author wrote *וַיַּעַבְדֵם* *contrivit*, which is the sense given by the ancient versions.

Hoph. *הוֹדִיעַ* *to be known.* Lev. 4:23, 28.

Hithpa. *הִתְהוֹדַע* *to make one's self known,* Gen. 45:1. *to reveal one's self,* Num. 12:6. Construed with *אֵל*.

Deriv. out of course *דָּעָה, דָּעָה, דָּעָה.*

יָדָע Chald. fut. *יָדַע.*

1. *to know.*

2. *to be informed.* Dan. 6:11.

3. *to understand.* Dan. 4:14, 22. [4:17, 25.] Part. pass. *יָדָע לְמַלְכָּא* *be it known unto the king.* Ezra 4:12, 13.

Aph. *הוֹדִיעַ*, fut. *יָדַע*, *to shew, make known.* Construed with a dative of the person, Dan. 2:15, 17, 28. with suffix pronouns, Dan. 2:23, 29. 4:15. [4:18.] 5:15, 16, 17. 7:16.

Deriv. *יָדָע.*

יָדָעִי m. plur. *יָדָעִים*, verbal from *יָדָע*. 1. *a wise man, a soothsayer.* Lev. 19:31. 20:6. Deut. 18:11. 1 Sam. 28:

3, 9. (Comp. the Arab. *عالم* *knowing*, hence, *a wise man, Magian*; and also *روح* no. 2.)

2. *a spirit of divination.* Lev. 20:27. Comp. *אֹב.*

יָדָע an abbreviation of *יָדָעָה* or rather (as it was anciently pronounced) *יָדָעָה*. It was first abridged by apocope into *יָדָע*, (like *יָדָעָה* for *יָדָעָה*), and this again into *יָדָע*. These two contracted forms, (the latter without Mappik,) are used

indiscriminately in many proper names; as יְהוֹשָׁפָט and יְהוֹשָׁפָט, יְהוֹשָׁפָט and יְהוֹשָׁפָט. The name יְהוֹ is frequently used, for the sake of conciseness, in the burden or repeated verses of the psalms; as, הַלְלוּ יְהוֹ *praise Jehovah*, Ps. 104:36. 105:45. 106:1, 48. 111:1, 112:1, 113:1. Sometimes in other places, as Ps. 89:9. 94:7, 12. Is. 38:11. Ex. 15:2 עֵי וְזִמְרֹתַי יְהוֹ *Jehovah is my glory and my song*. Ps. 118:14. Is. 12:2. Ps. 68:5 בְּיָהוֹ שְׁמוֹ *Jehovah is his name*, יְהוֹ being here the Beth essentiae; (comp. Is. 47:4. 48:2. 54:5.) Is. 26:4 יְהוֹ יְהוֹ *Jehovah is Jehovah*, i. e. an unchangeable, eternal God.

יָתַב *to give, put, place*, i. q. יָתַב. In the preterite found only Ps. 55:23 הִשְׁתָּבָה *cast upon Jehovah what he allots you*, i. e. commit to Jehovah your destiny; (יָתַב is to be supplied before יָתַב.) Others make יָתַב a substantive, signifying *burden*. Elsewhere only in the imper. יָתַב (Prov. 30:15.) fem. יָתַב (Ruth 3:15.) plur. יָתַב. (1.) *give, give here*. Gen. 29:21. Job 6:22. 2 Sam. 16:20 יָתַב לָכֵם עֲצָה *give counsel*, (יָתַב is pleonastic.) (2.) *place, appoint*. 2 Sam. 11:15. Deut. 1:13 יָתַב לָכֵם אַנְשִׁים *appoint for yourselves men*. Josh. 18:4. (3.) *come on*. Gen. 11:3, 4, 7. 38:16. Ex. 1:9.—יָתַב, if the reading is correct, probably for יָתַב, Hos. 4:18 אָמַנְתָּ דָּנְתָּ, for *amant dant, for amant dare*.

יָתַב Chald. 1. *to give*, Dan. 2:37, 38; 48. *to give up*, Dan. 3:28.

2. *to lay, place*, as a foundation. Ezra 5:16. Only the preterite יָתַב, the imper. יָתַב, and the participles יָתַב and יָתַב occur; the future and infinitive are supplied from the verb יָתַב, which again is defective in the tenses first mentioned. (The same is also the case in Syriac.)

Ithpe. אֶתְיָתַב *to be given or given up*. Dan. 4:13. [16.] 7:25.

יָתַב, Hithpa. יִתְיָתַב, denom. from יָתַב *to profess Judaism*. Esth. 8:17.

יְהוֹ m. (perhaps i. q. יְהוֹ, Ecc. 11:3. *he shall be*.)

1. proper name of a king of Israel, who destroyed the family of Ahab. 2 K. 9:11.

2. also of an Israelitish prophet in the time of king Baasha. 1 K. 16:1. 2 Chr. 19:2. 20:34.

יְהוֹזָכָר m. (*Jehovah holds*.)

1. proper name of a son of Jehu, king of Israel. 2 K. 13:1—9.

2. also of a son of Josiah, king of Judah. 2 K. 23:30. 2 Chr. 36:1. Also written יְהוֹזָכָר 2 Chr. 36:2. Sept. 'Ιωζαχαλ.

יְהוֹזָכָר m. 1. proper name of a son of Ahaziah, king of Judah. 2 K. 12:1. 14:13. Also written יְהוֹזָכָר 11:2. 12:20.

2. also of a son of Jehoahaz, king of Israel. 2 K. 13:10—25. In like manner written יְהוֹזָכָר verse 9. Sept. 'Ιωζακ. Its appellative signification is probably *Jehovah gives*, from יָתַב i. q. Arab. *أس donavit*.

יְהוּדָה Chald. a collective noun, *the Jews*. (Arab. *يهود*, *يهود* idem.) Dan. 2:25 כָּן בָּנֵי מְלוּכָא דִּי יְהוּדָה *of the captives from the Jews*. 5:13. 6:14. Ezra 5:1, 8. 6:14.

יְהוֹדָה a proper name.

1. the fourth son of Jacob; also *the tribe descended from him*, the boundaries of whose territory are given Josh. xv.—יְהוֹדָה הַר *the hill-country in the tribe of Judah*, Josh. 15:48 ff.

2. after the division of the kingdom in the time of Rehoboam, *the kingdom and people of Judah*, (of the fem. gen. when denoting the kingdom, and of the masc. gen. when denoting the people, Is. 3:8.) consisting of the tribes of Judah and Benjamin, and also of a part of the tribes of Dan and Simeon. Comp. De Wette hebr. jüdische Archäologie, p. 173.—אֶרֶץ יְהוּדָה *the country or kingdom of Judah*, Is. 19:17. עִיר יְהוּדָה *the (chief) city of Judah*, i. e. Jerusalem, 2 Chron. 25:28. It is worthy of remark, that this division of the kingdom is alluded to in the time of David and even earlier; as in Josh. 11:16, 21.

2 Sam. 2:10, 5:5, 19:40, 20:2, 24:9, 1 Chr. 21:5. Either, therefore, there is an anachronism in these writers, or the division took place earlier in common speech.

3. after the captivity, *the whole country of Israel*. Hag. 1:1, 14. 2:3.

יְהוּדִי, plur. יְהוּדִים, also יְהוּדִיָּם, fem. יְהוּדִיָּה and יְהוּדִיָּה. (see no. 4.) a gentile noun from יְהוּדָה.

1. *a Jew or Jewess, one belonging to the tribe of Judah.*

2. *a citizen of the kingdom of Judah.* 2 K. 16:6, 25:25.

3. after the captivity of the ten tribes, *an Israelite or Hebrew generally.* Jer. 32:12, 38:19, 40:11, 43:9, especially 34:9, where it is synonymous with יְהוּדִי. Neh. 1:2, 3:33, 4:6, Est. 2:8, 3:4, 5:13.

4. fem. יְהוּדִיָּה used adverbially, *in Jewish or Hebrew*, i. e. in the Hebrew language, (comp. signif. no. 3.) 2 K. 18:26, Neh. 13:24.

יְהוּדִי Chald. *a Jew*. Found only in the plur. יְהוּדִים, emph. יְהוּדִיָּם, Dan. 3:8, 12, Ezra 4:12, 23, 5:1, 5.

יְהוָה the proper name of the Deity among the ancient Hebrews.

It is worthy of remark, that this word has not its own original punctuation, but derives its vowels from the word יְהוֹשֻׁעַ (except that simple Sheva is used under י instead of ו.) This name *Adonai* the Jews, in conformity with an ancient superstition, are accustomed to read instead of the ineffable name יְהוָה, just as the Septuagint has used Κύριος for the same word. Hence, with the prefixes, it is written יְהוֹשֻׁעַ, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ, (the vowels being conformed to the word יְהוֹשֻׁעַ) and where יְהוָה stands in the text, it is pointed יְהוֹשֻׁעַ, and read יְהוֹשֻׁעַ.

The inquiry then arises, What is the correct pronunciation of יְהוָה? Many critics make it יְהוֹה, relying on the testimony of several ancient writers that the Hebrews called their God ΙΑΩ. See Diod. Sic. i. Macroh. Saturn. i. 18. Iren. adv. hæc, ii. cap. ult. and others, par-

ticularly Theodoret. Quæst. ad Exod. xv. καλοῦσι δὲ αὐτὸ Σαμαριταῖς ΙΑΒΕ, Ἰουδαῖοι δὲ ΙΑΩ. The objection to this is, that יְהוָה has not the form of a Hebrew noun. The same objection lies against יְהוֹה, a pronunciation which some derive from the ΙΕΥΩ of Philo Byblius, (Euseb. de Præp. Evang. i. 9.) Its true pronunciation, therefore, was probably יְהוָה (comp. the passage quoted above from Theodoret,) like the future of יְהוָה. From this the abbreviations יְה and יְה (q. v.) are most easily formed. Comp. Relandi Decas Dissert. de vera Pronuntiatione Nominis Jehova. Traj. 1707. 8vo. The pronunciation of the Masoretic points is defended by Reland, Simonis, J. D. Michaëlis (Suppl. ad Lex. Hebr. p. 554.)

The pronunciation יְהוָה *he shall be* is supported also by the etymological explanation given by Moses, Ex. 3:14. 6:3. comp. Rev. 1:4, 8. namely, *he who is as he shall be*, i. e. the eternal, unchangeable, true. To this interpretation, an allusion is also made Hos. 12:6 יְהוָה יְהוָה *he is called or is Jehovah*, i. e. the unchangeable.—When used in the beginning of proper names it is written יְה and by contraction יְ; when used in the end יְה, יְה.

יְהוֹשֻׁעַ m. (*Jehovah is gracious*) proper name of a general under Jehoshaphat. Hence the Greek names Ἰωννάς and Ἰωάννης are formed.

יְהוֹיָדָה m. (*Jehovah knows*) proper name of a distinguished priest in the court of the kings of Israel, who destroyed the queen Athaliah, and raised Jehoash to the government. 2 K. 11:4 ff. Also the name of several other persons.

יְהוֹיָכִים m. (*Jehovah founds*) proper name of a son of Jehoiakim, king of Judah, 2 K. 24:8—17. under whom the first transportation to Babylon took place. He is also called יְהִיָּה Ezek. 1:2, יְהִיָּה Est. 2:6. Jer. 27:20, 28:4, יְהִיָּה Jer. 24:1 Keth. and יְהִיָּה Jer. 22:24, 28, 37:1. The latter names stand for יְהוֹיָכִים (*Jehovah stands up*.)

יְהוֹיָקִים m. (*Jehovah raises up*) proper name of a son of Josiah, king of Judah, at first called **יְהוֹאָקִים** (q. v.) 2 K. 23:34, 24:1. Jer. 1:3.

יְהוֹרִיב and **יְהוֹרִיב** m. (*Jehovah contends*) proper name of a distinguished priest in Jerusalem. 1 Chr. 9:10. 24:7. Ezra 8:16. Neh. 11:10. 12:6, 19. Hence the Greek name *Iowap̄* 1 Mac. 2:1.

יְהוֹנָדָב and **יְהוֹנָדָב** m. (*Jehovah urges on, or is willing, liberal,*) proper name of a Rechabite, from whom the vow of the Rechabites was derived. 2 K. 10:15. Jer. 35:6. See **רָבָב**.

יְהוֹנָתָן and **יְהוֹנָתָן** m. (*Jehovah gives*) Jonathan, the son of Saul, celebrated for his heroic friendship towards David, 1 Sam. XIII.—XXXI. Also the name of several other persons.

יְהוֹשָׁפָט a Chaldaic form for **יֹשָׁפָט**, Ps. 81:6. here denoting *Israel*. See **יֹשָׁפָט**.

יְהוֹרָם and **יֹרָם** m. (*Jehovah is exalted.*)

1. proper name of a king of Judah, son of Jehoshaphat. 2 K. 8:16—24.

2. also of a son of Ahab, king of Israel. 2 K. III.

יְהוֹשֻׁבֶּעַ f. (*the oath of Jehovah*) proper name of a daughter of king Joram, wife of the priest Jehoiada. 2 K. 11:2. Also written **יְהוֹשֻׁבֶּעַ** 2 Chr. 22:11.

יְהוֹשֻׁעַ and **יְהוֹשֻׁעַ** m. (*the help of Jehovah*; comp. **יְהוֹשֻׁעַ**.)

1. proper name of a son of Nun, servant and armourbearer of Moses, and afterwards his successor, and leader of the Israelites. Ex. 17:9. 24:13. He was called at first **הוֹשָׁע**, Num. 13:16. See also **יְהוֹשֻׁעַ**.

2. also of a high-priest after the exile. Zech. 3:1. Hag. 1:1, 12. See in like manner **יְהוֹשֻׁעַ**. Sept. *Iηουσα*. Vulg. *Josua*.

יְהוֹשָׁפָט m. (*Jehovah judges*) proper name of a son of Asa, king of Judah. 2 K. 22:41—51. Also of a valley be-

tween Jerusalem and mount Olivet, named after this king, Joel 4:2, 12. [3:2, 12.]

יְהוֹרִיב adj. *proud, arrogant*. Prov. 21:24. Hab. 2:5. (In Chald. and Talmud. **יְהוֹרִיב** *superbire*; **יְהוֹרִיב** *superbus*; **יְהוֹרִיב** *superbia*.)

יְהוֹלָם m. Ex. 28:18. 39:11. Ezek. 28:13. name of a precious stone, which cannot be defined with certainty. Comp. Braun de Vestitu Sacerdotum. p. 542 ff.

יְהוֹזָבָד and **יְהוֹזָבָד** proper name of a Moabitish city, which was afterwards reckoned to the tribe of Reuben, but allotted to the priests. Num. 21:23. Deut. 2:32. Josh. 13:18. Is. 15:4. Jer. 48:21, 34. (As an appellative, perhaps i. q. Arab. **يَهْزَابْ**, *terra depressa et rotunda*.)

יְהוֹאֵל m. (*Jehovah is God*) proper name of a prophet. Joel 1:1.

יְהוֹאָשׁ i. q. **יְהוֹאָשׁ** q. v.

יִזְבִּי proper name of a son of Issachar, Gen. 46:13. instead of which we find **יִזְבִּי** Num. 26:24. 1 Chr. 7:1 Keri. Hence the first name may be merely a corruption. Some have identified this name with **יִזְבִּי** the hero of the book of Job, but without reason.

יִזְבִּי proper name of an Arabian tribe, of the family of Joktan. Gen. 10:29. Bochart supposes it the same with the *I'Isagirais* on the Salachian gulf; the true spelling, in his opinion, being *I'Isagirais*, since P is very easily corrupted into B. Bocharti Geogr. T. I. p. 190.

יִזְבִּי com. gen. 1. name of a wind instrument. Ex. 19:13. The full name is **יִזְבִּי** Josh. 6:5. and in the plural **יִזְבִּי** Josh. 6:6. **יִזְבִּי** Josh. 6:4, 8, 13. *Jubel horns or trumpets*. Hence the phrase, **יִזְבִּי** Josh. 6:5. Ex. 19:13. *to blow with this instrument*; comp. **יִזְבִּי**. The literal signification is doubtful. The Chaldaic version and the Jewish commentators ren-

der יֶזַע a ram; hence, rams' horns, trumpets made of rams' horns. It is said by Rabbi Levi and Akiba to have this signification in Arabic, but it is not found in our present Arabic Lexicons. See Bocharti Hieroz. P. I. lib. II. cap. 43. Others make it *sonus tractus* (as if from יָצַע,) which, however, does not suit the context.

2. שָׁנַת הַיּוֹבֵל Lev. 25: 13, 15, 18, 40. and simply יֶזַע verse 28. 30: 33. *the year of jubilee*, every 50th (others erroneously every 49th) year, which, according to the Mosaic law, was a year of general release, 25: 10ff. Sept. ἱετος της ἀφέσεως, ἀφροσε. Vulg. *annus jubilei, annus jubileus*. The etymology is uncertain, but it is most probably derived from signif. no. 1. this year being perhaps announced with Jubel horns, as the new year was with trumpets. Comp. further Carpzov. Apparatus ad Antiquit. Sac. Cod. p. 447 ff.

יֶזַע m. verbal from יָצַע no. 2.

1. a river or wet ground. Jer. 17: 8.

2. proper name of a son of Lamech, the inventor of the harp and cornet. Gen. 4: 21.

יּוֹם m. prim. dec. I.

1. *day*.—Hence, (1.) הַיּוֹם *this day*; hence, *to-day*, also *now*, 1 Sam. 12: 17. *immediately*, 14: 33. and *once, formerly*, i. e. on a certain day; (see p. 147.) (2.) הַיּוֹם with an infinitive following, *on the day when* any thing happens or happened; also simply, *as soon as, when*, Gen. 2: 17 בְּיוֹם אֲכָלְךָ מִקְּטוֹ *as soon as thou eatest thereof*. 3: 5. Ex. 10: 28. Ruth 4: 5. Construed with a finite verb, Lev. 7: 35. (3.) הַיּוֹם *on the day*; also *immediately, yet on the same day*, Prov. 12: 16. Neh. 3: 34. [4: 2.] (4.) הַיּוֹם *now*. Gen. 25: 31, 33. Hence, in reference to an action which is to take place soon, *immediately, presently, first*, 1 Sam. 2: 16. 1 K. 22: 5. (5.) הַיּוֹם *יום*, Neh. 8: 18. (comp. Ezra 3: 4 הַיּוֹם *the daily burnt-offering*.) הַיּוֹם *daily*. 1 Sam. 18: 10. *daily*. (6.) הַיּוֹם *from the day on, since*. Ex. 10: 6. Deut. 9: 24.

The following special uses of the word are worthy of notice; (1.) *a day of misfortune, or calamity*. Obad. 12 אִתְּךָ הַיּוֹם *the calamitous day of thy brother*. Job 18: 20 *at his day*, i. e. at his destruction, (יּוֹם,) *posterity are astonished*. Ps. 37: 13. 137: 7. 1 Sam. 26: 10. Ezek. 21: 29. (2.) more rarely, *a day of prosperity or rejoicing, a festival day*. Hos. 7: 5 הַיּוֹם הַזֶּה *the festival day of our king, perhaps his birth or coronation day*. 2: 15 [2: 13] הַיּוֹם הַזֶּה *the festivals of Baalim*. 1: 11. [2: 2.] *one's birth day*, Job 3: 1. (3.) *day of Jehovah, for his day of judgment or punishment*. Joel 1: 15. Ezek. 13: 5. Is. 2: 12.

2. *time generally*, (like the Greek ἡμέρα, and the Lat. *dies*.)—הַיּוֹם *about this time*, Gen. 39: 11. בְּלֹא יוֹמוֹ *before its time*, Job 15: 32. הַיּוֹם *constantly*, Gen. 6: 5.

Dual הַיּוֹמִים *two days*. Hos. 6: 2 הַיּוֹמִים *after two days, on the third day*; comp. Luc. 13: 32, 33.

Plur. הַיּוֹמִים (from an obsolete sing. הַיּוֹם,) also יָמִין after the Chaldaic form (Dan. 12: 13.) const. יָמִין rarely יָמִין (Deut. 32: 7. Ps. 90: 15.)

1. *days, especially days of one's life*. Gen. 6: 3.—כָּל הַיּוֹמִים *all one's days, all one's life long*, Gen. 43: 9. 44: 32.—מִיּוֹמֶךָ *since thou livest*, 1 Sam. 25: 28.—Gen. 8: 22 הַיּוֹם הַזֶּה *so long as the earth stands*.—בָּא הַיּוֹמִים *advanced in age, atate proventus*, Gen. 24: 1. Josh. 13: 1.—וַיַּעַן הַיּוֹם *to prolong one's days, to live long*; see אָרַךְ.

2. *time generally*. Gen. 47: 8 הַיּוֹם הַזֶּה *the time of the years of thy life*.—הַיּוֹם הַזֶּה *in the time of Abraham, of David*, Gen. 26: 1. 2 Sam. 21: 1. 1 K. 10: 21. הַיּוֹם הַזֶּה *and it came to pass in these days*, Ex. 2: 11. Judg. 18: 1. 19: 1. 1 Sam. 28: 1. הַיּוֹמִים *constantly, for ever*, like the Homeric phrase, ἡμέραι πάντα, Deut. 4: 40. 5: 29. 6: 24. 1 Sam. 2: 32, 35. 22: 14. Job 1: 5. It is sometimes added after the time how long; as, שְׁלֹשָׁה שָׁבָעִים *three weeks as to time*, i. e. three weeks long, (others, incorrectly, *three whole weeks*.) Dan 10:

2, 3. *a month long*, Gen. 29: 14. יוֹם יָמִים *idem*, Dent. 21: 13. 2 K. 15: 13. שְׁנָתָם יָמִים *two years long*, Gen. 41: 1. Jer. 28: 3, 11.

3. *some or several days*. Neh. 1: 4. Dan. 8: 27. (like שָׁנִים *some years*, Dan. 11: 6, 8.) Hence, *some or a considerable time*, Gen. 40: 4 וַיְהִי יָמִים בְּחֹשֶׁךְ *and they were some time in custody*. Num. 9: 22 יוֹמָם אוֹ חֹדֶשׁ אוֹ יָמִים *two days or a month or a longer time*. 1 Sam. 29: 3 *who has been with me שָׁנִים אוֹ יוֹם שְׁנִים אוֹ יוֹם some time or perhaps some years*. שָׁנִים here denotes more than יָמִים. יָמִים *after some time*, Judg. 11: 4. 14: 8. 15: 1. שָׁנִים יָמִים *idem*, Gen. 4: 3. 1 K. 17: 7.

4. *a year*. (This definite signification is found also in the Aram. יָרְדָּן, *year*. Some make it elliptical for יָרְדָּן but this phrase never denotes *a year*.) Lev. 25: 29. Judg. 17: 10. זֶבַח הַיָּרְדָּן *the yearly sacrifice*, 1 Sam. 2: 19. מִיָּרְדָּן *from year to year*, Ex. 13: 10. Judg. 11: 40. 21: 19. 1 Sam. 1: 3. 2: 19. Also with numerals, 2 Chr. 21: 19 בְּתֵּת צֶמֶח הַיָּרְדָּן *about the time of the expiration of the second year*. Less certain is Am. 4: 4 לְשָׁלֹשׁ יָמִים *every three years*, but perhaps *every three days*, in irony. (שָׁנִים in like manner has both a plural and singular signification.)

יום *m. Chald. day*, as in Heb. plur. יוֹמִים, *emph. יוֹמִים*, const. fem. יוֹמָה (Ezra 4: 15, 19.) const. masc. after the Hebrew form יוֹמִי (Ezra 4: 7.)

יָוֶם *adv. (from יוֹם with the adverbial termination יוֹם,) by day*. יוֹם וָלַיְלָה *by day and by night*, Lev. 8: 35. Num. 9: 21. יוֹמָם *by day*, Neh. 9: 19. (comp. the Syr. *ܕܝܡܐ* *day*, *ܕܝܡܐ* *daily*.)

יֹוֹן proper name. 1. Gen. 10: 2. Dan. 8: 21. Is. 66: 19. Ezek. 27: 13. *the people and country of the Ionians*, the tribe of the Greeks which lay the nearest to the Shemitish nations, and had the greatest intercourse with them; and by which the Hebrews, like the Syrians and Arabians, appear to have understood *the Greeks* generally. Syr. *ܝܘܢܐ*,

Greece; Arab. *يُونَانِي* *a Greek*. בְּנֵי הַיֹּנִקִּים *the sons of the Greeks*, i. e. the Greeks themselves, Joel 4: 6. [3: 6.]

2. Ezek. 27: 19. perhaps *a city in Arabia Felix*. (Arab. *يَوَان* *oppidum Yemen*.)

יֹוֹן *m. const. יֹוֹן*, mire. Ps. 69: 3. 40: 3 מִיֹּם הַיֹּוֹן *the miry clay*, two synonymes being used to express intensity; comp. Dan. 2: 41.

יֹוֹנָה *f. plur. יוֹנִים*, dec. X.

1. *a dove*. Gen. 8: 8 ff. Used as a word of endearment, יוֹנָה *my dove*, Cant. 2: 14. 5: 2. 6: 9. יְנִיבְךָ יוֹנִים *thine eyes are doves (eyes)*. Cant. 1: 15. 4: 1 יוֹנָה *young doves*, Lev. 5: 7.

2. proper name of a celebrated prophet. Jon. 1: 1. 2 K. 14: 25.

Note. Another יוֹנָה may be found under יוֹנָה.

יֹוֹנֶק *m. Is. 53: 2. and יוֹנֶקֶת f. dec. XIII. a. verbals from יוֹנֵק, a sprout or shoot from the stock or root, as it were, a sucker*. Job 8: 16. 14: 7. 15: 30. Ezek. 17: 22. Hos. 14: 7. For similar metaphors, comp. the Greek *μωσχος*; the Lat. *pullus, pullulus*, whence *pululare*; and the Eng. *sucker*.

יֹוִסֶף *m. proper name of the youngest son (except Benjamin) of Jacob, who became prime minister to Pharaoh king of Egypt. Each of his two sons Ephraim and Manasseh inherited a portion with the sons of Jacob. Hence יוֹסֶף and בֶּן יוֹסֶף denote (1.) the two tribes of Ephraim and Manasseh*. Josh. 17: 17. 18: 5. Judg. 1: 23, 35. So בֶּן יוֹסֶף in the same sense, Josh. 14: 4. (2.) after the division of the kingdom under Rehoboam, *the kingdom of the ten tribes, the kingdom of Israel*, in opposition to *the kingdom of Judah*; (the tribe of Ephraim being the most powerful of the ten tribes.) Ps. 78: 67. Ezek. 37: 16—19. Zech. 10: 6. (3.) *the Israelites* generally. Ps. 80: 2. 81: 6. Am. 5: 6, 15. 6: 6.

Note. In Gen. xxx. there appear to be two derivations of this name given; namely, one from יָסַף *he takes away*, (comp. יָסַף = יָסַף 2 Sam. 6:1.) in verse 23; and the other from יָסַף *he adds*, in verse 24. The form יִתְסַף Ps. 81:6. favours the latter.

יִתְר 1. a potter. See יָצַר.

2. Zech. 11:13. i. q. אוֹצֵר *a treasure, the treasury of the temple*; the change in the orthography being probably derived from the Aramean pronunciation; (comp. יָסַף, יָסַף, יָסַף.) This explanation is supported by the various readings בֵּית יִתְר, בֵּית יִתְר, and בֵּית יִתְר, the authors of which must certainly have given it this signification. The true punctuation is probably יִתְר. The Syriac version renders it *treasury*.

יִתְר m. verbal from יָצַר no. 1. *the early rain*, which in Palestine falls from the latter part of October to the first part of December. Deut. 11:14. Jer. 5:24. See the root no. 3. *to sprinkle*, Hos. 6:3.

יִתְר proper name of a son of Azariah, king of Judah. 2 K. 15:32—38.

יִתְר m. verbal from יָצַר, (with the form of the participle).

1. *advantage, pre-eminence*; literally, *something remaining over or exceeding*. Ecc. 6:8.

2. *more, further*. Ecc. 2:15. 7:11. (Chald. and Rabbin. יִתְר, with כֵּן, *more than*.)

3. *too much, over much*. Ecc. 7:16.

4. *besides, like*. יִתְר Est. 6:6 יִתְר *besides myself*. Ecc. 12:9 יִתְר *besides, because* Koheleth was wise. 12:12.

יִתְר fem. of יִתְר; literally, *something superfluous, projecting over, redundans*; used particularly in the phrase יִתְרָה עַל הַכֶּבֶד Ex. 29:13. Lev. 3:4. or יִתְרָה Ex. 29:22. and יִתְרָה כֵּן Lev. 9:10. *the great liver lobe, major lobus hepatis*. Sept. λεῖος; ὡς ἡπατος. Saad. يَتْرَ ; *idem*, and with the

same etymology, for יָסַף denotes i. q. יָסַף. See Bocharti Hieroz. T. I. p. 498 ff. Although this lobe makes a part of the liver itself, yet we may say, *the lobe over the liver*. This is better than to understand it of *the caul over the liver, omentum minus hepaticogastricum*, (Vulg. *reticulum hepatis*,) which is inconsiderable in size, and has but little fat.

יִתְר Gen. 11:6. see יָסַף.

יִתְר see יָסַף.

יִתְר m. *sweat*. Once Ezek. 44:18. (Comp. יָסַף *sweat*; and the verb יָסַף, in Arabic, *to flow*, and in Ethiop. *to sweat*.)

יִתְרָה and יִתְרָה (God sows; comp. Hos. 1:4. 2:25.)

1. proper name of a city in the tribe of Manasseh, at times the residence of the kings of Israel. 1 K. 18:46. 2 K. 9:15. In its neighbourhood was יִתְרָה *the valley of Jezreel*, Josh. 17:16. Judg. 6:33. In later times called *Esdrelon, Esdrelon, Stradela*. The gentile noun is יִתְרָה 1 K. 21:1. fem. יִתְרָה, יִתְרָה 1 Sam. 27:3. 30:5.

2. also of a town in the hill-country of the tribe of Judah. Josh. 15:56. 1 Sam. 29:1.

יִתְר, fut. יִתְר, (kindred with יָסַף, יָסַף) *to be united, joined*. Construed with כֵּן, Gen. 49:6. with אָז (אָז,) Is. 14:20.

Pi. יִתְר *to unite*. Ps. 86:11.

Deriv. out of course יִתְר.

יִתְר m. verbal from יָצַר, dec. VI. c. *union*. 1 Chr. 12:17. Hence, as an adv. 1. *together, with one another, in the same place*, 1 Sam. 11:11. 17:10. *at the same time*, 2 Sam. 21:9.

2. *with and without* כֵּן, *all together*. Job 34:15 יִתְר *all flesh together*. Job 3:18. 24:4. 38:7 יִתְר *when all the morning stars rejoiced*. Deut. 33:5.—Without a substantive, Job 16:10. 17:16. 19:12. With a negation, *no one at all*, Hos. 11:7.

3. *entirely*. Job 10: 8 יחל כָּנִיג *all about*. Ps. 141: 10.

With a suffix, יחל and יחל literally *they together*, like יחל; hence, 1. *together, in the same place*. Gen. 13: 6. 36: 7. Deut. 25: 5. Gen. 22: 6, 8 וַיֵּלֶכְוּ שְׁנֵיהֶם יחדוֹ *and they went both of them together*.

2. *mutually*; as, וַיִּצְוּ יחדוֹ *to contend together*, Deut. 25: 11. comp. 1 Sam. 17: 10.

3. *at the same time*. Ps. 4: 9.

4. *with and without* יחל, *all together*. Ps. 14: 3. 1 Chr. 10: 6. Job 24: 17.

יחזקאל m. (for יחזקאל *God strengthens*, like יחזקאל Ex. 33: 3. for יחזקאל,) proper name of a well-known prophet, the son of Buzi. Ezek. 1: 3. 24: 24. Sept. 'Ιεζεκιλ, so Eccles. 49: 8. Vulg. *Ezechiel*; comp. יחזקאל, Vulg. *Ezechias*.

יחזקיה m. (*Jehovah strengthens*) i. q. יחזקיה *Hezekiah*, king of Judah, q. v.

יחיד, fem. יחידה, verbal from יחד, dec. III. a. and X.

1. *alone, only*; used particularly of an only child. Gen. 22: 2, 12, 16. also without יח or יח, in the masc. Jer. 6: 26. Zech. 13: 10. Prov. 4: 3. in the fem. Judg. 11: 34.

2. *solitary, forsaken, desolate*. Ps. 25: 16. 68: 7.

3. fem. יחידה *the only, the most beloved, the darling*; a poetical expression for *one's life*. Ps. 22: 21. 35: 17. comp. יחידה. Others: *the forsaken (soul)*.

יחיל m. verbal adj. from יחל, *waiting or hoping for*. Lam. 3: 26.

יחל in Kal not used.

Pi. יחל 1. *to wait*. Job 6: 11. The person or thing waited for is preceded by יח, Job 29: 23. 30: 26. by יח, Is. 51: 5. Ps. 130: 6. 131: 3. Frequently in the phrase יחל לַיהוָה *to wait with confidence on Jehovah, to hope in him*, Ps. 31: 25. 33: 22.

2. *trans. to cause to hope, to inspire hope*. Ezek. 13: 6. Ps. 119: 49.

Hiph. יחל *to wait*, as in Pi. 1 Sam. 10: 8. 13: 8. Construed with יח, Job 32: 11. Ps. 42: 6.

Niph. יחל, fut. יחל (with י, *to wait*, as in Piel and Hiph. Gen. 8: 12. Ezek. 19: 5.

Deriv. יחל, יחל.

יח found only in the fut. יח and יח (1 K. 1: 1) i. q. יח which is used only in the preterite.

1. *to be or become warm*. Ezek. 24: 11. Impers. יח, יח *he is warm*. 1 K. 1: 1. Ecc. 4: 11. (The preterite יח front יח is also used impersonally.)

2. *to glow with anger*. Deut. 19: 6.

3. *to rut or copulate*, as animals. Gen. 30: 38, 39.

Note. The future יח is formed differently in Gesenius' Lehrgeb. p. 366.

Pi. 1. i. q. Kal no. 3. *to copulate*, spoken of animals. Gen. 30: 41. 31: 10.

2. *to conceive*, spoken of a woman. Ps. 51: 7 וַיִּחַשׂ אִמִּי וַיִּהְיֶה אֵלַי *and in sin my mother conceived me*. (The form יח is used for יח, as יח for יח or יח Judg. 5: 28.)

Deriv. יח.

יחור Deut. 14: 5. 1 K. 5: 3. [4: 23.] Arab. *يحمور*, an animal of the deer kind, of a reddish colour, with horns indented like a saw, which it sheds every year; prob. *the fallow deer*. See Bochart's Hieroz. P. I. p. 913. (T. II. p. 284 of the new edition.)

יח m. *barefoot*. 2 Sam. 15: 30. Is. 20: 2, 3, 4. Jer. 2: 25.

יח i. q. יח *to delay*. Found only 2 Sam. 20: 5 קִיַּח וַיִּחַר (read וַיִּחַר) *and he delayed*. The Keri יח is the Hiph. (with Chaldaic form) from יח.

יח m. in later Hebrew, *a generation, family, tribe*. Once Neh. 7: 5 קִיַּח *a family register*. (Chald. יח used for the Hebrew קִיַּח and in the plur. חִיִּים.) Hence,

Hithpa. יח *to be entered or enrolled in a family register*, ἀπογεγραφοῦμαι, *censeri*. 1 Chr. 5: 1, 7, 17. 9: 1. Neh. 7: 5. The infin. יח is used as a noun, *a register, catalogue*, 1 Chr. 7: 5, 7, 9, 40. 2 Chr. 31: 16, 17. 12: 15 *the deeds of Rehoboam are written in the book of*

Shemaiah, שִׁמְעִי in the family register.

יטב used only in the fut. יִטֵּב, (once חִטְבִּי Nah. 3:8.) i. q. מִטֵּב.

1. *to be good*. Nah. 3:8. Ecc. 7:3. Elsewhere used impersonally, (1.) יִטֵּב לִי *it shall be well with me*. Gen. 12:13. 40:14. Deut. 4:40. (2.) וַיִּטֵּב בְּעֵינַי *and it pleased me*. Gen. 41:37. 45:16. Lev. 10:19, 20. more rarely with לִי, Est. 5:14. Neh. 2:5, 6. with ה, Ps. 69:32.

2. *to be joyful*, spoken of the heart. Judg. 19:6. Ruth 3:7.

Hiph. הִיטִיב, fut. יִטֵּיב, more rarely וַיִּטֵּיב, (once יִטֵּיב.)

1. *to make good, to do well*. Deut. 5:25 [28] וַיִּטְּבוּ כָל אֲשֶׁר דִּבְּרוּ *they have done well all that they have spoken*, i. e. they have spoken well. 18:17. Construed with an infin. Jer. 1:12 וַתִּטְּבִי לְרֹאשִׁי *thou hast rightly seen*. 1 Sam. 16:17 וַיִּטְּבֵנִי *one who can play well*. Comp. Ezek. 33:32. The infin. absol. הִיטֵב *doing well*, is used adverbially for *well, exactly, carefully, diligently*. Deut. 9:21. 13:15. 17:4. 19:18. 27:8.

2. *to make good one's ways*, i. e. to conduct well. Jer. 2:33. 7:3, 5. with בְּמַעֲלֹת, 35:15. Hence, elliptically, Jeremiah 4:22 וְלֹא יָדָעוּ *but to do good, they have no knowledge*. 13:23. The infin. used as an adv. *acting well, rightly*, Jon. 4:4, 9.

3. *to do good to or benefit any one*; construed with ה, Gen. 12:16. Ex. 1:20. with an accus. Deut. 8:16. 30:5. with עַם, Gen. 32:10, 13. Num. 10:32.

4. *to make joyful*. Judg. 19:22.

5. *to adjust, prepare*. (Syr. ܐܬܝܒ.) Ex. 30:7. 2 K. 9:30. וַתִּטְּבֵהָ אֶת רֹאשָׁהּ *she adjusted her head (dress), composuit capillos*.

6. intrans. *to be good*. Mic. 2:7. Hence, construed with ה, *to please*, as in Kal, 1 Sam. 20:13.

Deriv. מִיטֵב.

יִטֵּב, fut. יִטֵּב, Chald. *to be good*. Construed with ה, *to be pleasing*. Ezra 7:18.

יִטְבָּתָה Num. 33:33. Deut. 10:7.

proper name of a station of the Israelites in the desert, abounding in brooks. Probably different from יִטְבָּה 2 K. 21:19.

יִשְׁמָאֵל m. proper name of a son of Ishmael. Gen. 25:15. 1 Chron. 1:31. Hence, *his posterity, the Itureans*, who were engaged in war with the tribes beyond Jordan, 1 Chron. 5:19, 20. This agrees with the situation of Iturea, (Luke 3:1.) a mountainous district between Syria and the desert of Arabia. See Reland's *Palæstina*, p. 106.

יִי m. prim. dec. VI. f.

1. *wine*.

2. *intoxication*. Gen. 9:24. 1 Sam. 1:14. 25:37.

יָד 1 Sam. 4:13 Kethib, an evident corruption for יָד *on the side*, which stands in the Keri.

יָכַח in Kal not used, prob. i. q. Arab. وَجَّح, *to be clear, evident*, (כ and ח being interchanged.)

Hiph. הִיכִיחַ.

1. *to shew, prove*. Job 13:15 אֶדְרֹגִי *surely I will prove my ways (righteous) before him*, i. e. I will justify my ways before him, 19:5.

2. *to correct, reprove, convince, refute*. Job 32:12. Construed with ה, Prov. 9:7, 8. 15:12. 19:25. Used absolutely, Ezek. 3:26. comp. Prov. 25:12. Amos 5:10. Is. 29:21. Particularly with reproach or censure, hence,

3. *to rebuke, reproach, censure*. Job 6:25 מַה יִּזְכֶּרְךָ הָעוֹכֵחַ *what does your reproaching prove?* 13:10. 40:2 מוֹכִיחַ אֵלֹהִים *he that reproacheth God*. Gen. 21:25 וְהוֹכִיחַ אֲבִרָהָם אֶת אֲבִימֶלֶךְ *and Abraham reproached Abimelech*. Also, *to revile*, 2 K. 19:4. Is. 37:4.

4. *to punish*, spoken particularly of God. Job 5:17. Prov. 3:12. Ps. 6:2. 38:2. 94:10. 105:14. 141:5. (Often parall. with יָסַר.)

5. *to judge, decide*, spoken of a judge, i. q. שָׁפַט. Is. 11:3. Hence, construed with ה, *to do justice to any one*, (like

יכל, 11:4. construed with יָצַח, *to decide between parties*, Gen. 31:37. Job 9:33.

6. construed with יָצַח, *to appoint or destine for any one*. Gen. 24:14, 44.

7. *to contend with any one*, (comp. יָצַח and Niph.) construed with יָצַח, Job 13:3. with יָצַח, 16:21. with an accus. 22:4. Literally, *to seek to confute any one*.

Hoph. pass. of no. 4. Job 33:19.

Niph. יָצַח 1. *to be confuted*. Gen. 20:16 יָצַח and she (*Sarah*) *was confuted*, i. e. she could say nothing in her defence.

2. recipr. *to contend with any one*. Job 23:7. Is. 1:18.

Hithpa. יָצַח i. q. Niph. no. 2. Mic. 6:2.

Deriv. יָצַח, יָצַח.

יָצַח rarely יָצַח 2 Chr. 7:7. 32:14. fut. יָצַח (strictly fut. Hoph. but in use the same as fut. Kal,) inf. absol. יָצַח, const. יָצַח.

1. *to be able*. Construed generally with יָצַח and an infin. Gen. 13:6, 16:45: 1, 3. Ex. 7:21, 24. sometimes without יָצַח, Ex. 2:3. 18:23. Num. 22:6. also with a finite verb, Est. 8:6 יָצַח אֵיכָהּ *how can I see etc.?* with an accus. Job 42:2. Also in a moral sense, Gen. 37:4 *they could not speak peaceably unto him*. Job 4:2. Hos. 8:5 *לֹא יָצַח עַד־כִּי יָצַח* *how long shall they be unable*, i. e. indisposed, *(to do) what is innocent*, supply יָצַח.

2. *to be permitted* (by law). Gen. 43:32. Num. 9:6. Deut. 12:17.

3. *to be able to endure, to suffer*. (We may supply יָצַח from Jer. 44:22. Prov. 30:21. or יָצַח from Amos 7:10.) Ps. 101:5. Is. 1:13.

4. *to prevail, or obtain the mastery over any one*; construed with יָצַח of the person, Gen. 32:26. with a suffix, Jer. 20:10. Ps. 13:5. Applied to the mind, Ps. 139:6. Used absolutely, *to conquer, to get the upper hand*, Gen. 30:8. 32:28. Hos. 12:4. Also, in general, *to go through or execute any thing*, Jer. 3:5. 20:7. 1 K. 22:22.

יָצַח, יָצַח Chald. fut. יָצַח Dan. 3:29. 5:16. and with the Hebrew form יָצַח 2:10.

1. *to be able*, construed with יָצַח and an infin. Dan. 2:47. 3:17. 4:34. [4:37.]

2. *to prevail over*, construed with יָצַח. Dan. 7:21.

יָצַח and יָצַח (Arab. يولد) fut. יָצַח, infin. absol. יָצַח, const. יָצַח, once יָצַח (1 Sam. 4:19.) with suff. יָצַח.

1. *to bring forth*, as a mother. Gen. 4:1, 22. 16:1, 15. Part. fem. יָצַח *one that brings forth*, used poetically for a mother, Prov. 17:25. 23:25. Cant. 6:8. Sometimes elliptically, Gen. 6:4. יָצַח וְיָצַח *and they bare to them (children)*. 16:1. יָצַח לֹא יָצַח אַבְרָם וְסָרַי *and Sarai, Abram's wife, did not bear to him (children)*. 30:1. (comp. Niph. and Pual.) Frequently used metaphorically, as in Job 15:35 *they conceive mischief and bring forth wickedness*. Ps. 7:15. comp. Is. 33:11.

2. *to beget*, as a father. Gen. 4:18. 10:8, 13. So metaphorically Jehovah, addressing the Messiah or king of Israel, says, Ps. 2:7 *thou art my son, this day have I begotten thee*; without a figure, *thou art a king, to day do I appoint thee*. Hence, metaphorically, *to make, produce, form, create*, Deut. 32:18. Jer. 2:27. (Comp. יָצַח no. 3.)

3. *to lay (eggs), parere (ova)*. Jer. 17:11.

Niph. יָצַח *to be born*; often with יָצַח before the nominative of the subject, Gen. 4:18 וְיָצַח אֶת־עֵצֶר *and unto Enoch was born Irad*. 21:15. 46:20. Num. 26:60. Also used elliptically, like Kal no. 1. Gen. 17:17 וְיָצַח מֵאֵת־שָׁנָה *shall (a son) be born to one an hundred years old?*

Note. The form יָצַח 1 Chr. 3:5. 20:8. is the pret. Niph. with Dagesh euphonic, for יָצַח.

Pi. יָצַח *to help to bring forth, to deliver*, as a midwife. Ex. 1:16. Part. fem. יָצַח *a midwife*, Ex. 1:17 ff.

Pu. יָצַח and יָצַח *to be born*, as in Niph. Gen. 4:26. also elliptically, as in Kal

and Niph. Gen. 10:21 יָלְדוּם לְנֹחַ *and to Shem, also to him were (sons) born*. Used metaphorically of inanimate nature, Ps. 90:2.

Hiph. only in the infin. הֵלֵךְ Gen. 40:20 and הֵלֵכָה Ezek. 16:4, 5. *a being born*, as Gen. 40:20 הֵלֵכָה אֶת פַּרְעֹה *the birthday of Pharaoh*.

2. *to beget*, as a father. Gen. 5:4, 7, 10, 13 ff. 11:11 ff. Figuratively Job 38:28 מִי הוֹלִיד אֶתְּךָ *who begat the drops of the dew?*

Hoph. only in the infin. הֵלֵךְ Gen. 40:20 and הֵלֵכָה Ezek. 16:4, 5. *a being born*, as Gen. 40:20 הֵלֵכָה אֶת פַּרְעֹה *the birthday of Pharaoh*.

Hithpa. הִתְהַלַּךְ *to be enrolled in the family registers*, (סִפְרֵי הוֹלָדוֹת) Num. 1:18. see הִתְהַלַּךְ.

Deriv. out of course מוֹלִיד, מוֹלִידָה, יָלַד, יָלְדָה.

יָלַד m. verbal from יָלַד, dec. VI. a. and h.

1. *a child, boy, youth*. Gen. 21:8 ff. Ex. 2:3 ff.—Is. 2:6 יְלָדֵי נָכָרִים *sons of strangers*, i. e. simply strangers, like the Greek ἄλλοτρίων. Is. 57:4 יְלָדֵי חַטָּאת *children of transgression*, i. e. transgressors. The plur. יָלָדִים is sometimes used of both sexes, like אֲנָשִׁים, 1 Sam. 1:2. Ezra 10:1.

2. *the young of animals*. Is. 11:7.

יָלְדָה fem. of יָלַד, dec. XII. a. *a girl, a young woman*. Gen. 34:4. Joel 4:3. [3:3.]

יָלְדוּת f. denom. from יָלַד, dec. X.

1. *boyhood, youth*. Ecc. 11:9, 10.

2. *young men*. Ps. 110:3.

יָלֹד m. verbal from יָלַד, dec. I. a. *born*. Ex. 1:22. Josh. 5:5.

יָלֹד see יָלֹד.

יָלִיד m. verbal from יָלַד, dec. III. a. *born, a son, natus*. Num. 13:22 יְלִידֵי אֲנָח *the sons of Anak*. 2 Sam. 21:16 יְלִידֵי רָפָח *the sons of Raphah*, i. q. רָפָאִים. More frequently יָלִיד בֵּית *a slave born in one's house, verna*, Gen. 14:14, 17:12, 13.

יָלַךְ i. q. הָלַךְ *to go*, which forms some of its tenses from this verb. See הָלַךְ.

יָלַל found only in Hiph. הֵלֵל, fut. הֵלֵל *to lament, to wail*. Is. 13:6, 15:4, 23:1, 14. Jer. 25:34. Am. 8:3 הֵלֵל הַבַּיִת *the songs of the palace shall wail*, i. e. be turned into wailings. Is. 52:5 בִּשְׁלֵי הֵלֵלֵי *their princes lament*. For הֵלֵל Ps. 78:63, see under הֵלֵל.

יָלַל m. verbal from הָלַל, *lamentation, wailing*, or perhaps *howling* of wild animals. Once Deut. 32:10.

יָלַלָה f. const. הֵלֵלָה, verbal from הָלַל, dec. XI. c. *lamentation*. Is. 15:8. Jer. 25:36. Zech. 11:3.

יָלַע probably i. q. נָלַע *to speak inconsiderately or rashly*, (synon. נָבַח.) Prov. 20:25. (Arab. نَلَى idem; see Cor. Sur. II, 225.)

יָלַפַת f. Lev. 21:20, 25:22. a kind of itching scab or tetter. Sept. λεγν. Vulg. impetigo. Root perhaps יָלַף=Arab. وَلَف *to adhere, stick*.

יָלַק m. a species of locust, Ps. 105:34. Joel 1:4, 2:25. Nah. 3:15. It was winged, Nah. 3:16. and bristly or hairy, Jer. 51:27. Root יָלַק according to some i. q. Arab. يَلَف *to be white*; but more prob. i. q. לָקַק *to lick, to eat off*, comp. לָקַח Num. 22:4. See Bocharti Hieroz. P. II. p. 443.

יָלַקוֹשׁ m. verbal from יָלַק, *a sack, pouch, bag*. 1 Sam. 17:40.

יָם m. prim. (with Kamets impure, even before Makkeph, except in the phrase יַם־סוּף) plur. יָמִים, dec. VIII. a.

1. *a sea, an inland sea or lake*.—יַם־חִנְנֶרֶת *the Sea of Chinnereth*, Num. 34:11. afterwards called the *Lake of Genesaret, or Sea of Galilee*. יַם־הַמֶּלַח *the salt Sea*, Gen. 14:3. also called יַם־הַדְּמֹי *the sea of the desert*, Deut. 3:17. i. q. the Dead Sea. יַם־סוּף *the Sea of Reeds, the Red Sea*, Ex. 15:4—The Mediterranean Sea is called יָם by way of emi-

nence, הַיָּם הַגָּדוֹל *the Great Sea*, Num. 34: 6, 7. or הַיָּם הַמַּמְרִית *the Western Sea*, Deut. 11: 24. The Galilean Sea is also called הַיָּם Is. 8: 23. [9: 1.]

2. *a large river*; spoken of the Nile, Is. 19: 5. Nah. 3: 8. of the Euphrates, Jer. 51: 36. Plur. יָמִים spoken of the streams of the Nile, Ezek. 32: 2. (So the Arab. ^سيَم is sometimes used.)

3. *the west*, since the Mediterranean Sea lay to the west of Palestine.—Hence, הַיָּם מִמְּוֶמֶת *a west wind*, Ex. 10: 19. הַיָּם הַמַּמְרִית *the west side*, Ex. 27: 12. 38: 12. הַיָּם *towards the west*, Gen. 28: 14. Ex. 26: 22. (also, *towards the sea*, Ex. 10: 19. but in this sense more frequently הַיָּם הַמַּמְרִית *on the west*, 12: 8. הַיָּם *on the west of*, Josh. 8: 9, 12, 13.—In two passages, Ps. 107: 3. Is. 49: 12. הַיָּם stands opposed to הַיָּם הַמַּמְרִית, but ought still to be rendered *the west*; comp. Am. 8: 12. Deut. 33: 23.

4. הַיָּם הַבְּרָזִית 2 K. 25: 13. 1 Chr. 18: 8. *the brazen sea*, a great basin in the priests' court of the temple.

יָמִים plur. of יָם, q. v.

יָמוֹת *idem*.

יָמִים masc. plur. found only Gen. 36: 24. most prob. *hot springs*, (perhaps those of Calirhoë, which are found in the country spoken of.) So Vulg. *aquæ calidæ*: and according to Jerome, the word continued to have this signification in Punic. Syr. *aquæ*. The Samar. text has הַיָּמִים *Emims, giants*; so Onkelos and Pseudo-Jonathan. In the Arabic and Veneto-Greek versions, *mules*.

יָמִין subst. dec. III. a.

1. masc. gen. *the right side*.—יָמִין *to the right*, Gen. 24: 49. 30: 12. Also simply יָמִין (as an accūs. used adverbially,) *to the right, towards the right*. Num. 20: 17. 22: 26. Deut. 2: 26. 5: 32. Hence used as a genitive after other substantives, הַיָּמִין הַיָּמִין *the right shoulder*, literally, *the shoulder of the right side*, Ex. 29: 22. עֵין יָמִין *the right eye*, 1 Sam. 11: 2. יָמִין *my right hand*, Ps. 73: 23. Jer. 22: 24.

2. without יָד, *the right hand*. In this sense it is both masc. and fem. (as if the name of a double member,) e.g. masc. Lam. 2: 4. Prov. 27: 16. elsewhere fem.—Ps. 80: 18 אִישׁ יָמִין *the man of thy right hand*, i. e. the man whom thy right hand guideth. Ps. 16: 8 *he is at my right hand*, i. e. he assists me. Ps. 119: 31. 121: 5.

3. *the south side, the south*. (See הַיָּם Note.) 1 Sam. 23: 19 קִימָן הַיָּם *on the south of the desert*. verse 24. 2 Sam. 24: 5. Also, *in the south*, Job 23: 9.

4. *prosperity*. (Arab. يَمْنَى.) So in the proper name הַיָּמִין Gen. 35: 18. Hence,

Hiph. הַיָּמִין and הַיָּמִין (2 Sam. 14: 19.) denom. from הַיָּמִין.

1. *to turn to the right*. Gen. 13: 9. Ezek. 21: 21. In this signification we likewise find הַיָּמִין Is. 30: 21.

2. *to use the right hand, to be right-handed*. 1 Chr. 12: 2 הַיָּמִין *using the right hand*.

יָמִין 1. i. q. יָמִין *dexter*, but found only in the Kethib of 2 Chr. 3: 17. Ezek. 4: 6.

2. בְּנֵי יָמִין *a Benjamite*, a gentile noun from בְּנֵימִין *Benjamin*. 1 Sam. 9: 21. Ps. 7: 1. With the article, בְּנֵי יָמִין *the Benjamite*, Judg. 3: 18. 2 Sam. 16: 11. Plur. בְּנֵי יָמִין *Benjamites*, Judg. 19: 16. 1 Sam. 22: 7. So in the same sense אֶשׁ יָמִין, 1 Sam. 9: 1. 2 Sam. 20: 1. Est. 2: 5.—אֶרֶץ יָמִין *the country of Benjamin*, 1 Sam. 9: 4.

יָמִין fem. יָמִין, denom. adj. from יָמִין, *dexter, dextra, dextrum*. Ex. 29: 20. Lev. 8: 23, 24.

יָמִין Hithpa. הִתְיָמִין *to boast one's self, or to exercise dominion*. Is. 61: 6. comp. הִתְיָמִין Ps. 94: 4. (Also in Arabic the verbs يَمَر, يَمَر, interchange their signification in several conjugations.)

יָמִישׁ i. q. יָמִישׁ, but doubtful. Once Judg. 16: 26 הִמְשִׁיחַ (read הִמְשִׁיחַ) *let me touch*. The Yod, however, may be merely a mater lectionis.

יָנָה, fut. יִנְהֶה. 1. *to exercise violence*. Part. Zeph. 3:1 הַיָּנָה הַזֶּה *the oppressive city*.—הַיָּנָה הַזֶּה *the oppressive sword*, Jer. 46:16. 50:16. without יָנָה 25:38 הַיָּנָה הַזֶּה prob. *the anger of the oppressive sword*.

2. *to annihilate, destroy*. Ps. 74:8. יָנָה לָנוּ *let us destroy them all*.

Hiph. הִנְיָה, fut. יִנְיָה, *to oppress* any one, in civil matters, (synon. יָנָה,) Ex. 22:20. Lev. 19:33. Ezek. 18:7 ff. *to overreach*, in buying and selling, Lev. 25:14, 17. *to oppress* a people, Is. 49:26. *to dispossess*, construed with בָּן, Ezek. 46:18. (Chald. Aph. יָנָה idem.)

יָנוּחַ (*he rests*) proper name of a place on the borders of the tribes Ephraim and Manasseh. 2 K. 15:29. with ה local יָנוּחַ, Josh. 16:6, 7.

יָנַח found only in Hiph. הִנְיָח (with assimilated Yod,) kindred with נָח *to rest*.

1. *to lay or put down*. 1 K. 13:29, 30, especially, *to deposit* before Jehovah, Ex. 16:33, 34. Num. 17:4.—Ezek. 22:20 וְהִנְיָחְתִּי וְהִנְיָחְתִּי אֶתְכֶם *so will I put you (in the furnace) and melt you*.

2. *to erect or set up* an idol. 2 K. 17:29.

3. *to remove or transfer* (to another place). Ezek. 37:14. Is. 14:1. 2 Chr. 1:14. הִנְיָח בְּמִשְׁפָּר הַיָּנָה *to imprison, to put under arrest*, Lev. 24:12. Num. 15:34.

4. *to throw out or away*, as ashes. Num. 19:9. Figuratively, Am. 5:7 וְהִנְיָחוּ לָאָרֶץ הַיָּנָה *and they throw righteousness to the ground*. Intrans. *to cast itself down*, spoken of a storm of hail. Is. 28:2.

5. *to let, leave*, (kindred in sense with נָשַׁח, יָנַח,) in many constructions; as (1.) *to leave behind*. Gen. 42:33. Judg. 2:23. 3:1. (2.) *to leave undisturbed, to let alone, to suffer*. Est. 3:8. Hence, יָנַח הַיָּנָה לִי *let me alone*, Ex. 32:10. Hos. 4:17. 2 Sam. 16:11 וְיָנַח לִי הַיָּנָה *let him curse me*. Also, Judg. 16:26 וְיָנַח הַיָּנָה *suffer me*. (3.) הִנְיָח דָּ כֶּן *to withdraw or withhold the hand from* any thing. Ecc. 7:18. 11:6. (4.) *to for-*

sake, Jer. 14:9, *to give over to any one*, construed with לָ. Ps. 119:121. (5.) *to leave remaining*, Ex. 16:23, 24. Lev. 7:15. Construed with a dative of the person *for whom*, Ps. 17:14. Ecc. 2:18. (6.) *to suffer to do any thing*, construed with an accusative of the person, and לָ of the action, (comp. the construction with נָשַׁח Gen. 31:28, and with יָנַח.) Ps. 105:14 לֹא הָיָה אִדָּם לְשָׁטָן *he suffered no one to oppress them*. In the parallel passage 1 Chr. 16:21, we find לֹא־שָׁטָן.

6. i. q. הִנְיָח *to pacify, prevent*. Ecc. 10:4.

Hoph. הִנְיָח *to be put down*. Zech. 5:11. (comp. Dan. 7:4.) Part. בָּנָה *left remaining*, spoken of the space between two walls, Ezek. 41:9, 11.

יָנִיקָה f. verbal from נָנַק, dec. X. i. q. יָנִיקָה, *a sprout, shoot, sucker*. Ezek. 17:4. It is a passive form with an active signification. (Aram. נִנְקָה, נִנְקָה, נִנְקָה *a suckling*.)

יָנַק, fut. יִנְנַק, *to suck*, (at the mother's breast.) Job 3:12. Construed with an accus. Cant. 8:1. Joel 2:16. comp. Job 20:16. Metaphorically, *to enjoy*, Deut. 33:19 וְיָנַקוּ מִיַּם יְבֵרִים *for they shall enjoy the abundance of the seas*. Is. 60:16. 66:11, 12. Part. יֹנֵק *a suckling or suckling child*, Deut. 32:25. Ps. 8:3. (For the signification, *a suckler*, see יָנַק.)

Hiph. הִנְיָק 1. *to give suck, to suckle* (a child). Gen. 21:7. Ex. 2:7, 9. 1 Sam. 1:23. Spoken also of animals, Gen. 32:15. Part. מִיֹּנֶקֶת *one who suckles, a nurse*; with suff. מִיֹּנֶקֶת 2 K. 11:12. plur. מִיֹּנֶקֶת Is. 49:23.

2. metaphorically, *to cause to enjoy*. Deut. 32:13.

Deriv. יָנִיקָה.

יָנִישָׁה m. and נִישָׁה (Is. 34:11.) a species of bird, which is mentioned Lev. 11:17. Deut. 14:16. in connexion with several waterfowls, and in Is. 34:11, is said to inhabit the desert with the raven. Sept. and Vulg. *Ibis*. According to Bochart (Hieroz. P. II, p. 231 ff.) owl from נִישָׁה *twilight*.

יָסַד *to found or lay the foundation*
(of a building). Ezra 3:12. Is. 54:11.
This primary signification is more frequent in Piel, for in Kal the verb is used commonly in a metaphorical sense, as of the founding of the earth, Ps. 24:2. 78:69. Job 38:4. of the heavens, Am. 9:6.

2. metaphorically, *to establish, appoint, ordain*. Hab. 1:12 וַיִּצְוֶנִי יְהוָה ויִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה
O rock, for correction hast thou appointed it (the people of the Chaldees); compare the exactly parallel member וַיִּצְוֶנִי יְהוָה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה
O Jehovah, for judgment thou hast ordained it. Comp. Pi. no. 2. Ps. 104:8 to the place which thou hast appointed for them.

3. *to throw up in a heap, to heap up.*
2 Chr. 31:7. (So *הָרָם* and *הָרָם* *to throw, to throw up, to found.*) Comp. *הָרָם*.

Niph. נִסָּד 1. *to be founded*, spoken of a kingdom. Ex. 9:18. Is. 44:28.

2. denom. from סוּ (for סוּר) *a circle or body of counsellors*; hence, *to sit together and take counsel, to consult*. Ps. 2: 2. 31: 14. See סוּר.

Pi. פָּי. 1. *to found* (a building). Josh. 6:26. 1 K. 16:34. With an accus. of the material, 1 K. 5:31 [17] לִבְנֵי הַבַּיִת לִבְנֵי הַבַּיִת *to found the house with hewed stones*. For a similar construction, comp. בָּנָה.

2. metaphorically, *to appoint, ordain.*
Ps. 8:3.

3. *to prepare, establish.* Est.1:8.
1 Chr. 9:22 הָקִיד יֶדְדָּיָהּ *them David had established.*

Pu. ^{to} *to be founded.* 1 K. 6:37.
 Construed with an accus. of the material. 1 K. 7:10.

Hoph. *idem.* Ezra 3:11. Infin. הִפִּיךָ
the foundation, 2 Chr. 3:3.

Deriv. out of course מִסָּד, מִסָּד, מִסָּד,
סִד, יְסִידָה, יְסִיד.

יֵסֶד m. verbal from יָסַד, *a foundation*,
and metaphorically, *a beginning*. Ezra
7:9.

יִסֹּד m. verbal from יָסַד, dec. I. *basis, foundation*; e. g. of an altar, Ex. 29 :

12. Lev. 4:7 ff. Plur. יסודים Mic. 1:6.
and יסודות Lam. 4:11. Ezek. 30:4.

יִסְדָּה f. verbal from יָסַד, dec. X. *a foundation*. Ps. 87: 1.

יָסַר *m.* verbal from יָסַר, (after the form יָבִיר,) *a censurer, reproacher.* Job 40: 2 הָיָב עִם יְסֹר *shall the reproacher (of God) contend with the Almighty.* (יָסַר is the infin. absol. from יָסַר, and is used for the finite verb; comp. Judg. 11: 25.)

יָסוּר m. verbal from סור, (like יָצַי from יָצַי,) *one who departs*. Jer. 17:13 Kethib יָסוּר, *they who depart from me*, for יָסוּרִים, *like* קָמִים *for* עָלֵי קָמִים. In the Keri סוּרִי.

יָסַף found only Ex. 30 : 32 יִסָּף *it shall not be poured*. It has the passive signification from יָסַף, יָסַף, (like יָסַף from יָסַף.) Perhaps it should be written יָסַף.

יָסַף (in Kal and Hiphil,) fut. יוֹסֵף, infn. הוֹסִיף, part. יוֹסֵף (Is. 29:14. 38:5.) and מוֹסֵף (Neh.13:18.)

1. *to add*, construed with an accus. and וַיִּשְׁתָּבֵן, Lev. 5:16. 22:14. 27:13 ff. Deut. 19:9. or וַיִּשְׁתָּבֵן, 2 Sam. 24:3. Often used absolutely, *to add*, without specifying what is added, Deut. 12:32 אֲלֹהֶיךָ תוֹסֵף thou shalt add nothing, and take nothing away; comp. 4:2. Prov. 30:6. Ecc. 3:14. Hence,

2. *to increase, enlarge, addere (aliquid)*
ad—Ps. 71:14 וְהוֹסַפְתִּי עַל כָּל הַתְּהִלָּה *I will*
increase all thy praise. 115:14. Ezr. 10:10. Also construed with הָא, Ezek.
 23:14. with הָ, Is. 26:15. with an accus.
 Lev. 19:25. Job 42:10 וַיִּסַּף יְהוָה אֶת-כָּל-אֲשֶׁר-רָמָה וַיִּשְׁכַּח וַיִּזְכֹּר וַיִּשְׁכַּח וַיִּזְכֹּר *and Jehovah increased all that*
Job had twofold. Ecc. 1:18. *To*
increase any thing to a person, is some-
times i. q. to give or bestow in abun-
dance, Ps. 120:3 מַה יִּתֵּן לְךָ וּבְמַה יִּסַּף לְךָ *what does a false tongue give*
or bestow upon thee? comp. Lev. 26:
 21. Ezek. 5:16.—*To enlarge any thing*
is sometimes i. q. to exceed, 2 Chr. 9:6.
 comp. 1 K. 10:7.

3. Construed with an infin. of another verb, or with a finite verb, with and

without a copula, (e.g. Prov. 23:35. Is. 52:1. Hos. 1:6.) it expresses the *repetition* or *continuance* of an action, and may be rendered in English by various adverbs; as (1.) *again, once more, a second time*. Gen. 4:2 וַתֵּבֵא לִנְחָה *and she brought forth again*. 8:10, 12. 18:29 וַיִּסַּח עוֹד וַיִּסַּח *he spake yet again*. 25:1. (2.) *further, longer*. Gen. 4:12 לֹא-תִתֵּן אֶת-הָאָרֶץ *it (the ground) shall no longer yield to thee its fruit*. Num. 32:15. Josh. 7:12. 1 Sam. 19:8. 27:4. Is. 47:1, 5. (3.) *more*. Gen. 37:5 וַיִּסְאוּ עוֹד *and they hated him yet more*. ver. 8. 1 Sam. 18:29. 2 Sam. 3:34. The action itself, the repetition or continuance of which is intended, is often omitted, and must be supplied from the context, Job 20:9. 34:32. 38:11. 40:5, 32. Ex. 11:6 *there has been none like this*, וְכַמֹּדוֹ לֹא-חָסָה, namely וְלִהְיוֹת, *and there shall be none again like it*. Num. 11:25 *and when the spirit rested upon them they prophesied*, וְלֹא-יִסְאוּ, namely וְלֹא-יִתְחַבְּבוּ, *and (afterwards) never again*.

Note. The future of this verb is sometimes written יִסַּח, Ex. 5:7. 1 Sam. 28:29. On the other hand יִסַּח Ps. 104:29. 2 Sam. 6:1. has the signification of יִסַּח, being used for יִסַּח.—For the imper. Kal we twice find יִסַּח, which, however, with the infin. יִסֹּח, may be derived from a form יִסַּח.

Niph. נִסַּח 1. *to be added, to add or join one's self*. Ex. 1:10. Num. 36:3, 4.

2. *to be increased, to increase, augeri divitiis*. Prov. 11:24.

יִסַּח Chald. *idem*.

Hoph. הִסַּח *to be added*. Dan. 4:33. [4:36.]

יָסַר in Kal only fut. יִסַּר Hos. 10:10. Is. 8:11. and part. יָסַר Prov. 9:7. Ps. 94:10. elsewhere in

Pi. יָסַר, fut. יִסַּר, infin. also יִסַּר Lev. 26:18. and יָסַר Ps. 118:18.

1. *to instruct, admonish*. Prov. 9:7. Job 4:3. (comp. Hos. 7:15.) Ps. 16:7 אֶת-לַיְלָה יִסְרֵנִי *also by night my reins admonish me*, namely, to thankfulness. Used particularly of the admonitions of

parents to children, Deut. 21:18. and of God to men, Deut. 4:36. 8:5. Ps. 94:12. Construed with two accusatives, Prov. 31:1. As this admonition is often connected with, or contained in, *correction, punishment*; hence

2. *to correct, chastise*. 1 K. 12:11, 14. Used of the chastisement of children, Prov. 19:18. 29:17. and of men by the Almighty, Lev. 26:18, 28. Ps. 6:2. (The ideas *to instruct* and *to chastise* are, as in Hebrew, also united in the words παιδεύειν, castigare.)

Hiph. i. q. Pi. יִסַּח Hos. 7:12.

Niph. נִסַּח *to be warned, to receive warning*. Lev. 26:18. Ps. 2:10. Jer. 6:8. Prov. 29:19. The form נִסַּח Ezek. 23:48, is, according to the present punctuation, an example of the (Rabbinical) conjugation. Nithpa. for נִסַּח. Perhaps it should be pointed נִסַּח.

Deriv. יָסַר, יָסַר.

יָעַ m. (for יָעַ,) verbal from יָעַ, dec. I. usually rendered, *shovel*. Vulg. *forceps*. (In Arabic some derivatives from יָעַ signify a vessel.) Ex. 27:3. 38:3. Num. 4:14. 1 K. 7:40, 45.

יָעַד, fut. יָעַד.

1. *to fix, appoint*, (a time, or place.) Jer. 47:7. 2 Sam. 20:5.

2. *to appoint* (a punishment), *to threaten*. Mic. 6:9.

3. *to appoint for a wife or concubine, to betroth, desponsare*. Ex. 21:8, 9.

Niph. נִיָּעַ 1. reflex. *to come to the place agreed upon with any one, to meet with any one*; construed with לְ, Ex. 25:22. 29:42, 43. 30:6, 36. with אֵל, Num. 10:4.

2. recipr. *to agree upon a place of meeting, to meet by appointment*. Neh. 6:2, 10. Job 2:11. Amos 3:3. Hence

3. *to come together* generally. Josh. 11:5. 1 K. 3:5. Construed with כַּגִּי *against any one, spoken of conspirators*, Num. 14:35. 16:11. 27:3.

Hiph. הִיָּעַ *to appoint for any one, especially a day for trial*. Job 9:19. וְיִדְעֵנִי *quis diem mihi dicet?* Jer. 49:19. 50:44.

Hoph. 1. *to be placed.*

2. *to be directed*, spoken of the face. Ezek. 21: 21. [16.]

Deriv. מועד, מועד, מועד, מועד.

יעף found only Is. 28: 17. *to clear away, to sweep away.* (Arab. وعى i. q. to collect, to sweep away; Ethiop. totum absumsit.) See ע.

יעז prob. i. q. עז, found only in Niph. Is. 33: 19 עז נאש a strong or wicked people.

יעורים masc. plur. woods, i. q. ערים. Ezek. 34: 25 Kethib.

יעור and יעור a city in the tribe of Gad, on the east of Jordan, on the borders of Ammon. Num. 21: 32. 32: 1. Is. 16: 8. In Greek Ἰαζα 1 Mac. 5: 8.

יעט i. q. עט to clothe. Once Is. 61: 10 עטתי.

יעט Chald. i. q. Heb. יעץ to counsel, advise. Part. יעט a counsellor or minister of the king, Ezra 7: 14, 15.

Ithpa. to consult together. Dan. 6: 8. Deriv. עצה.

יעל in Kal not used. Probably to be useful; comp. יעל in the compound בעלעל.

Hiph. הועל, 1. *to profit, to help.* Used absolutely, Prov. 10: 2. 11: 4. Jer. 2: 8 אחר לא יועל אחרי them follow after those who profit nothing, i. e. after idols. Construed with a dative of the person, Is. 30: 5. Jer. 23: 32. or of the thing, Job 30: 13 יועלו להם they help my fall. With suff. יועלוך Is. 57: 12.

2. intrans. *to receive profit, or to gain*, from any thing, proficere. Job 21: 15 מה נועל what shall we gain? 35: 3. Is. 47: 12.

יעל m. plur. עלים, const. עלי, dec. V. b. a wild he-goat, Arab. وعل, comp. Bocharti Hieroz. P. I. p. 915 ff. 1 Sam. 24: 3 ערי העלים (the rocks of the wild goats) proper name of certain rocks in the desert of Engedi. In the Arabic and Hebrew, the word probably denoted also the chamois-goat.

יעלה fem. of על, dec. X. a wild she-goat, or chamois; but used as a word of endearment to a lovely female, as the word gazelle is used in Arabic. Prov. 5: 19. The Arabians have the phrase, more beautiful than a wild goat, (الوعل.) Bochart I. 899.

יען (יענה) subst. purpose, aim, from the verb ענה i. q. Arab. عني to intend, mean, have in view. Hence

1. as a prep. on account of. Ezek. 5: 9. Hag. 1: 9. Is. 37: 29.

2. as a conj. because. Num. 20: 12. 2 K. 22: 19. often joined with אשר because that, (construed with a pret.) Judg. 2: 20. so that, (construed with a fut.) Ezek. 20: 16. or with כי. Num. 11: 20.

3. יען ויבין Lev. 26: 43. Ezek. 13: 10. and without כי, 36: 3. because, even because, as an intensitive.

יענים masc. epicene. Lam. 4: 3 Keri the ostriches, i. q. בעה יענה, here spoken of the female. Sept. ὡς στρουθίων. Vulg. sicut struthio. (For a parallel in sense, comp. Job 39: 17.)

יענה fem. of the preceeding, but found only in the phrase הבעה יענה, plur. בעה יענה, the ostrich. Comp. ענה, fem. יעלה. (In like manner the ostrich is called in Arab. بَيْتُ نَعَامَةٍ and نَعَامَةٌ نَعَام, and the latter expression sometimes includes the male.) See Bocharti Hieroz. P. II. p. 230. Lev. 11: 16. Deut. 14: 15. This bird inhabits the waste places, Is. 13: 21. 34: 13. and is noted for its doleful cry, Mic. 1: 8. Job 30: 29. comp. Shaw's Travels, p. 449, 455. According to others, the owl, but in opposition to the ancient versions, and by a false derivation from ענה. The word is probably primitive.

יעף fut. יעף, Arab. وعف.

1. *to run swiftly.* See Hoph. and Deriv. ויעף and ויעף.

2. *to be weary, fatigued*, e. g. by running, Jer. 2: 24 יעף לא יקום Luth.

they who seek her need not run far. Is. 40:30, 31. by hard labour, Is. 40:28. 44:12. Hab. 2:13. comp. Jer. 51:58.

Hoph. Dan. 9:21 יָצָא בִּיָּדָהּ *being caused to run quickly*. Sept. ταχὺ φερόμενος.

יָעִיף m. verbal from יָעַף, *wearied, fatigued*. Is. 40:29. 30:4.

יָעִיף m. verbal from יָעַף, *rapid course*. Dan. 9:21.

יָעִץ, fut. יַעֲצֵן, imper. twice יַעֲצֵן (from יָעַץ) Judg. 19:30. Is. 8:10.

1. *to advise, to give advice*. 2 Sam. 17:11, 15. also יָעַץ עֲצָה in the same sense, 16:23. 17:7. Construed with a dative of the person, Job 26:3. with a suff. Ex. 18:19. 1 K. 1:12. 12:8, 13.

2. *to take counsel, to purpose, resolve*. Ps. 62:5. 2 Chr. 25:16. Construed with כֹּל, *against* any one. Is. 7:5. 19:17. and with בָּל, Jer. 49:20.—יָעִץ זָמוּת *to form evil purposes*, Is. 32:7.

3. *to consult or provide for* any one, *consulere alicui*. With a suff. Ps. 16:7. 32:8 יָעִץ עֲצָה עֲצָה an elliptical construction for יָעִץ עֲצָה וְאֶתְּנָהּ עֲצָה *I will consult for thee and direct mine eye to thee*, i.e. *I will be gracious to thee*. (In Old German and Swiss *Rath* (counsel) signifies also *care, support*.)

4. *to predict, foretel*. Num. 24:14. (In Arab. عَظَى, *to admonish, to instruct concerning the future*.)

Part. יָעִיץ an adviser, Prov. 11:14. 24:6. hence *a counsellor or minister of the king*, 1 Chr. 27:32, 33. Ezra 7:28. 8:25. (comp. 7:24, 25.) spoken of the seven principal Persian ministers. Hence יָעִיץ often parallel with kings, princes, Job 3:14. 12:17. Is. 1:26.

Niph. יִיעָץ. 1. reflex. *to receive advice or counsel*. Prov. 13:10.

2. recipr. *to consult together, to advise mutually*. Ps. 71:10. 83:6. Construed with עִם, 1 Chr. 13:1. with אִתְּ, Is. 40:14. 1 K. 12:6, 8. with אֵל, 2 K. 6:8. 2 Chr. 20:21.

3. *to advise, give counsel*. 1 K. 12:6, 9. Spoken also of individuals, *to take counsel*, 1 K. 12:28. 2 Chr. 30:23.

Hithpa. i. q. Niph. nō, 2. Ps. 83:4.

Deriv. מַעֲצָה, עֲצָה.

יָעֻלָּב m. (*holding the heel, supplanting*; comp. Gen. 25:26. 27:36. Hos. 12:4.) proper name of the second son of Isaac, and progenitor of the Israelites. Gen. xxv.—L.—אֱלֹהֵי יַעֲקֹב the God of Jacob, Jehovah, Is. 2:3. Ps. 20:2.—יָעֻלָּב and simply יַעֲקֹב the Israelitish people, the Israelites, i. q. יִשְׂרָאֵל; but used only in the poetical books and in the prophets, where it is often parallel with יִשְׂרָאֵל; comp. יַעֲקֹב. But in the historical books we always find יִשְׂרָאֵל used. Sometimes the people are considered as a single person; e. g. Is. xli. xliii. etc. It is comparatively seldom, that it is used for the kingdom of Israel, in opposition to that of Judah, as Hos. 12:3. or like Israel in the later books for the kingdom of Judah, as Obad. 18.

I. יָעַר m. plur. יָעָר and יָעָר, dec. VI. c.

1. *a wood, forest*. Deut. 19:5. Josh. 17:15, 18. (Syr. ܡܚܝܬܐ a thicket.)—בֵּית יַעַר the house of the forest, Is. 22:8. and more fully בֵּית יַעַר הַלְּבָנוֹן the house of the forest of Lebanon, 1 K. 7:2. 10:17. namely, the arsenal of king Solomon, otherwise called נֶשֶׁךְ Neh. 3:19.

2. proper name, prob. i. q. יָעָר יָעָר Ps. 132:6.

II. יָעַר m. dec. VI. c. Cant. 5:1. and יָעַר הַדְּבַשׁ f. 1 Sam. 14:27. *a honeycomb, favus mellis*.

יָפָה, fut. יִפְּהָ, יִפְּהָ, *to be fair, beautiful*. Cant. 4:10. 7:1, 6.

Pi. *to make beautiful, to adorn*. Jer. 10:4.

Pu. a rare conjugation, formed by the reduplication of the two first radicals, יָפָה *to be very beautiful*. Ps. 45:3.

Hithpa. *to adorn one's self*. Jer. 4:30.

Deriv. out of course יָפֵה, יָפֵה.

יָפָה m. const. יָפָה, dec. IX. b. fem. יָפָה, const. יָפָה, with suff. יָפָה, dec. XI. a. verbal adj. from יָפָה.

1. *fair*, spoken of persons. 2 Sam. 13:1. 14:25. often with the addition יָפָה,

1 Sam. 17:42. or יִצְחָר, Gen. 29:17. Also spoken of animals, Gen. 41:2 ff. of countries, Ps. 48:3.

2. *proper, suitable, becoming.* Ecc. 3:11.

יְפֵהָ f. Jer. 46:20. *beautiful*, after the form יְפֵהָ, only הַ quiescing in the middle of a word should be changed into י. This circumstance probably has occasioned its being divided into two words.

יָפָה Jon. 1:3. also יָפָה Ezra 3:7. in Greek 'Ιόππη, a city, on the Mediterranean, with a celebrated harbour, in the limits of the tribe of Dan; now called *Jaffa*. Relandi *Palæstina*, p. 864.

יָפִי m. Ezek. 28:7. and יָפִי, in pause יָפִי, with suff. יָפִי, verbal from יָפָה, *beauty*. Ps. 50:2. Ezek. 27:3.

יָפַח i. q. יָפַח, to blow, to breathe. Found only in Hithpa. *to breathe with difficulty, to sigh.* Jer. 4:31.

יָפַח verbal adj. from יָפַח, *efflans*. Ps. 27:12 יָפַח הָיָם *efflans scelus*. Comp. יָפַח no. 3.

יָפַע found only in Hiph. הוֹפִיעַ.

1. *to shine, to give light.* Job 3:4. 10:3. Used particularly of Jehovah, *to appear in a bright light, to shine forth.* Deut. 33:2. Ps. 50:2. 80:2. 94:1.

2. *to cause to shine.* Job 37:15.

יָפָה f. verbal from יָפַע, dec. X. *brightness, beauty, (of a city).* Ezek. 28:7, 17.

יָפֶת (for יָפַח fut. Hiph. from יָפַח *to be wide, extended*), proper name of a son of Noah, Gen. 5:32. 7:13. 9:18 ff. who in Gen. 10:2—5, is represented as the progenitor of the nations scattered on the North and West of Palestine. Comp. יָפֶת, and De Wette *Kritik der Israelitischen Geschichte*. Th. I. p. 72. Sept. 'Ιάφεθ. Vulg. *Japhet*.

יָפֶתֶת (he opens) proper name of an Israelitish judge, who, in accordance with his vow, sacrificed his daughter to

Jehovah. Judg. 11:12. 1 Sam. 12:11. In Greek 'Ιεφθα, 'Ιεφθαί. Vulg. *Jephtha*.

יֵצֵא, fut. יֵצֵא, imper. יֵצֵא, infin. absol.

יֵצֵא, const. יֵצֵא, *to go out, to go forth*. Construed with כֵּן of the place left; also with an accus. like the Lat. *egredi urbem*, Gen. 44:4 יֵצֵאוּ אֶת־הָעִיר הם *they went out of the city*. Amos 4:3 יֵצֵאוּ הַצָּרִים *they go out through the breaches*. Part. יֹצֵאֵי הָעִיר *they who go out of the city*, Gen. 34:24. comp. 9:10.—In Amos 5:3, it is spoken of the object, out of which something proceeds, (comp. יֵצֵא no. 5.) thus יֹצֵאֵי הָעִיר אֶת־כֵּן *a city which goes out by thousands*. The following special significations are worthy of notice; (1.) *to arise*, spoken of the sun and stars. Gen. 19:23. Ps. 19:6. Neh. 4:15. (Antith. יָצָא.) (2.) *to spring up*, spoken of plants. Job 5:6. Deriv. יֹצֵאִים. (3.) *to spring from any one, to be begotten or descended from him*, Gen. 17:6. More frequently with the addition יֵצֵאוּ, יֵצֵאוּ, Job 1:21. Gen. 46:26. (4.) *to expire, to be finished*, spoken of time. Ex. 23:16 יֵצֵאֵהָ הַשָּׁנָה *at the close of the year*. Spoken also of a boundary, *to run out, to extend itself*, Josh. 15:3, 4, 9, 11. (5.) יֵצֵאֵהָ Ex. 21:5. and יֵצֵאֵהָ verse 2. *to become free*. Also simply יֵצֵא Ex. 21:3, 4, 11. Likewise used of inanimate things, which in the year of jubilee were restored without compensation to their original owners, Lev. 25:28, 30. (6.) *to be laid out or expended, as money*. 2 K. 12:13. (7.) *to escape, to be delivered*, construed with an accus. Ecc. 7:18. So 1 Sam. 14:41, *to escape*, in the drawing of lots, (antith. יָקָח *to be taken*.)

Hiph. הוֹצֵא. 1. *to bring, lead, or draw forth or out*, persons or things. Gen. 24:53. Ex. 4:6, 7. Also *to cause to spring up*, spoken of the earth, Gen. 1:12, 24. Especially (1.) הוֹצֵאֵהָ *to spread an evil report*. Num. 14:37. comp. Deut. 22:14, 19. (in both cases construed with יָצָא.) and Neh. 6:19. (2.) causat. of Kal no. (6.) *to lay or charge an expense on any one*, construed with יָצָא, 2 K. 15:20.

Hoph. *to be brought out*. Ezek. 25: 22. 38: 8. 47: 8.

Deriv. מִצָּאָה, מִצָּאָה, מִצָּאָה, מִצָּאָה.

יָצָא Chald. Only in Shaph. מִצָּאָה and מִצָּאָה, in the Targums, *to bring a matter to an issue, to finish it*. Hence מִצָּאָה Ezra 6: 15. *finished*.

יָצָא i. q. יָצָא *to place*. In Kal not used.

Hithpa. הִצָּאָה.

1. *to place or present one's self*. Ex. 2: 4. 1 Sam. 17: 16 וַתִּצָּאָה אֶרְנָנִים יוֹם and *he presented himself (for combat) forty days*. Job 33: 5. Construed with לֵאלֹהִים *to rise up against any one*, Ps. 2: 2. elsewhere הִצָּאָה לֵאלֹהִים *to present one's self before Jehovah*, waiting for his commands, Job 1: 6. 2: 1. Zech. 6: 5.

2. with לֵאלֹהִים and לֵאלֹהִים, *to stand before any one*; either as a conqueror, Deut. 9: 2. 7: 24. 11: 25. Josh. 1: 5. or as innocent in a judicial sense, Job 41: 2. [10.] Ps. 5: 6. with עִם, 2 Chr. 20: 6.

3. with בְּ, *to stand by, to assist*. Ps. 94: 16.

יָצָא Chald. *to be certain, true*.

Pa. *to tell the truth*. Dan. 7: 19. Comp. verse 16.

יָצָא in Kal not used.

Hiph. הִצָּאָה 1. *to cause to stand, to establish*. Am. 5: 15 הִצָּאָה בְּרִשְׁתָּם מִשְׁפָּטָם *establish righteousness in the gate*.

2. *to leave behind*. Gen. 33: 15.

3. *to place, set*; e. g. persons, Gen. 43: 9. things, 30: 38.

4. *to lay, spread, sternere*. Judg. 6: 37. Sometimes we find הִצָּאָה in the same signification, Josh. 7: 23. 2 Sam. 15: 24.

Hoph. fut. יִצָּא, *to be left behind*. Ex. 10: 24. Comp. the verb kindred in meaning הִצָּאָה.

יָצָא m. oil. Deut. 7: 13. Zech. 4: 14 הַיָּצֵא הַזֶּה *the anointed*. (Root צָדַר literally *to shine*; comp. הָאֵל no. 2.)

יָצָא (he laughs; comp. Gen. 17: 17, 19.) proper name of the son of Abraham and Sarah. Gen. xxi—xxviii. More rarely written יָצָא (from צָחַק *to laugh*), Ps. 105: 9. Jer. 33: 26. Am.

7: 9. In the last passage it is parallel and synonymous with Israel. Sept. 'Isaax.

יָצָא m. *proceeding*, a passive participle with an active signification. 2 Chr. 32: 21.

יָצָא m. Chald. adj.

1. *true, certain*. Dan. 2: 45. 3: 24. — יָצָא כֵּן *certainly, truly*, 2: 8.

2. *valid, established*. Dan. 6: 12.

יָצָא see the following article.

יָצָא *to spread for a bed, to lay under, sternere*, Part. יָצָא (1.) *a bed, couch*. Ps. 63: 7. Job 17: 13. Also *a marriage bed*, Gen. 49: 4. (2.) *a story, floor*. Vulg. *tabulatum*. 1 K. 6: 5, 6, 10. (in the Keri יָצָא). Ezek. 41: 6 ff. The word denotes especially the three stories of side chambers (צִלְעוֹת) which surrounded the temple of Solomon. Comp. Hirt's Tempel Salomo's, p. 24, 25.

Hiph. הִצָּאָה *to spread out, to make for a bed*. Ps. 139: 8 הִצָּאָה לִי מִצֵּל וְאִם *if I make habitation my bed*. Is. 58: 5.

Hoph. Is. 14: 11 תִּהְיוּ לְיָצָא וְרָחַק *under thee shall worms lie*. Est. 4: 13. comp. Is. 58: 5.

Deriv. מִצָּאָה.

I. יָצָא, fut. יָצָא, (once יָצָא 1 K. 22: 35 intrans. *it poured itself out*), imper. יָצָא 2 K. 4: 41. and יָצָא Ezek. 24: 3. infin. יָצָא.

1. *to pour forth or out*, as liquids. Gen. 28: 18. 35: 14. — Intrans. *to be poured out*, Job 38: 38 *when the dust is poured out into a solid mass*; i. e. when the dust cleaves together on account of the rain.

2. *to cast metallic vessels or instruments*. Ex. 25: 12. 26: 37. 36: 36. — יָצָא *molten, cast*, 1 K. 7: 24, 30. and so *hard, firm*, as metal, Job 41: 15, 16. [41: 23, 26.]

Hoph. הִצָּאָה 1. *to be poured out*. Lev. 21: 10. Ps. 45: 3.

2. *to be molten or cast*, spoken of metal. 1 K. 7: 23, 33. Job 37: 18. Metaphorically יָצָא *firm, fearless*, Job 11: 15.

Deriv. out of course מִצָּאָה, מִצָּאָה.

II. **יצק** found only in Hiph. i. q. **יצק** *to place, spread*. Josh. 7:23. 2 Sam. 15:24.

יצק verbal from **יצק** no. I. *a pouring out or casting*. 1 K. 7:24.

I. **יצר**, fut. **יצר**, **יצר**, also **יצר** Is. 44:12. Jer. 1:5 Keri.

1. *to form, make, create, fingere*. Is. 44:10, 12. Gen. 2:7, 8, 19. Ps. 94:9 **יצר** *he who formed the eye*. Ps. 33:15. 99:5. Hence *to make generally*, Ps. 74:17. Is. 44:21 **יצרתיך לעבד לי** *I have made thee my servant*; comp. 49:5.—Part. **יצר** *a potter*, Ps. 94:9, 20.—**כלי יצר** *an earthen vessel*, Ps. 2:9.

2. metaphorically *to imagine, devise*. 2 K. 19:25. Jer. 18:11. Ps. 94:20.

Niph. pass. Is. 43:10.

Pu. **יצר** *to be appointed, destined*. Ps. 139:16.

Hoph. i. q. Niph. Is. 54:17.

II. **יצר** i. q. **צר**, but used intrans. *to be straitened*. Found only in the fut. **יצר**, plur. **יצרו**, Prov. 4:12. Is. 49:19. Job 18:7. Elsewhere used impersonally **יצר לו** *he was straitened*, (in the preterite **צר לו** from **יצר**;) signifying (1.) *he was in trouble, it went ill with him*. Judg. 2:15. 10:9. Job 20:22. (2.) *he was distressed*. Gen. 32:8. Also in the feminine form used as a neuter, 1 Sam. 30:6. (3.) *he took it ill*. 2 Sam. 13:2.

יצר m. with suff. **יצרו**, verbal from **יצר** no. I. dec. VI. g.

1. *something formed by an artificer, a form, frame*. Is. 29:16. Hab. 2:18. Ps. 103:14 **יצרנו לנו** *for he knows our frame*, i. e. how and whereof we are formed.

2. metaphorically *an imagination, thought, or device*, (of the heart.) Gen. 8:21. 6:6. Deut. 31:21. Is. 26:3 **יצר חשבונו** *whose thoughts are firm*.

יצרים masc. plur. Job 17:7. *forms or form* (of the body). Vulg. *members*.

יצת found only in the fut. **יצת**.

1. *to set on fire*, construed with **ב**. Is. 9:17.

2. pass. *to be burned*, as in Niph. Is.

33:12. Jer. 40:2, 51:58. (The form **יצתו** has a Dagesh forte euphonic, like **יצתו** Job 21:13.)

Niph. pret. **יצתו**.

1. *to be burned, or laid waste by fire*. Jer. 2:15. 9:9, 11.

2. *to be kindled*, spoken of anger; construed with **ב** *against* any one, 2 K. 22:13, 17.

Hiph. **יצתו** only 2 Sam. 14:30 Keth. elsewhere **הצתו** *to set on fire*. These phrases are used indiscriminately, **הצתו** Jer. 17:27. 21:14. or with **יצתו** Jer. 11:16. and **הצתו** Jer. 8:19. Jer. 32:29. or without **הצתו** Jer. 51:50.

יצת m. dec. VI. a. 1. *the wine-fat*, **יצת**, *lacus*, into which the wine flowed from the press. Joel 2:24. 4:13. [3:13.] Prov. 3:10. It was usually dug into the ground or hewed into the rock, Is. 5:2.

2. *the press itself*. Job 24:11.

יצת (God will collect) Neh. 11:25. i. q. **יצת** Josh. 15:21. 2 Sam. 23:20. proper name of a city in the south part of the tribe of Judah.

יצת, fut. **יצת** Is. 10:16. and **יצת** Deut. 32:22. *to kindle, to burn*.

Hoph. **יצת** *to burn, to be kindled*. Lev. 6:2, 5, 6. [6:9, 12, 13.] Used metaphorically of anger, Jer. 15:14. 17:4.

Deriv. out of course **יצת**.

יצת Chald. *idem*. Part. fem. **יצת** and **יצת** *burning*. Dan. 3:6, 11, 23, 26.

יצת f. Chald. verbal from **יצת**, *a burning*. Dan. 7:11.

יצת f. (with Dagesh forte euphonic.) *obedience*. Gen. 49:10. Prov. 30:17. (Root Arab. **יצת** *to obey*.)

יצת m. verbal from **יצת** *a burning*. Is. 10:16.

יצת m. verbal from **יצת**, *whatever exists or is, a substance*. Gen. 7:4, 23, Deut. 11:6.

יצת Hos. 9:8. and **יצת** Ps. 91:3. Prov. 6:5. Jer. 5:26. m. *a fowler*. Root. **יצת**. The form **יצת** is properly an

active participial form, the other is a passive form with an active signification.

יָקָר proper name of a son of Heber and descendant of Shem, Gen. 10:25, 26. from whom many Arabian tribes were derived, Gen. 10:26—30. By the Arabian writers he is called قحطان *Kachtan*. See Bocharti Phaleg. III. cap. 15.

יָקָר m. verbal adj. from יָקַר, *dear, beloved*. Jer. 31:20.

יָקָר adj. Chald. 1. *hard*. Dan. 2:11. 2. *mighty, honoured, noble*. Ezra 4:10.

יָקַע only in the fut. יָקַע, i. q. יָקַע.

1. *to be wrenched, dislocated, or put out of joint, luxari*, spoken of members of the body. Gen. 32:26.

2. *metaphorically to be alienated or removed from any one, construed with* כָּן *and* כִּי. Jer. 6:8. Ezek. 23:17, 18.

Hiph. הִקַּע *to suspend or nail up on a stake, ἀνασκολοπιζειν*, as a punishment to criminals, perhaps literally *to dislocate the limbs*. Num. 25:4. 2 Sam. 21:6, 9, 12.

יָקַץ only in the fut. יָקַץ, once Gen. 9:24. *to awake*. Gen. 28:16. 41:4, 7. For the preterite, הִקַּץ Hiph. of קָץ is used.

יָקַר, fut. יָקַר, also יָקַר Ps. 72:14. and יָקַר Ps. 49:9.

1. *to be heavy, difficult*. Metaphorically *to be incomprehensible* Ps. 139:17. Comp. Dan. 2:11.

2. *to be dear, costly, precious*. Ps. 49:9. 1 Sam. 26:21 יָקָר נַפְשִׁי בְּעֵינֶיךָ *because my life was dear to thee*, i. e. because thou sparedst it. 2 K. 1:13, 14. Ps. 72:14. Zech. 11:13 *the price at which I was valued by them*.

3. *to be honoured, respected*. 1 Sam. 18:30.

Hiph. הִקַּר *to make rare*. (See the adj. no. 4.) Is. 13:12. Prov. 25:17.

Deriv. out of course יָקַר.

יָקָר fem. יָקָרָה, verbal adj. from יָקַר.

1. *heavy*. See the verb.

2. *dear, costly, precious*.—יָקָרָה used collectively *costly stones*, i. e. either precious stones, 1 K. 10:2, 10, 11. or valuable stones for building, 2 Chr. 3:7. So יָקָרָה 1 K. 5:31. 7:9ff.—Ps. 45:10 *kings' daughters were among thy beloved*; (the Dagesh is euphonic.) Ps. 36:8 יָקָר חַסְדְּךָ ה' *how precious is thy grace, O God*. 116:5. comp. 72:14.

3. *magnificent, majestic*. Job 31:26.

4. *rare*. 1 Sam. 3:1.

5. Prov. 17:27 יָקַר רִחוּיָהּ Keri perhaps *quiet of spirit*, after the Arab. يَقر, *to be quiet*. In the Kethib יָקַר רִחוּיָהּ.

יָקַר m. (with Kamets impure,) verbal from יָקַר, dec. I.

1. *worth, costliness*. Prov. 20:15. Used as a concrete, יָקָר every precious thing, Job 28:10. Jer. 20:5.

2. *honour, respect*. Ps. 49:13, 21. Est. 1:20.

3. *magnificence, splendour*. Est. 1:4. Ps. 37:20 יָקָר ה' *the splendour of the fields*.

יָקָר m. Chald. 1. *costly things*. Dan. 2:6. comp. Is. 3:17. 10:3 Targ.

2. *honour, majesty*. Dan. 2:37. 4:27, 33. [4:30, 36.]

יָקַשׁ 1 pers. יָקַשְׁתִּי, i. q. יָקַשׁ and יָקַשׁ, *to lay snares*. Ps. 141:9. Jer. 50:24. For the fut. we find יָקַשׁ from יָקַשׁ, Is. 29:21. Part. יָקַשׁ *a fowler*, Ps. 124:7.

Niph. הִקַּשׁ *to be ensnared, taken*, Is. 8:15. *to ensnare one's self*, Prov. 6:2. Ps. 9:17. Metaphorically *to be seduced*, Deut. 7:25.

Pu. part. מִקַּשִּׁים for מִקַּשִּׁים *ensnared*. Ecc. 9:12.

Deriv. מִקַּשׁ, יָקַשׁ.

יָקָרָה 1. proper name of a city in the tribe of Judah. Josh. 15:38.

2. the name, which king Amaziah gave to *Selah*, an Arabian city which he took. 2 K. 14:7. As an appellative, perhaps *præmium Dei*, from يَقر, *constituit*; Ethiop. conj. IV. *constituit præmium*.

יָרָא, fut. יִרָא, imper. יִרָא, infin. יִרָא
Josh. 22:25. and with לְ, לִירָא for יִרָא
1 Sam. 18:29. elsewhere uniformly fem.
יִרְאָה.

1. *to fear, to be afraid.*—**יִרָא** אֶל *fear not*, Gen. 15:1. 21:17. Construed with an accus. of the person *feared*, Num. 14:9. 21:34. with כֵּן, Deut. 1:29. and כִּסְפִי Josh. 11:6. On the contrary with לְ of the person or thing *for which one fears*, Josh. 9:24. Prov. 31:21. Construed with וְ before an infinitive, *to be afraid to do any thing*, Gen. 19:30. 46:3.

2. *to honour, fear, reverence, revere*; e. g. one's parents, Lev. 19:3. the general, Josh. 4:14. the sanctuary, Lev. 19:30. an oath, 1 Sam. 14:26. Hence *to fear God*, whether in a more natural, Ex. 14:31. 1 Sam. 12:18. or in a more spiritual sense, Ex. 1:17. Prov. 3:7 *fear God, and depart from evil*. Job 1:9. In this latter sense it is equivalent to *being virtuous, pious*. Sometimes without אֱלֹהִים, Jer. 44:10.

Niph. **יִרְאָה** *to be feared*. Ps. 130:4. Part. **יִרְאָה** (1.) *fearful, terrible*. Deut. 1:19. 8:15. Joel 2:11. 3:4. [2:31.] (2.) *worthy of reverence, holy*. Gen. 28:17. (3.) *wonderful, great, noble*. Ps. 66:3, 5. Ex. 15:12. Plur. **יִרְאָהוּ** *wonderful deeds*, as of men, Ps. 45:5. but particularly of God, Deut. 10:21. 2 Sam. 7:23. Used also as an adv. *in a wonderful manner*, Ps. 139:14. (comp. **יִרְאָהוּ**.)

Pi. **יִרְאָה** *to terrify, to make afraid*. 2 Sam. 14:15.

Deriv. out of course **יִרְאָה**.

יִרְאָה m. const. **יִרְאָה**, verbal adj. from **יִרְאָה** dec. V. e.

1. *fearing*. Joined with personal pronouns it forms a periphrasis for the finite verb, as **יִרְאָה אֲנִי** *I fear*, Gen. 32:12. **אֲנִי אֲנִי אֲנִי** *we fear*, 1 Sam. 23:3. **אֲנִי אֲנִי** *he fears not*, Ecc. 8:13. It is construed in a similar manner with the verb, as **יִרְאָה אֶת יְהוָה** *fearing Jehovah*, 2 K. 4:1.

2. more as an adj. *fearful*. Deut. 20:

8. **יִרְאָה אֶת יְהוָה** *fearing God*, Gen. 22:12. Job 1:1, 8. 2:3.

יִרְאָה f. dec. X. 1. strictly an infin. from **יִרָא**, as Neh. 1:11 **יִרְאָה אֶת שֵׁם יְהוָה** *to fear thy name*. 2 Sam. 3:11 **יִרְאָהוּ** *because he feared him*.

2. as a subst. *fear*. Ps. 55:6. Jon. 1:10 **וְיִרְאָה הָאֲנָשִׁים יְרָאָה גְדוּלָּה** *and the men feared exceedingly*. With suff. **יִרְאָהְךָ** *the fear of thee*, Deut. 2:25. and in an active signification, Job 4:6.

3. *holy fear, reverence*. Ps. 2:11. 5:8. **יִרְאָה יְהוָה** *the fear of Jehovah, virtue, religion, piety*. Prov. 1:7 **יִרְאָה יְהוָה** *the fear of Jehovah is the beginning of wisdom*. Job 28:28. Also *religion* objectively considered, *truths of religion*, Ps. 19:10. Also without **יְהוָה**, Job 4:5. 15:4.

4. *dreadfulness*. Ezek. 1:18.

יָרֵב i. q. **יָרֵב** *an adversary*. **יָרֵב** Hos. 5:13. 10:9. *the hostile king*. According to others: *the revenger*, for **יָרֵב** *one who contends*, Vulg. ultor. Chald. idem. Others: *the great or mighty king*, (comp. Syr. **ܝܪܒܐ** *to be great, mighty*), as a title of the Assyrian kings; comp. 2 K. 18:19.

יָרֵב m. (**יָרֵב** *Baal contends*, see Judg. 6:32.) the name, which Gideon bears from Judg. 6:32. onward; for which we also find **יָרֵב** (*the idol contends*) 2 Sam. 11:21, an interpretation of the other name. Sept. *Ἰεροβόαλ*. Comp. **יָרֵב** and **יָרֵב**.

יָרֵב m. (read Yarobeam, for **יָרֵב** *the people are many*).

1. *Jeroboam*, the son of Nebat, first king of the ten tribes, and author of the worship of the golden calves. 1 K. 12:14.

2. son of Joash, likewise king of Israel. 2 K. 14:24—29.

יָרַד, fut. יִרַד, and יֵרַד, more rarely יָרַד imper. יָרַד, infin. absol. יָרַד (Gen. 43:20.) once יָרַד Gen. 48:52. infin. const. יָרַד, with suff. יָרַדְךָ.

1. *to go down, to descend*. Frequently

to go from a higher to a lower country; hence used constantly of a journey into Egypt, Gen. 12:10. 26:2ff. into Philistia and the country on the sea, 1 Sam. 13:20. 23:4, 8, 11. towards the south, 1 Sam. 25:1. 26:2. 30:15. or from a city, (considered as placed on an eminence,) Ruth 3:3, 6. 1 Sam. 9:27. The place to which one goes stands with ירד, ירד, or in the accus. Ps. 55:16 ירדו שָׁמַיִל הַיָּם let them descend alive into hades. Job 7:9. 17:16. 33:24. Hence Part. ירדוּ they who go down into the pit, Prov. 1:12.

2. spoken of inanimate objects; as of a road, to lead down, Prov. 7:27. of a boundary, to extend down or southwardly, Num. 34:11, 12. Josh. 18:13 ff. of the day, to decline, Judg. 19:11. of streams, to flow down, Deut. 9:21. By a common idiom of the Hebrew language, it is also spoken of the object from which any thing flows down, as Lam. 3:48 יָרַד מִן עֵינַי mine eye flows down in streams of water. 1:16. Jer. 9:17. 13:17. 14:17. Ps. 119:136. Comp. Is. 15:3 יָרַד בְּדָמָא he flows down in tears.

3. to fall; spoken of a wall, Deut. 28:52. of a wood which is felled, Is. 32:19. Zech. 11:2. of a besieged city, Deut. 20:20. Metaphorically to fall, in wealth, in outward circumstances, Deut. 28:43.

Hiph. ירד 1. to make to go down, to bring down, either persons or things. Gen. 37:25. 43:10, 21. to let down, (by a cord), Josh. 2:15, 18. to let or take down, Gen. 24:18, 46. 44:11. Num. 1:51. 4:5. to cast down, Hos. 7:12. to bring down a citadel, Prov. 21:22. to conquer a people, Prov. 21:22.

Hoph. ירד pass. of Hiph. Gen. 39:1. Is. 14:11 ff.

יַרְדֵּן a proper name, Jordan, the largest river of Palestine, commonly with the article, in Greek Ἰορδάνης. Root יר to flow down, comp. Syr. יַרְדֵּן a sea.—יַרְדֵּן the country on the Jordan, Ps. 42:7. By the Arabians

it is now called *El Sharai*, (the ford.)

I. ירד, infin. ירד, ירד, and ירד 2 Chr. 26:15. imper. ירד, fut. ירד.

1. to throw, cast. Ex. 15:4. as a lot, Josh. 18:6. an arrow, 1 Sam. 20:36, 37. Ps. 11:2. 64:5. Num. 21:30. Part. ירד an archer, 1 Chr. 10:3.

2. to found, fundamenta jacere, Job 38:6. to raise (a monument), Gen. 31:51. (So Syr. ܝܪܕ to throw and to found.)

3. to sprinkle, to wet. Hos. 6:3. (So many other words, e. g. ירד to throw and to sprinkle.) Part. ירד the early rain, (see art. ירד).

Niph. to be shot through with arrows. Fut. ירד Ex. 19:13.

Hiph. ירד 1. as in Kal, to throw, cast, Job 30:19. Especially to shoot an arrow, 1 Sam. 20:20, 36. Fut. apoc. ירד 2 K. 13:17. Part. ירד an archer, 1 Sam. 31:3. It is found with the Aramean orthography, 2 Sam. 11:24 ירדו הַפָּרָאִים and the archers shot; comp. 2 Chr. 26:15.

2. to sprinkle, to wet. Part. ירד i. q. ירד the early rain, Joel 2:23. Ps. 84:7.

II. ירד found only in Hiph. ירד.

1. to shew, direct. Gen. 46:28. Prov. 6:13 יָרַד בְּאֶצְבָּעָיו making signs with his fingers. Construed with two accus. Ex. 15:25.

2. to instruct, teach. Ex. 35:34. Mic. 3:11. Construed with an accus. of the person, Job 6:24. 8:10. 12:7, 8. with an accus. of the thing, Is. 9:14. Hab. 2:18. Hence with two accus. Ps. 27:11. 86:11. 119:33. with י of the thing, Job 27:11. Ps. 25:8, 12. 32:8. more rarely with י, 2 Chr. 6:27, or ין, Is. 2:3. Mic. 4:2. With a dative of the person and an accus. of the thing, Deut. 33:10. Hos. 10:12.

Note. These two significations nos. I. and II. are probably connected; see Gesenius' *Auszug*, Vorrede, p. vii.

יְרוּשָׁלַם proper name of a desert, mentioned only 2 Chr. 20:16. Literally dwelling of God; see יְרוּשָׁלַם.

ירוק m. verbal from ירק, (q. v.) *something green*. Job 39: 8.

ירושלם and ירושלים, a proper name, *Jerusalem*, the chief city of Palestine, situated on the borders of the tribes Judah and Benjamin. The latter form ירושלם predominates in the later writings of the Hebrews, and is derived from the other form which should be pointed ירושלם, (comp. the Chald.) So out of שָׁמֶרֶן, שָׁמֶרֶן, was formed שָׁמֶרֶן; out of שָׁמֶרֶן, שָׁמֶרֶן. The Masoretes, being familiar only with the latter form, have given an erroneous punctuation to the ancient. On the Jewish medals both modes of spelling occur. The signification of this proper name is *people or dwelling of peace*; namely, ירו, i. q. Arab.

ירי = מְיָרִים *people*, but perhaps in Heb. *a dwelling*, (hence ירוּחַל *dwelling of God*; comp. Arab. أهل *people*, literally *a tent, dwelling*;) and שָׁלֵם *peace*. The abbreviation שָׁלֵם (q. v.) may be the more ancient appellation, and on that account retained in poetry. In Greek Ἰερουσαλὴμ and Ἰεροσόλυμα.

ירושלם and ירושלים Chald. *idem*. Dan. 5: 2. 6: 11. Ezra 4: 8.

ירח m. prim. dec. V. n. *the moon*. Gen. 37: 9. Deut. 4: 19. Ps. 72: 5 לפני ירח *before the moon was*.

ירח m. denom. from ירח, dec. VI. d.
1. *a month, a Hebrew lunar month*, 1 K. 6: 37, 38. 8: 2.

2. Gen. 10: 26. *a country of Arabia*. See Bocharti Phaleg, lib. 3. cap. 19. p. 124. J. D. Michaëlis Spicileg. Geogr. Hebr. exterae, T. II. p. 160.

ירח Chald. *a month*. Ezra 6: 15.
ירחו Num. 22: 1. also יריחו Josh. 2: 1, 2, 3. and יריחו 1 K. 16: 34. *Jericho*, a celebrated city of Palestine, not far from Jordan and the Dead Sea, in the tribe of Benjamin, and the most fruitful part of all Palestine.

ירמ prob. *to be corrupt, perverse*.

(Arab. رما *to throw down, to ruin*.) Num. 22: 32. The Samaritan text has, by way of gloss, דרע.

יריב m. verbal from ירב, dec. III. a. *an opponent, adversary*. Ps. 35: 1. Jer. 18: 19. Is. 49: 24.

יריעה f. dec. X. *a covering, curtain*, Especially (1.) *the covering of a tent*. Is. 54: 2. Jer. 4: 20. 49: 29. Spoken of the curtains of the tabernacle of the congregation, Ex. 26: 1 ff. 36: 8 ff. (2.) *carpet, tapestry*, Cant. 1: 5.

ירך const. ירך, with suff. ירכי, dec. V. c.
1. *thigh, hip, loins*. Gen. 24: 2. Ex. 1: 4 ירכו יצא *they who came out of the loins of Jacob*, i. e. those descended from him. Gen. 46: 26. Jud. 8: 30.

2. *side*, e. g. of the tent, Ex. 40: 22, 24. of the altar, Lev. 1: 11. 2 K. 16: 14. (In the feminine form ירכה or ירכה, this is the predominant meaning; comp. the Greek μῆκος and the Heb. מִזְרָא.

3. that part of a candlestick where the main shaft (קנה) receives the feet. Ex. 25: 31. 37: 17.

Dual ירכיהו וירי ירכיהו Ex. 28: 42 *from the loins even unto the thighs*. The word denotes here, as elsewhere, *the lower part of the hip, or upper part of the thigh*; but ירכיהו denotes the *upper part of the hip*, including the small of the back, ἰσοφύς, *coxa*. Cant. 7: 2.

ירכה or ירכה fem. of ירך, used only of inanimate objects, *a side*, as of a country. Gen. 49: 13.

Dual ירכיהו, const. ירכיהו.

1. *the side*, (losing its dual signification, like ירכיהו.) Ps. 48: 3 ירכיהו *the north*. Especially *the hinder*, i. e. the western, *side*; e. g. of the tabernacle of the congregation, Ex. 26: 23, 27. (so 36: 27, 28, 32.) of the temple, 1 K. 6: 16. Ezek. 46: 23.

2. *the hindmost, innermost, deepest part* generally, *recessus*. 1 Sam. 24: 4 ירכיהו *the back part of the cave*. Is. 14: 15 and Ezek. 32: 23 ירכיהו *the deepest parts of the pit*. Am. 6: 10 and Ps. 128: 3 ירכיהו *the innermost part*

of the house. Jon. 1:5. Jud. 19:1, 18
 יִרְמְתִי יִרְמְתִי prob. the innermost regions
 of mount Ephraim, as in 2 K. 19:23.

3. the remotest countries.—יִרְמְתִי צָפוֹן
 the remotest countries of the north, Is.
 14:13. יִרְמְתִי צָרָף the remotest countries
 of the earth, Jer. 6:22. 25:32. (Comp.
 יִנְפֹּחַת הָאָרֶץ.)

יִרְבָּה f. Chald. thigh. Dan. 2:32.

יִרְמֹת proper name of a city in the
 plain of the tribe of Judah, anciently
 the seat of a Canaanitish king. Josh.
 10:3. 12:11. 15:35. Neh. 11:29.

יִרְמְיָה and יִרְמְיָהּ (for יִרְמְיָהּ literally
 Jehovah throws, e.g. the lightning,)
 proper name of a celebrated prophet,
 son of Hilkiah. Jer. 1:1. 27:1. Dan.
 9:2. Sept. Ἰερμίας.

I. יָרַע i. q. יָרַע. Found only in the
 fut. יָרַע, the preterite Kal יָרַע being sup-
 plied from יָרַע (which wants the fut.)
 and the Hiph. יָרַע from the root יָרַע.

1. to be evil, wicked.—The following
 constructions are worthy of notice;
 (1.) יָרַע לִי it shall go ill with me. Ps.
 106:32. (2.) יָרַע בְּעֵינַי it appeared ill to
 me, it displeased me. Gen. 21:11. 38:
 10. 48:17. 1 Sam. 8:6. Construed
 with לִי, Neh. 13:8. and with the inten-
 sive addition יָרַע בְּעֵינַי, Neh. 2:10. Jon.
 4:1. In a different construction 1 Chr.
 21:7 וַיִּרְעוּ בְּעֵינַי הָאֱלֹהִים עַל הַדָּבָר הַזֶּה
 and this thing displeased God. (3.) to be envious,
 spoken of the eye. Deut. 28:54.

2. to be sad. (Opposite of יָרַע to
 be joyful.) Spoken of the countenance,
 Neh. 2:3. of the heart, 1 Sam. 1:8.
 Deut. 15:10 לֹא יָרַע לְקַדֵּם בְּחֶרֶף לֵאמֹר
 let it not grieve thy heart to give to him. In verse
 9, the same is expressed of the eye.

3. to be pernicious, hurtful, construed
 with לִי. 2 Sam. 20:6.

II. יָרַע i. q. Arab. وَرِع and وَرِع
 to be fearful, distressed. Is. 15:4 וַיִּרְעוּ
 בְּנֵי עֲדָן his heart is distressed. This verb
 is distinguished from no. I. by being
 used in the preterite.

יָרַק to spit. In the preterite Num.
 12:14. Deut. 25:9. In the infin. absol.

Num. 12:14. The future is formed
 from יָרַק.

יָרֵךְ m. dec. IV. a. greenness. 2 K.
 19:26. Especially an herb, vegetable,
 as יָרֵךְ בְּגַן a garden of vegetables, Deut.
 11:10. 1 K. 21:2. יָרֵךְ אֶרְצָה a portion
 or dish of herbs, Prov. 15:17. (Syr.
 ܝܪܝܩܐܢܐ an herb.)

יָרֵךְ m. greenness, verdure, foliage.
 Ex. 10:15.—כָּל יָרֵךְ עֵשֶׂב every green herb,
 Gen. 1:30. 9:3.

יָרֵךְ m. 1. paleness of countenance,
 perhaps literally the greenish yellow or
 whitish death colour, which the Greeks
 call χλωρός. Comp. χλωρός. Jer. 30:6.

2. jaundice, blasting or withering of
 plants. Deut. 28:22. 1 K. 8:37. Am.
 4:9. (Arab. ܝܪܩܐܢܐ idem.)

יָרֵךְ m. 1. greenish, yellowish,
 ܝܪܩܐܢܐ, spoken of clothes infected
 with the leprosy. Lev. 13:49. 14:37.

2. yellowness, yellow colour of gold.
 Ps. 68:14.

יָרַשׁ and יָרַשׁ, fut. יָרַשׁ, imp. יָרַשׁ and
 יָרַשׁ, infin. יָרַשׁ, with suff. יָרַשְׁתָּ.

1. to take into possession, construed
 with an accus. of the thing. Deut. 1:8,
 21. 2:24 הָחֵל יָרַשׁ begin to take into pos-
 session.

2. to possess. Lev. 25:46.—יָרַשׁ אֶרֶץ
 to possess the land (quietly), i. e. (in
 the mind of a Hebrew) to be blessed, to
 be happy, Ps. 25:13. 37:9, 11, 22, 29.
 comp. Mat. 5:5.

3. to inherit. Gen. 21:10.—Part. יָרַשׁ
 an heir, Jer. 49:1.—Construed with an
 accus. of the thing, Num. 27:11. 36:8.
 with an accus. of the person, to inherit
 from any one, to be his heir, Gen. 15:
 3, 4.

4. to drive from a possession, to dis-
 possess, disinherit. Deut. 2:12 וַיִּצְּקוּ
 וְיָרְשׁוּם וְיָרְשׁוּם וְיָרְשׁוּם and the children of
 Esau dispossessed them, and destroyed
 them from before them. verses 21, 22.
 9:1. 11:23. 12:2, 29. 18:14. 19:1.
 31:3. Prov. 30:23 and a handmaid
 that dispossesses her mistress, i. e. that

takes her place. (This signification is derived from no. 3. *to succeed, as it were, to the possessions of another.*)

Niph. *to be disinherited, to become poor*, pass. of Kal no. 4. Gen. 45:11. Prov. 20:13. Kindred with ישר *to be poor*.

Pi. יָשַׁר 1. *to take into possession*, i. q. Kal no. 1. Deut. 28:42.

2. *to deprive of a possession, to make poor*, i. q. Kal no. 4. Judg. 14:15.

Hiph. הִיָּשַׁר 1. *to give for a possession, to make to possess, to bequeath*; construed with two accus. Judg. 11:24. 2 Chr. 20:11. Job 13:26 וְהוֹרֵשְׁנִי עֲוֹנוֹתַי and (that) thou makest me to possess the sins of my youth, i. e. thou impetest them to me. Construed with לְ, Ezra 9:12.

2. *to take into possession*, i. q. Kal no. 1. e. g. a country, Num. 14:24. a city, Josh. 8:7. 17:12. a mountain, Judg. 1:19.

3. *to drive from a possession, and simply to drive out*. Ex. 34:24. Num. 32:21. 33:52. Deut. 4:38. Also *to cast out inanimate objects*, Job 20:15 *God shall cast them out of his belly*. Hence

4. *to make any one poor*. (See Niph.) 1 Sam. 2:7.

5. *to destroy*. (The verbs הָרַס, נָחַם also embrace the two ideas *to drive out* and *to destroy*.) Num. 14:12.

Deriv. out of course מִיָּשָׁר, and perhaps נָשָׂא.

יִרְשָׁה f. (Num. 24:18.) and יִרְשָׁה f. dec. X. verbals from יָשַׁר, *a possession*. Deut. 2:5, 9, 19. Josh. 12:6, 7.

יָשַׁם i. q. שָׂם, but used intransitively, *to be set, placed*; (comp. יָצַר and יָצַר.) Fut. וַיִּשֶׂם Gen. 50:26. 24:33. Judg. 12:3 (in the two last passages only in Kethib.)

יִשְׂרָאֵל (*a wrestler with God*, from יָסַד *to wrestle* and אֵל; see Gen. 32:29. and Hos. 12:4.) *Israel*, a later name of Jacob, employed more frequently as the name of the people, while Jacob generally denotes the patriarch him-

self. Hence יִשְׂרָאֵל and בְּנֵי יִשְׂרָאֵל m. (1.) *Israelites generally*.—יִשְׂרָאֵל land of Israel, Palestine, 1 Sam. 13:19. 2 K. 6:23. Ezek. 27:17. also simply יִשְׂרָאֵל as fem. Is. 19:24. (2.) after the division of the kingdom under Rehoboam, *the kingdom of the ten tribes*, in opposition to *the kingdom of Judah*. (3.) after the exile, especially in the time of the Maccabees, *the Jewish nation*, (1 Mac. 3:35. 4:11, 30:31. and on the Jewish medals;) hence in the Chronicles, *Israel* is used for *the kingdom of Judah*, 2 Chr. 12:1. 15:17. 19:8. 21:2, 4. 23:2. 24:25. The Gentile noun is יִשְׂרָאֵלִי an *Israelite*, 2 Sam. 17:25. and fem. יִשְׂרָאֵלִית an *Israelitess*, Lev. 24:10.

יִשָּׁשָׁר a proper name, *Issachar*, the fifth son of Jacob; also the tribe named from him, the boundaries of which are given Josh. 19:17—23. Its etymological signification is given Gen. 30:18. Simonis (Anal. Lect. Masoreth. p. 5.) makes the probable conjecture, that the consonants of the Kethib should be pointed יִשָּׁשָׁר, and that a constant Keri is to be understood for the present vowel-points, namely, יִשָּׁשָׁר.

יֵשׁ (Aram. אֵישׁ; Arab. ايس; with Makkeph following יֵשׁ, with suff. יֵשְׁנוּ, יֵשְׁכּוּ, יֵשְׁקוּ.

1. *there is, there are*; (comp. the negation אֵין i. q. אֵין יֵשׁ.) Most frequently placed before the noun, as Gen. 28:16. rarely after it, as 1 Sam. 21:5 וְהָיָה לָהֶם יֵשׁ but *there is holy bread*. Is. 43:8. Joined with a participle it forms a periphrasis for the finite verb, Judg. 6:36 וְהָיָה כִּי תִשָּׂא אִם יֵשׁ אִתְּךָ מִשְׁעָה if *thou savest*. Gen. 24:42, 49. When joined with plural nouns, *there are, there were*, 2 K. 2:16. Ezra 10:44.—יֵשׁ יֵשׁ *it is certainly so*, 2 K. 10:15.—יֵשׁ לִי *I have*, (i. q. הָיָה לִי.) Gen. 43:7. Hence כֹּל אֲשֶׁר יֵשׁ לוֹ *every thing which he had*, Gen. 39:5.—Prov. 8:21 יֵשׁ לְהַנְהִיל אֹהֲבֵי יֵשׁ *est (mihi,) quod dem diligentibus me; comp.* 2 Chr. 25:9.

2. *especially, there exists, there is extant*. Ruth 3:12. Jer. 5:1. Ecc. 1:10. יֵשׁ דְּבָר שְׂמֵאָהּ *there exist things of which*

one may say. 2:21. 7:15. 8:14. Prov. 13:7 *יש מְהֵרָה* *there is that appeareth rich.* 11:24. 18:24.—*יֵשׁ אֲשֶׁר* *fuerunt qui, for quidam; and when repeated, there are some, there are others,* Neh. 5:2, 3, 4. (Comp. the Syr. ; *Λ*) Mat. 13:8.)

יָשַׁב fut. יֵשֵׁב, infin. absol. יֹשֵׁב (1 Sam. 20:5.) const. שָׁבַת, with suff. שְׁבַתִּי, imper. שָׁב, שָׁבָה, שָׁב.

1. *to seat one's self, to sit; sometimes construed with a pleonastic dative,* Gen. 21:16 *וַהֲשִׁיבָהּ* *she seated herself.* The place of sitting is preceded by *בְּ*, *עַל*, or is put in the accus. Ps. 9:12 *יֹשֵׁב צִיּוֹן* *sitting or enthroned on Zion.* 80:2 *יֹשֵׁב הַכְּרֻבִּים* *sitting on the cherubim.* 99:1. Is. 37:16. The more special constructions are (1.) *to sit as judge or regent.* Ps. 9:8. 55:20. (2.) *to sit in ambush, to lie in wait.* Ps. 10:8. 17:12. Job 38:40. Hence construed with *לְ*, *insidiari*, Jer. 3:2. (3.) construed with *עִם*, *to have intercourse with any one.* Ps. 26:4, 5. comp. 1:1. and *בָּוֹא עִם, דִּלְגָּל עִם*. (4.) Ps. 122:5 *לְקִשְׁשׁ שָׁמָּה יְשֻׁבֵי הַכְּסָאוֹת* *for there the thrones are set for judgment.* *יֹשֵׁב* is here used of inanimate objects, as the verb *to stand* in English.

2. *to continue.* Gen. 24:55. 29:19. Construed with an accus. 25:27 *וַיֵּשְׁבוּ אֶתְהֵימִים* *continuing in tents, i. e. at home.* Hos. 3:3 *וַיֵּשְׁבֵנִי* *continue to me, i. e. devote thyself to me alone.* Also of inanimate objects, Gen. 49:24.

3. *to dwell.* Gen. 13:6. Construed with an accus. *to inhabit,* Gen. 4:20. Ps. 22:4 *וַיֵּשֶׁב הַהוּא וַיְקַרְאֵל יֵשׁוּב* *dwelling amidst the praises of Israel.* 107:10.

4. *pass. to be inhabited, or habitable,* spoken of a city or country. Is. 13:20. Jer. 17:6, 25. Ezek. 26:20. (Comp. *valua, vaiudala* in Homer).

Niph. *וַיֵּשְׁב* *to be inhabited.* Ex. 16:35.

Hiph. *וַיֹּשִׁיב* 1. *to cause to sit, or dwell, to set.* Ps. 68:7. 113:9. 1 Sam. 2:8.

2. *causat. of Kal no. 4. to make to be inhabited.* Ezek. 36:33. Is. 54:3.

3. *to let dwell with one's self, (as a wife,) to marry.* Ezra 10:2, 10, 14, 17,

18. Neh. 13:23, 27. (In Ethiop. *ישב* conj. IV. *idem*; in Span. *casarse*.)

יָשׁוּעַ contraction of *יְהוֹשֻׁעַ*, and used chiefly after the Babylonish captivity in later Hebrew.

1. *Joshua, the successor of Moses.* Neh. 8:17.

2. *a high-priest after the captivity.* Ezra 2:2. 3:2. Neh. 7:2. In Greek *Ἰησοῦς*.

יְשׁוּעָה f. verbal from *יָשַׁע*, dec. X.

1. *help, deliverance, salvation.*—*וַיֵּשְׁעֵנוּ יְהוָה* *help obtained from God.* Ex. 14:13. As a concrete, Is. 26:18.

2. *victory.* (See *הוֹשִׁיעַ* no. I. a.) 1 Sam. 14:45, 47. 2 Chr. 20:17. Hab. 3:8.

3. *prosperity, happiness.* Job 30:15.

יֵשָׁח m. dec. VI found only Mic. 6:14. *empty stomach, emptiness of the belly.* (In Arab. by transpos. *وحش* conj. IV. *to be famished with hunger*.)

יָשַׁט found only in Hiph. *וַיֹּשִׁיט* *to stretch out.* Est. 4:11. 5:2. 8:4. (In Syr. and Chald. *idem*.)

יְשִׁימוֹן m. verbal from *יָשַׁם*, *a waste, desert.* Ps. 68:8. 78:40. 106:14.

יְשִׁמוֹת plur. fem. verbal from *יָשַׁם*, *destruction.* Ps. 55:16 Kethib. Comp. the proper name *בֵּית הַיְשִׁמוֹת* (*house of the desert*) Num. 33:49. Josh. 12:3. 13:20. Ezek. 25:9. *a place not far from the Dead Sea.*

יָשִׁישׁ m. dec. III. a. *an old or aged man.* Job 12:12. 15:10. 29:8. 32:6. Also *יָשַׁשׁ* (q. v.)

יָשַׁם i. q. *עָשַׂם* *to be desolate,* only in the fut. *יִשָּׁם* Gen. 47:19. Ezek. 12:19. 19:7. plur. *יִשָּׁמוּ* Ezek. 6:6. Deriv. *יְשִׁמוֹת*.

יִשְׁמָעֵאל (*God hears*) *a proper name, Ishmael, the son of Abraham by Hagar, and progenitor of many Arabian tribes.* See Gen. 25:12—18. Hence *יִשְׁמָעֵאִילִים* *Ishmaelites, Arabians,* Gen. 37:25. 39:1. Judg. 8:24. (comp. verse 22. Ps. 83:7.)

I. **יָשֵׁן** to be old. Found only in Niph. strictly to be made old; (1.) to remain long, (in a land). Deut. 4:25. (2.) to be deeply rooted, to become inveterate, spoken of the leprosy. Lev. 13:11. (3.) to grow old, spoken of grain. Lev. 26:10 **יָשֵׁן יָשֵׁן** grain of the preceding year that has grown old.

Deriv. **יָשָׁן**.

II. **יָשָׁן**, fut. **יָשֵׁן**, infin. **יָשֹׁן** to sleep, to fall asleep. Gen. 2:21. 41:5. Applied to the sleep of death, Job 3:13. Ps. 13:4 **יָשָׁן אֵינִי הַמָּוֶת** lest I sleep the sleep of death.

Pi. to cause to sleep. Judg. 16:19.

Deriv. **יָשָׁן**, **יָשָׁן**, **יָשָׁן**.

יָשָׁן, fem. **יָשָׁנָה**, verbal adj. from **יָשָׁן**, dec. IV. a. old, in opposition to new or fresh; spoken only of things, e.g. of grain, Lev. 25:22. Cant. 7:14. of a gate. Neh. 3:6. 12:39. of a pool, Is. 22:11.

יָשָׁן fem. **יָשָׁנָה**, plur. const. **יָשָׁנִים**, verbal adj. from **יָשָׁן**, dec. V. f. sleeping. Joined with pronouns and substantives it forms a periphrasis for the verb, 1 K. 3:20 **יָשָׁנָה אֲמָרְתָּה** thine handmaid was asleep. Cant. 5:2. 1 Sam. 26:7, 12.

יָשַׁע in Kal not used. In Arab. **سَع**, to be wide, enlarged; an idea, which in the Shemitish languages often indicates deliverance or happiness.

Hiph. **הוֹשִׁיעַ** 1. to help, succour; construed with an accus. Ex. 2:17. Ps. 3:8. 6:5. with a dat. Josh. 10:6. Ps. 72:4. 86:16. 116:6. When spoken of Jehovah, whose power is efficient, to give victory, (comp. **הוֹשִׁיעַ**.) Deut. 20:4. Josh. 22:22. 2 Sam. 8:6, 14—**הוֹשִׁיעָה לִּי** mine own hand hath given me the victory, that is, without the aid of another, Judg. 7:2. Job 40:14. Ps. 98:1. A similar phrase is formed with **הוֹשִׁיעַ**, Ps. 44:4. Is. 59:16. 63:5. sometimes with the idea of rashness, 1 Sam. 25:26, 33. comp. verse 31.

2. to deliver, set free; construed with **כִּן**, Ps. 7:2. 34:7. 44:8. or with **כִּד**, Judg. 2:16. 18. 3:31.

Niph. 1. to be aided, assisted, to obtain victory. Deut. 33:29. Part. **נוֹשֵׁעַ** victorious, Zech. 9:9. Ps. 33:16.

2. to be freed, delivered. Num. 10:9. Ps. 33:16.

יִשְׁע and **יִשְׁע**, with suff. **יִשְׁעִי**, **יִשְׁעֶךָ**. Ps. 85:8. verbal from **יָשַׁע**, dec. VI.

1. help, salvation, deliverance. Ps. 13:6. 50:23. Construed with an accus. like its verb, Hab. 3:13 **יִשְׁעֶךָ אֵל הַמִּשְׁכָּה** for the help of thine anointed.

2. prosperity, happiness. Job 5:4, 11. Ps. 132:17. Is. 61:10.

יִשְׁעֵי־יְהוָה (salvation of Jehovah) Isaiah, a proper name. The most celebrated person of this name is the prophet, Is. 1:1. 2 K. 19:20. Sept. 'Hraias. Vulg. *Isaias*.

יִשְׁפָּה Ex. 28:20. 39:13. and **יִשְׁפָּה** Ezek. 28:13. *jasper*, a precious stone of different colours.

יָשָׁר, fut. **יָשֵׁר**, (once **יָשָׁר** 1 Sam. 6:12.)

1. to be straight, even. 1 Sam. 6:12 **וַיֵּשְׁרוּ הַמִּדְּבָרִים** literally and the kine were strait on the way, i. e. they went directly on. (For the grammatical form, see Gesenius' *Lehrgeb.* § 81. 2.)

2. metaphorically to be right; found only in the phrase **יָשָׁר בְּעֵינֵי** to be right in the eyes of any one, to please him, Num. 23:27. Judg. 14:3, 7. 1 Sam. 18:20, 26. 2 Sam. 17:4. 19:6. 1 K. 9:12.

3. perhaps to be happy. (Arab. **يسر** *idem.* Comp. no. 4.) Hab. 2:4 **וְהָיָה לֹא יִשְׁפָּה** behold, whose soul is incredulous, it shall not be happy for it. Others: behold, froward, not modest is his soul, literally *tumidus, non planus est animus in eo*.

Pi. 1. to make straight or even; e.g. a path, Is. 40:3. Also to make straight another's paths, for to give him prosperity, Is. 45:13. Prov. 3:6. to make straight one's own paths, for to walk in a straight path, Prov. 9:15.

2. to lead, direct; e.g. a water course, 2 Chr. 32:30. the thunder, Job 37:3.

3. *to esteem right, or to observe strictly.* Ps. 119:128.

Pu. part. *יָשַׁר מִשֵּׁר gold beaten out, thin gold.* 1 K. 6:35.

Hiph. fut. *יִשְׁרֶה* i. q. Pi. Ps. 5:9 Keri. (In the Kethib *יִשְׁרֶה*.) Intrans. Prov. 4:25.

Deriv. out of course *מִשְׁרֵי*, *מִשְׁרֵי*.

יָשַׁר, fem. *יִשְׁרָה*, verbal from *יָשַׁר*, dec. IV. a.

1. *straight, rectus.* Ezek. 1:7, 23. Used especially of the way, Jer. 31:9. Job 33:27 *וְיָשַׁר הַדֶּחַי the straight I have made crooked.*

2. *right*, especially when construed with *בְּעֵינַי*. Judg. 17:6 *הָיָה בְּעֵינַי what seemed to him right.* Deut. 12:25, 28 *הָיָה בְּעֵינַי what is pleasing to Jehovah.* Construed with *לְעֵינַי*, Prov. 14:12. 16:25.

3. *righteous, upright, virtuous.* Job 1:1, 8. Ps. 11:7. So *יִשְׁרָיִל* Ps. 7:11 and *יִשְׁרָאֵל* 37:14. Especially do the Jews bear this name, (comp. *צִדִּיק*.) Dan. 11:17.—*סֵפֶר הַיָּשָׁר the book of the righteous*, a collection of Hebrew national songs now lost, Josh. 10:3. 2 Sam. 1:18. As an abstract noun, *righteousness*, Ps. 37:37.

4. *true, faithful*; spoken of God. Deut. 32:4. Ps. 119:137.

5. *happy, prosperous.* Ezra 8:21.

יָשַׁר m. verbal from *יָשַׁר*, dec. VI. p.

1. *straightness.* Prov. 2:13. 4:11.

2. *right, duty, obligation.* Job 6:25. 33:23. Prov. 11:24. 14:2. 17:26.

3. *righteousness, uprightness*; construed for the most part with *לֵב* or *לֶב*. Deut. 9:5. Ps. 25:21. 119:7. Job 33:3.

יִשְׁרָה or *יִשְׁרָה* f. const. *יִשְׁרָה*, verbal from *יָשַׁר*, *idem.* 1 K. 3:6.

יִשְׁרָן m. *Jeshurun*, a poetical name for *Israel*, found only Deut. 32:15. 33:5, 26. Is. 44:2. It signifies most probably *the upright, the virtuous*, as if from *יָשַׁר*, after the form *נִגְלָן*, but at the same time with an allusion to the name *יִשְׂרָאֵל* appears to be the termination of diminutives, here used *by way of en-*

dearment. Others derive it as a dimin. directly from *יִשְׂרָאֵל*; in the Veneto-Greek version *Ἰσραελλίσκος.*

יָשַׁשׁ m. i. q. *יָשַׁשׁ*, *old.* 2 Chr. 36:17.

יָת Chald. i. q. Heb. *אֵת*, a sign of the accusative case. Dan. 3:12.

יָתַב Chald. i. q. Heb. *יָתַב*.

1. *to seat one's self, to sit.* Dan. 7:9. 10:26.

2. *to dwell.* Ezra 4:17.

Aph. *הִתְיָב* *to cause to dwell, to set.* Ezra 4:10.

יָתַר f. const. *יָתַר*, plur. *יָתָרוֹ* dec. V. a.

1. *a peg or pin*, to be driven into the wall. Ezek. 15:3. but especially *a tent-pin*, Ex. 27:19. 35:18. 38:31. Judg. 4:21, 22. The driving of such a pin is with the Hebrews indicative of a firm and permanent situation, Is. 22:23. Hence

2. *metaphorically a firm, secure dwelling place.* Ezra 9:8. In verse 9, the same idea is denoted by *נִדָּר*. (Comp. the verbs *נָחַס* *נָחַס*.)

3. also *metaphorically a superior, chief, princeps civitatis.* Zech. 10:4. Comp. *נָחַס*.

4. *a spade, shovel.* Deut. 23:13.—Judg. 16:14 *יָתַר הָאֵרֶץ spatha textoris.*

יָתוֹם m. dec. III. a. *an orphan.* Ex. 22:22, 24. Deut. 10:18. 14:29. Also simply *fatherless*, Job 24:9. (Arab. *يَتِيمٌ to become an orphan.*)

יָתַר m. verbal from *יָתַר* no. 1. (after the form *יָתַר*.) *what one spies or finds out.* Job 39:8.

יָתִיר Chald. 1. adj. *very great, eminent, extraordinary.* Dan. 2:31. 5:12, 14.

2. adv. *יָתִירָה* *very, exceeding.* Dan. 3:22. 7:7, 10.

יָתִיר proper name of a city of the priests in the hill-country of the tribe of Judah. Josh. 15:48. 21:14. 1 Sam. 30:27. 1 Chr. 6:42.

יָתִים. For the fut. *יָתִים* Ps. 19:14. see the verb *יָתַם*.

יָתַר *to remain, to be left.* In Kal not used, except in the part. *יָתִיר the rest,*

1 Sam. 15:15. (For several other significations of this form, see the articles *יוֹתֵר* and *יוֹתֵרָה*.)

Hiph. *יוֹתֵר* 1. *to let remain, to leave*. Ex. 10:15. 12:10. Ps. 79:11 *בְּנֵי הַמָּוֶת* *preserve* (liter. *superstites fac*) *the sons of death*, i. e. those doomed to die.

2. *to make to abound*, construed with an accus. of the person and *וְ* of the thing. Deut. 28:11. 30:9.

3. intrans. *to have the preference*. Gen. 49:4 *אֶל-חֹתֶרְךָ* *thou shalt not have the preference*, i. e. the birth-right.

Niph. *נוֹתַר* 1. *to be left*. Ex. 10:15. Part. *נוֹתֵר*, fem. *נוֹתֵרָה*, *the rest*, Gen. 30:36. Ex. 28:10. 29:34.

2. *to stay behind*. Gen. 32:25.

3. *to acquire the superiority or victory*. (In Syr. Ethpa. *præstans, excellens fuit*.) Dan. 10:13 *אֲנִי נִוְתַרְתִּי שָׁם אֶפְלָל* *and I there acquired the superiority with the kings of Persia*.

Deriv. out of course *יוֹתֵר*, *יוֹתֵרָה*, *נוֹתֵר*, *נוֹתֵרָה*.

I. *יֹתֵר* m. with suff. *יֹתֵרִי*, verbal from *יֹתֵר*, dec. VI. h.

1. *the rest, the remainder*.—*יֹתֵר הָעָם* *the rest of the people*, Judg. 7:6.—Joel 1:4 *וְיֹתֵר הָאֶרֶצָה* *what was left by the locusts*.

2. *abundance, superfluity*.—*יֹתֵר* in *abundance*, Ps. 31:24. *יֹתֵרָם* *their abundance*, Job 4:21. 22:20.

3. *excellence, dignity*. *יֹתֵר* *excellent speech*, Prov. 17:7. Used as a concrete, Gen. 49:3 *יֹתֵר שָׁמָּה וְיֹתֵר עָז* *the first in dignity, the first in strength*.

4. adv. *eminently, very much*. Is. 56:12. Dan. 8:9. otherwise *יֹתֵר*.

5. *besides*. Num. 31:32. See *יֹתֵר* no. 4.

II. *יֹתֵר* m. dec. VI. h. *a cord*, Judg. 16:7 ff. *string of a bow*, Ps. 11:2. *bridle*, (parall. *יִתְּסֵן*) Job 30:11 *Kethib* *יֹתֵר פִּתְּחָה* *he lets his bridle loose*, i. e. acts without restraint. According to the Keri, *he (God) loosens my nerves*, i. e. disarms me, not accordant with the parallel clause. Comp. *יִתְּסֵר*.

יֹתֵרָה fem. of *יֹתֵר*, dec. X. *remainder, abundance*. Is. 15:7. Jer. 48:36.

יֹתֵרִי proper name of the father-in-law of Moses, also called *יֹתֵר* and *הוֹבֵב* Ex. 3:1. 4:18.

יֹתֵרוֹן m. verbal from *יֹתֵר*.

1. *advantage, profit*. Ecc. 1:3. 2:11. 3:9. 5:8, 15. 10:10.

2. *excellence*. Ecc. 2:13.

כ

The letter *Caph* (Heb. כָּף *the hollow hand*), is the eleventh in the alphabet, and as a numerical sign denotes 20.

It is a palatal of an intermediate character, and therefore commuted sometimes with the smoother palatal כ, (see p. 97.) and sometimes with the rougher כּ, (see p. 97. no. 2.) Comp. further *וְכָךְ* and *וְכָךְ* *to be beaten in pieces*; *וְכָךְ* and *וְכָךְ* *to sink, to fall*; *וְכָךְ* and *וְכָךְ* *to be thin, tender*.

Sometimes, though more rarely, it is interchanged with the gutturals ח and ע; e. g. *חָלַד* Arab. *خلد* and *כָּלַד* *a mole*;

חָבֹר Arab. *كَبَر* *cheese*; *כָּבֹר* and *כָּבֹר* Arab. *غفر* *the river Chaboras*; *כָּפִיר* Arab. *غفر* and *כָּפִיר* *a young lion*; *כָּפִיר* and *כָּפִיר* *to surround, to crown*.

כּ a prefix prep. and conj. (also written *כְּ* and *כִּי* in the same sense; see *כִּי*.)

1. *as*. Gen. 3:4. Dan. 10:18 *כְּמִצָּה אֶת-כָּל-בְּנֵי-הָאָדָם* *something in a human form*.—*כֵּן...כֵּן* *as...so*, Lev. 7:7. 24:16. Gen. 44:18 *כְּמִצָּה אֶת-כָּל-בְּנֵי-הָאָדָם* *as thou, so Pharaoh*, i. e. thou art as Pharaoh. Sometimes the copulative *ו* intervenes, Dan. 11:29. Josh. 14:11. Ezek. 18:4.

2. *according to, after, secundum*. 2 K. 1:17 *כְּדִבְרֵי-יְהוָה* *according to the word of Jehovah*. 1 Sam. 13:14 *אִישׁ כְּלִבּוֹ* *a man after his own heart*. Ps. 7:18 *כְּצִדְקָתוֹ* *according to his righteousness*.

3. *about, nearly, almost*, (before words of number, measure, or time.) Ruth 1:4 *כְּעֶשְׂרִי שָׁנִים* *about ten years*. 1 K. 22:6. Ruth 2:17 *כְּאַפְסָה* *about an ephah*. Gen. 39:11 *כְּדִיּוֹם הַיּוֹם* *about this time*. Dan. 9:21 *כְּעֵת מְנַחֲתָא* *about the*

time of the evening offering. Ex. 9:18
 about the time of to-morrow, i. e.
 to-morrow. נָאִים *now*, Gen. 25:31.—
 about a little, i. e. little is wanting,
 almost; see מְרַבֵּץ.

4. before an infin. *when, as.* Gen.
 39:18 פָּרַדְתִּי קוֹלִי *when I lifted up my*
voice. Deut. 16:6 בָּנָה הַשָּׁמֶשׁ *when the*
sun is gone down. 24:13. More rarely
 before a participle, Gen. 38:29 וַיָּחִי
 וַיִּדְרֹם וַיִּשְׁבֵּץ *and when he drew back his hand.*
 40:10. So before a verbal noun, Is.
 23:5 שָׁמְעוּ *when they hear concerning*
Tyre, i. e. at the report concerning Tyre.

5. נ is sometimes redundant and may
 be omitted in translating. In these
 cases it is called by grammarians *Caph*
veritatis. Neh. 7:2 הוּא אִמָּן אָמֵן *he was*
a faithful man; liter. as a faithful man
is wont to be. Job 24:14 בַּלַּיְלָה דִּי כְּנָבִי *by*
night he is a thief, i. e. he acts as a
thief. Hos. 4:4. 5:10. Is. 1:7. 13:6.

Note. With suffixes only נָכֵם, נָקָם, *as*
ye, as they. The other suffixes are
 annexed to the form נָכַח, נָכַח, q. v.

I. נָאֵב, fut. נִאָּב, *to have pain; ei-*
ther in body, Gen. 34:25. *or in mind,*
 Ps. 69:30. Prov. 14:13. Job 14:22.

Hiph. *to occasion pain, to make sad.*
 Job 5:18. Ezek. 28:24. Construed
 with an accus. of the person, Ezek. 13:
 22.

Deriv. out of course נִכָּאב.

II. נָאָב prob. i. q. Syr. נָאָב *nocuit;*
 or Arab. نَاب *perdidit, destruxit;*
 (comp. נָאָב no. II. i. q. נָאָב.) Hence
 Hiph. *to destroy.* 2 K. 3:19.

נָאָב m. verbal from נָאָב no. I. dec. I.
 (with Tseri impure.) *pain, grief.* Job
 2:13. 16:6. Is. 17:21. 65:14.

נָאָה *to be sad, desponding.* In Kal
 not used. (Syr. نَاح *to chide, hence to*
grieve. Kindred with נָאָה.)

Hiph. *to make sad, as the heart.*
 Ezek. 13:22.

Niph. *to be grieved, humbled.* Dan.
 11:30. Ps. 109:16.

נָאָה m. verbal adj. from נָאָה, *de-*
sponding, unhappy. Plur. נָאָה Ps. 10:
 10 Keri. But the reading of the Kethib
 is preferable. See הָלָה.

נָבֵר and נָבֵר, fut. יִנָּבֵר.
 1. *to be heavy.* Job 6:3. Hence
 spoken of sin, *to be grievous, very great,*
 Gen. 18:20.

2. *to lie or fall heavily on any one,*
to be chargeable, or troublesome to him;
 construed with עַל. Is. 24:20. Neh. 5:
 18. 2 Sam. 13:25 וְלֹא נָבֵר עָלֶיךָ *that we*
be not chargeable unto thee; comp. 14:
26.—בְּיָדָהּ יְיָ הַכֹּהֵן הַגָּדוֹל the hand of God lies
heavily on any one, i. e. God brings
upon him troubles, afflictions. 1 Sam.
 5:11. Ps. 32:4. Construed with אֵל,
 1 Sam. 5:6.

3. *to be dull, of hearing or of vision.*
 Gen. 48:10. Is. 59:1.

4. *to be hard, obdurate; spoken of*
the heart. Ex. 9:7.

5. *to be honoured, respected, mighty,*
gravem esse. Job 14:21. Ezek. 27:25.
 Is. 66:25.

6. *to be or become violent, vehement,*
gravem esse. Judg. 20:34. 1 Sam. 31:3.
 Pi. 1. causat. of Kal no. 4. *to*
harden. 1 Sam. 6:6.

2. causat. of Kal no. 5. *to honour.*
 Judg. 13:17. 2 Sam. 10:3. In refe-
 rence to the Deity, Is. 29:13. also with ל,
 Ps. 86:9. Dan. 11:38. Is. 43:23 וְנִבְחַקְתִּי
 אֵל בְּרָחֶמֶי *thou hast not honoured me with*
thy sacrifices.

Hiph. 1. *to make heavy, or grievous.*
 1 K. 12:10. Is. 47:6.

2. *to oppress a people, construed with*
עַל. Neh. 5:15.

3. *to make hard, heavy, or obdurate;*
 e. g. the ears, Is. 6:10. Zech. 7:11.
 the heart, Ex. 9:34.

4. *to make to be honoured or dis-*
tinguished. Is. 8:23. [9:1.] Intrans.
to acquire honour, 2 Chr. 25:19.

Niph. 1. *to be rich or abundant in*
any thing. Part. Prov. 8:24 מְשַׁבְּרֵי
 מַיִם *fountains abounding in water.*

2. pass. of Pi. no. 2. *to be honoured.*
 Gen. 34:19. — נִבְדֵּי-אֶרֶץ *the most ho-*

nourable of the earth, Is. 23 : 8, 9. (The Dagesh in כ is euphonic.) Plur. fem. נְבוֹדָה glorious things, Ps. 87 : 3.

3. reflex. to shew one's self great or glorious, to glorify one's self. Hag. 1 : 8. With כ in any one, Ex. 14 : 4, 17, 18. Lev. 10 : 3. Ezek. 39 : 13.

Hithpa. 1. to multiply one's self, to be numerous. Nah. 3 : 15.

2. to honour one's self, to be proud. Prov. 12 : 9.

Deriv. out of course כְּבוֹד.

כָּבֵד, const. כָּבֵד Ex. 4 : 10. and כָּבֵד Is. 1 : 4. verbal from כָּבֵד, dec. V. d.

1. as an adj. heavy, Prov. 27 : 3. burdensome, spoken of an employment, Ex. 18 : 18. Num. 11 : 14. laden, (with iniquity), Is. 1 : 4. severe, sore, spoken of a famine, Gen. 12 : 10. 41 : 31.

2. slow, (of speech). Ex. 4 : 10. hence unintelligible, Ezek. 3 : 5.

3. great, numerous.—הוּלָהּ a numerous host, 1 K. 10 : 2. So in Germ. eine schwere Menge.

4. rich, abounding. Gen. 13 : 2.

5. as a subst. the liver. (Arab. كَبِدٌ) perhaps literally the most precious; comp. כְּבוֹד no. 4. Ex. 29 : 13, 22. Lev. 3 : 4, 10. Lam. 2 : 11 נִשְׁפָּךְ לָאָרֶץ כְּבוֹד my liver is poured out upon the earth, as indicative of violent grief.

כָּבֵד verbal adj. from כָּבֵד, found only in the fem. כְּבוֹדָה glorious, magnificent, Ezek. 23 : 41. Ps. 45 : 14. Also collectively, costly articles, Judg. 18 : 21.

כָּבֵד m. verbal from כָּבֵד.

1. weight, heaviness. Prov. 27 : 3.

2. vehemence, heat, rage, (of battle.) Is. 21 : 15. comp. 1 Sam. 31 : 3.

3. multitude. Nah. 3 : 3.

כְּבוֹדוֹת f. denom. from כָּבֵד, difficulty. Ex. 14 : 25.

כָּבֵד to go out, to be extinguished; spoken of the fire, Lev. 6 : 5, 6. [6 : 12, 13.] of the light, 1 Sam. 3 : 3. Spoken metaphorically of the anger of God, 2 K. 22 : 17. also in another figure, Is.

43 : 17 they are extinct, they go out like tow.

Pi. to extinguish, put out. Is. 1 : 31. 42 : 3. Jer. 4 : 4. 21 : 12. 2 Sam. 21 : 17 וְלֹא חִבְּקָה אֶת נֵר יִשְׂרָאֵל that thou extinguish not the light of Israel.

כְּבוֹד m. (fem. only Gen. 49 : 6.) verbal from כָּבֵד, dec. III. a. literally weight, gravitas; hence

1. honour, praise. Ps. 19 : 2. 79 : 9. 96 : 8.—כְּבוֹד יִשְׂרָאֵל the honourable of Israel, comp. Mic. 1 : 15. Is. 5 : 13. 8 : 7. 17 : 3, 4.

2. majesty, glory.—כִּכְרֵן הַכְּבוֹד the glorious or majestic king, Ps. 24 : 7, 8, 9. —כִּסֵּא הַכְּבוֹד the glorious throne, 1 Sam. 2 : 8.—כְּבוֹד לְבָנוֹן the glory or ornament of Lebanon, Is. 35 : 2. 60 : 13. comp. 10 : 18.—Especially כְּבוֹד יְהוָה (Sept. δόξα Κυρίου,) the glory of Jehovah, i. e. the shining splendour which surrounds the Deity, when he appears to men, called by the Rabbins the Shechinah, Ex. 24 : 16. 40 : 34. 1 K. 8 : 10, 11. 2 Chr. 7 : 1. Is. 6 : 3, 4. Ezek. 1 : 28. 3 : 12, 23. 8 : 4. 10 : 4, 18. 11 : 22. comp. in N. T. Luke 2 : 9. It is represented as a bright fire, Ex. 24 : 17. 33 : 18. from which lightnings proceed, Lev. 9 : 23. Num. 16 : 35. Ps. 18 : 13. and which is usually covered with smoke, 1 K. 8 : 10, 11.

3. abundance, riches. Ps. 49 : 17. Is. 10 : 3. 66 : 12.

4. poetically for the heart, soul; prob. liter. i. q. כָּבֵד the liver. Gen. 49 : 6 וְלֹא יִחַד לְבָבוֹ with their assembly let not my heart be united. Ps. 16 : 9. 57 : 9. 108 : 2.

כְּבוֹדָה see כָּבֵד.

כְּבוֹל proper name of a district of Galilee, containing 20 cities, which Solomon gave to king Hiram. 1 K. 9 : 13. The following notice of Josephus (Antiq. VIII. 5. 3.) applies here, although its correctness may be doubted, as the word is not found in the Shemitish languages. "Μεθ' ἑξαμηνιούμενον γὰρ τὸ Χαῖβαλόν, κατὰ Φοινίκων γλώτταν οὐκ ἀρέσκων σημαίνει."

בָּבִיר m. verbal adj. from בָּנָה, dec. I.
1. *great, mighty*. Job 34:17, 24. 36:
5. *mighty waters*, Is. 17:12.
28:2. *grandærus*, Job 15:10.
(So in Arab.)
2. *many, much*. Job 31:25. Is. 16:
14.

בִּבְרִי m. *something twisted or platted*,
a quilt. 1 Sam. 19:13, 16. Comp. the
kindred words *בִּבְרִי* *a lattice-work*; *בִּבְרִי*
a net, covering; *בִּבְרִי* *a sieve*; and *בִּבְרִי*,
a net.

בָּבֶל m. dec. VI. a. *a fetter*. Ps. 105:
18. 149:8. (Arab. and Syr. *idem*.)
Root *בבל*, in Syr. Chald. Arab. *to bind*,
to fetter.

בָּבַשׁ *to wash, cleanse*, namely, clothes,
in Greek *πλύω*; (comp. *רָחַץ* *to wash*
the body, in Greek *λούω*.) In Kal only
part. *בָּבַשׁ* Is. 7:3. 36:2. *a washer, fuller*,
πλύτης, λαφύς, fullō. The fuller in
this operation made use of lie, and trod
the clothes with his feet in a trough.

Pi. 1. i. q. Kal. Gen. 49:11. Ex.
19:10. Part. *בָּבַשׁ* i. q. *בָּבַשׁ*, Mal. 3:2.

2. *metaphorically to purify* the heart.
Ps. 51:4, 9. Jer. 4:14. the metaphor
sometimes being continued, Jer. 2:22.
Mal. 3:2.

Pu. pass. Lev. 13:58. 15:17.

Hothpa. pass. *בָּבַשׁ* Lev. 13:55, 56.

בָּבַר in Kal not used, *to be great or*
numerous; comp. *בָּבַר*.

Hiph. *to make many, to multiply*.
Job 35:16. Part. *בָּבַר* *abundance*, Job
36:31. (comp. *בָּבַר*.)

1. **בָּבַר** adv. 1. *already, formerly*,
long ago. Ecc. 1:10. 3:15. 4:2. 9:6.

2. *now*. Ecc. 9:7. (Syr. *בָּבַר* *for-*
merly, now.)

II. **בָּבַר** *Chaboras*, the proper name
of a river in Mesopotamia, otherwise
called *בָּבַר*, (q. v.) Ezek. 1:3. 3:15, 23.
10:15, 22. Syr. *בָּבַר, בָּבַר*.

בָּבַר f. *a sieve*. Am. 9:9. See *בָּבַר*.

בָּבַר f. dec. X. a long measure, the
exact extent of which is not known.

Gen. 35:16. 48:7. 2 K. 5:19. In
the Chaldaic version *אֲרָטָא aratio*
terra, (from *אָרַב aravit*), and then i. q.
jugerum; from which perhaps the He-
brew word is formed by transposition.
The Sept. adds in Gen. 48:7, *ἰσπεδῶμος*,
a common measure among the Arabians,
thought to equal about a French mile.

בָּבֶשׁ m. dec. VI. a. and h. *a lamb of*
one year and upwards, agnus mediæ
ætatis; hence the frequent addition,
בָּבֶשׁ *a year old*, Num. 7:15, 21, 23,
39, 45, 51, 57, 63, 69, 75. and in the
plur. *בָּבֶשׁ*, *idem*, 7:17, 23, 29, 35, 41.

(Arab. *كَبش* *idem*.)

בָּבֶשֶׁה 2 Sam. 12:3. and **בָּבֶשֶׁה**
Lev. 14:10. Num. 6:14. fem. of *בָּבֶשׁ*,
dec. XII. *an ewe-lamb about a year old*.
We sometimes, though more rarely,
find *בָּבֶשֶׁה* and *בָּבֶשֶׁה*, by transposition.

בָּבַשׁ fut. *בָּבַשׁ*.

1. *to tread under foot*. Metapho-
rically Zech. 9:15 *בָּבַשׁ אֲבָנֵי רֶגֶל* *they*
shall tread the sling-stones under foot,
i. e. they shall not be injured by them.
(Comp. Job 41:20, 21. [41:28, 29.]
Mic. 7:19 *בָּבַשׁ עֲוֹנוֹתָיו* *he will suppress*
our iniquities.)

2. *to subdue, subject, subjugate*. Gen.
1:28. Jer. 34:16. with the addition
בָּבַשׁ, 2 Chr. 28:10. Jer. 34:10. Neh.
5:5.

3. Est. 7:8. prob. *vim inferre fœminæ*,
subigere fœminam. (So in Arab. *كَبَسَ*,
and *كَبَسَ coitus*.)

Pi. *to subdue*, i. q. Kal no. 2. 2 Sam.
8:11.

Niph. 1. pass. of Kal no. 2. Num.
32:22, 29. Josh. 18:1.

2. pass. of Kal no. 3. Neh. 5:5 at
the close.

בָּבֶשׁ m. *a footstool*. 2 Chr. 9:18.
Syr. *ܒܒܫܐ* *idem*.

בָּבֶשֶׁן m. *a furnace, a smelting oven*,
different from *בָּבֶשׁ* a kind of baker's
oven. Gen. 19:28. Ex. 9:8, 10, 19:
18. (Arab. *قَبَس* *to kindle*.)

כַּד f. plur. כַּדִּים, dec. VIII. h. a *pail* or *bucket*, καδός, *cadus*, for carrying water, Gen. 24:14 ff. Ecc. 12:6. 1 K. 18:34. also for keeping meal, 1 K. 17:12, 14, 16. It was carried on the shoulder. 1 K. 18:24. (Arab. كَس to draw from a well.)

כָּדָב, fem. כְּדָה, Chald. adj. i. q. Heb. כָּדָב *lying, false*. Dan. 2:9.

כָּדִי see כָּדִי.

כָּדִי see כָּדִי.

כֶּדֶד m. Ezek. 27:16. Is. 54:12. name of a precious stone, most probably of a red colour; comp. Arab. كَذْذَة *rubedo maxima*, and Heb. כֶּדֶד *sparks*. (In Chald. כְּדֶדֶן, כְּדֶדֶן Ex. 39:11. *idem*.)

כֹּה adv. prim. 1. *thus*. Gen. 32:5. Ex. 3:15.—כֹּה אָמַר יְהוָה *thus saith Jehovah*, Jer. 2:2. 7:20. 9:16, 22.—כֹּה... *in this manner....in that manner*, 1 K. 22:20.

2. *here*, (more rarely.) Gen. 31:37. When doubled, *here....there*, Num. 11:31.—כֹּה עָדָה *hither*, or rather *thither*, Gen. 22:5. Ex. 2:12 *hither and thither*.

3. in reference to time, *now*.—כֹּה עַד *to the present time, hitherto*, Ex. 7:16. Josh. 17:14. 1 K. 18:45 *כֹּה עַד וְעַדָּה so and so long*, i. e. in the mean time.

כָּה Chald. i. q. Heb. כָּה no. 3. Once Dan. 7:18 *כָּה עַדָּה hitherto*. Comp. the Heb. אֵיכָה.

כָּהָה 1. *to be extinguished, to go out, to be dull, dim*; spoken of a light. See the adj. Is. 42:3.

2. *to be weak, dull, dim*; as the eyes from old age, Deut. 34:7. Zech. 11:17. Gen. 27:1. or from sorrow, Job 17:7.

3. *to despond, to intermit*. Is. 42:4.

Pi. כָּהָה and כָּהָה for the most part intrans.

1. *to become paler, to disappear*; spoken of the spots of the leprosy. Lev. 13:6, 21, 26, 28, 56.

2. in a moral sense, *to be low spirited, desponding, to faint*. Ezek. 21:12. comp. Is. 61:3.

3. trans. *to dispirit, chide, rebuke, increpare*. 1 Sam. 3:13 כָּהָה בָּם *and he rebuked or restrained them not*. Comp. נָצַח.

כָּהָה found only in the fem. כָּהָה, verbal adj. from כָּהָה dec. X.

1. *going out, expiring*, spoken of a lamp. Is. 42:3.

2. *weak*, spoken of the eyes. 1 Sam. 3:2 וַיִּבֶן הָעֵינַי כָּהָה *and his eyes began (to wax) dim*. Comp. a similar construction Gen. 9:20.

3. *diminishing, disappearing*. Lev. 13:39.

4. *desponding*. רִיחַ כָּהָה *a desponding heart*, Is. 61:3.

כָּהָה f. verbal from כָּהָה, *an extinguishing, healing, or alleviating*. Nah. 3:19. Comp. כָּהָה.

כָּהָל Chald. *to be able*, construed with ל and an infin. Dan. 2:26. 4:15. [4:18.] 5:8, 15.

כֹּהֵן m. dec. VII. b. a *priest*; very frequently.—כֹּהֵן הָרֹאשׁ 2 Chr. 19:11. 24:11. 26:20. and כֹּהֵן הַיָּדוּל Lev. 21:10. Num. 35:25, 28. Josh. 20:6. *the high-priest*; also כֹּהֵן הַקֹּדֶשׁ Lev. 4:3, 5. *the anointed priest*. The Chaldaic version sometimes renders it *princeps*, as in Gen. 41:45. Ps. 110:4. So it is generally supposed to mean 2 Sam. 8:18, where the sons of David are called כֹּהֲנִים, instead of which we find in the parallel passage 1 Chr. 18:17 בְּנֵי דָוִד הָרֹאשִׁימִים לַיהוָה *and the sons of David were the first on the side of the king*; comp. 1 K. 4:5. 2 K. 10:11. But this meaning of the word is not at all proved by a reference to these parallel passages; for the sons of David 2 Sam. 8:18, were probably *priests* or *ecclesiastical counsellors*, though they were not *Levitical* priests. The writer of Chronicles, however, chose not to give the name לֵוִי to any but Levitical priests. See De Wette's Beyträge zur Einleit. ins

A. T. Bändchen i. p. 81, 82. also Gesenius' Geschichte der hebräischen Sprache und Schrift. p. 41. Hence the verb

כָּהֵן Piel, denom. from **כָּהַן**.

1. *to serve as priest, to administer the priest's office.* Ex. 31:10. usually construed with **לְ**, Ex. 28:41. 40:13, 15. Hos. 4:6.

2. *to become a priest.* Deut. 10:6.

3. Is. 61:10 **כָּהֵן יִכְתֹּם פָּאֵר** prob. *as the bridegroom adorns in priestly style his turban*, i. e. puts on a turban of priestly magnificence. Others: *makes rich his turban*, comp. Syr. **כַּתָּ** Pe. and Ethpa. *to be or become rich, opulent, happy*; **כְּתָבָא** *glory, magnificence.*

כֹּהֵן emph. **כֹּהֲנֵי**, plur. **כֹּהֲנִין**, Chald. *a priest.* Ezra 7:12, 16, 21.

כֹּהֲנִי f. denom. from **כָּהֵן**, dec. X. *the priesthood, the office of a priest.* Ex. 29:9. 40:15. Num. 16:10. 25:13.

כֹּן plur. **כֹּנִין**, Chald. *a window.* Dan. 6:11. (In Syr. and Arab. *idem.*)

כֹּב found only Ezek. 30:5. a southern country mentioned in connexion with Egypt and Ethiopia. We may compare it with *Cobe*, a harbour of Ethiopia; or with *Cobium*, a place in Mareotis. Another reading **נו** *Nubia* is supported by the Arabic version, and suits the context.

כֹּבֶעַת m. plur. **כֹּבְעִים**, dec. II. c. *a helmet*, usually of metal among the Hebrews. 1 Sam. 17:5. Ezek. 27:10. 38:5. Elsewhere written **קֹבֶעַת**.

כָּהַן found only in Niph. *to be burned.* Prov. 6:28. Is. 43:2.

Deriv. **כָּהֵן**, **כִּי**, **כִּי**.

כֹּחַ (Dan. 11:6.) more commonly **כֹּחַ**, dec. I. a.

1. *power, strength.* Ezra 10:13 *but the people are many, and the weather is rainy, יִצְמַח בְּרוּחַ, and we are not able to stand without.* (Comp. **כֹּחַ** under **קָוָה**.) Job 26:2 **כֹּחַ** *to the weak.* —Used also of God, Num. 14:17. Job 23:6. 30:18.

2. *ability, aptness, fitness.* Dan. 1:4.

3. *ability, means, goods, faculties.* Job 6:22. 36:19. Prov. 5:10. comp. Ezra 2:69.

4. *the strength of the earth, poetically for its fruits, produce.* Gen. 4:12. Job 31:39.

כֹּרֵה f. verbal from **כָּרָה**, *a mark burnt in, a burnt spot.* Ex. 21:25.

כֹּרֶב m. prim. dec. II. b. *a star.* Gen. 37:9. Ps. 8:5. (Arab. and Syr. *idem.*)

כֹּלֵל *to measure*, (as in Syr. Chald. and Arab.) in Kal only Is. 40:12.

Pilp. **כֹּלֵל** 1. *to hold in itself, to comprehend, contain.* 1 K. 8:27. 2 Chr. 6:18.

2. *to support or sustain, to provide with the means of living.* Gen. 45:11. 50:21. 1 K. 4:7. 17:4. Construed with two accus. Gen. 47:12. 1 K. 18:4, 13.

3. *to hold out, to endure.* Mal. 3:2. Prov. 18:14. Jer. 20:9.

4. *to hold up, to defend, sustain.* Ps. 112:5 *he defends his conduct before the court.* Ps. 55:23 **וְיִלְכֹּךְ וְיִשְׁתָּחֲוֶה** *and he will sustain thee.*

Pass. **כֹּלֵל** *to be nourished or supported.* 1 K. 20:27.

Hiph. **כֹּלֵל** 1. i. q. Pilp. no. 1. 1 K. 7:26, 38. Ezek. 23:32 **כֹּלֵל יִהְיֶה** *containing much.*

2. i. q. Pilp. no. 3. Jer. 6:11. 10:10. Joel 2:11.

Note. The significations given above are mostly embraced in the Lat. *tenere* and its compounds, as also in the English word *to hold* followed by various prepositions.

כֹּרֶמֶן m. Ex. 35:22. Num. 31:50. a golden ornament worn by the Israelites in the desert, perhaps a bracelet or necklace of gold balls, such as are found native in Arabia; comp. Arab. **كمر** *conglobavit*, and Diod. Sic. III. 45.

כֹּן in Kal not used; literally *to*

stand up. Hence כּוּן. In Arab. كَان *to be*; comp. Lat. *existere (to be.)*

Pilel פָּנָה 1. *to raise up, erect*; e. g. a throne, Ps. 9:8. 2 Sam. 7:13. particularly *to raise up* what is falling, *to establish, confirm*, Ps. 7:10. 40:3. 68:10.

2. *to found*; e. g. a city, Ps. 107:36. the earth, Ps. 24:2. 119:90. the heavens, Prov. 3:19.

3. *to direct*; e. g. an arrow to the mark, Ps. 7:13. 11:2. the heart, (see Hiph. no. 4.) and so, כּוּן being understood, *to direct one's heart, to attend, purpose*, Job 8:8. Is. 51:13.

4. *to prepare, form, make.* Deut. 32:6. Ps. 8:4.

Pulal פָּנָה 1. *to be prepared.* Ezek. 28:13.

2. *to be established.* Ps. 37:23.

Hithpalel התְּכַנֵּן (Prov. 24:3.) elsewhere פָּנָה.

1. *to be founded, established.* Prov. 24:3. Num. 21:27.

2. *to make one's self ready, to prepare.* Ps. 59:5.

Hiph. הִכָּן i. q. Pilel.

1. *to raise up, erect, place*; e. g. a seat, Job 29:7. Ps. 103:19. *to establish*, Ps. 89:5. 2 Sam. 7:12. *to strengthen*, Ps. 10:17.

2. *to appoint, to an office.* 2 Sam. 5:12. Josh. 4:4.

3. *to found.* 1 K. 6:19. Ps. 65:7.

4. *to direct*; e. g. an arrow, Ps. 7:14. the countenance, Ezek. 4:3. the way, 2 Chr. 27:6. Especially כּוּן לֵב *to direct one's heart* or *attend* to any thing, 2 Chr. 12:14. 30:19. and elliptically without לֵב, 1 Sam. 23:22. Judg. 12:6. 1 Chr. 28:2. Also כּוּן לֵב אֶל יְהוָה *to direct the heart to Jehovah*, 1 Sam. 7:3. and without לֵב, Job 11:13.

5. *to prepare*, in the broadest sense; e. g. food, Gen. 43:15.

Hoph. pass. of Hiph. nos. 1, 2, 5.

Niph. pass. of Pilel and Hiph. but used more metaphorically.

1. *to be placed upright, to stand.* Ps. 93:2.—כּוּן הָיָה literally *erectum dei*,

mid-day, when the sun is directly overhead, σταθερὸν ἦμας, Prov. 4:18. Especially *to stand firm, to abide*, Ps. 101:7 *he that speaketh lies shall not stand before mine eyes.* Job 21:8. Metaphorically (1.) *to be becoming, right, suitable.* Ex. 8:22. [26.] Job 42:7, 8. Ps. 5:10. (2.) *to be upright.* Ps. 78:37 לֵבם כּוּן *their heart was not upright with him*; (comp. פָּלַם) (3.) *to be firm, right.*—וְרוּחַ נָכוֹן *a right spirit*, Ps. 51:12. Gen. 41:32 הַדָּבָר מֵעַם הָאֱלֹהִים *the thing was established by God.* (4.) *to be confident, fearless, construed with כּוּן.* Ps. 57:8. 108:2. 112:7. (5.) *to be certain.*—אֶל נָכוֹן *with certainty*, 1 Sam. 26:4. 23:23.

2. *to be prepared, ready.* Prov. 19:29. Neh. 8:11. Job 15:23. Imper. הִכָּן *hold thyself ready*, Ezek. 38:7. Am. 4:12.

הִכָּנָה, הִכָּנָה, כִּכָּן, כִּכָּן, כִּכָּן, כִּכָּן.

כִּכָּן 1 Chr. 18:8. a Phœnician city, which in the parallel passage 2 Sam. 8:9, is called בִּירֹתִי Berytus.

כִּכָּן m. dec. I. *a small cake or wafer*, offered to the Gods, libum, πῶπαν. Jer. 7:18. 44:19. Sept. χαῦναι, χαῦναι. Root כִּכָּן, in Pi. כִּכָּן (Chald. כִּכָּן) *to prepare*. Others derive it incorrectly from כִּכָּה.

I. כּוּם f. plur. כִּסֹּחַ (Jer. 35:5.) dec. I. *a cup.* (In Syr. and Arab. *idem.*) Gen. 40:11, 13, 21. Ps. 116:13 אֶשְׂתֵּי *I will take the cup of deliverance*, i. e. I will consecrate to Jehovah a cup of gratitude for deliverance.—Jehovah is often represented as holding a cup in his hand, from which he lets the nations drink and become intoxicated, so as to fall and perish, Is. 51:17, 22. Jer. 25:15. 49:12. 51:7. Lam. 4:21. Hab. 2:16. Ezek. 23:31, 32, 33. So in the Arabian poets. Ps. 16:5 יְהוָה חֵלְקִי וְכִסִּי *Jehovah is my portion and my cup*, i. e. my inheritance, possession; comp. Deut. 4:19.

II. כּוּם Lev. 11:17. Deut. 14:16. Ps. 102:7. according to the ancient versions, *an owl.* According to Bochart (Hieroz. P. II. p. 267.) *the pelican*,

from נוס *a cup*, which he refers to the bag under the throat; comp. in Lat. *truo* from *trua*.

כור m. dec. I. *an oven, smelting furnace*. Ezek. 22:18, 20, 22. Prov. 17:3. 27:21. Metaphorically Is. 48:10 *I have tried thee in the furnace of affliction*. Deut. 4:20 *and he has brought you out of the iron furnace, from Egypt*. 1 K. 8:51. (Arab. and Syr. *idem*; perhaps from כָּר to be round.)

כור-עשן (smoking furnace) proper name of a city in the tribe of Simeon. 1 Sam. 30:30. Also simply עשן Josh. 15:42. 19:7. 1 Chr. 4:32. 6:44.

כור i. q. כָּר q. v.

כוש f. *Ethiopia*, in the widest sense, including the southern part of Arabia, the original seat of all the Ethiopians. The Arabian Cush appears principally intended in Gen. 10:7, 8. Num. 12:1. 2 Chr. 14:8. 21:16. Hab. 3:7. But the African in Jer. 13:23. Is. 18:1. Zeph. 3:10. In other passages the place intended is less certain, as Job 28:19. Am. 9:7. Jer. 38:7, 10, 12. 39:16.—In Gen. 2:13, Ethiopia is probably meant, but in the sense of a widely-extended southern country. See the art. כְּנָעַן. It is to no purpose to seek here for another כוש, as Michaëlis has done in the name כוש in Chowarasmia. See Bocharti Phaleg, Lib. iv. cap. 2. but especially Michaëlis Spicileg. Geogr. Hebræorum exterae, P. I. p. 143 ff. The gentile noun is כוּשִׁי, fem. כוּשִׁיָּה, plur. כוּשִׁים, *an Ethiopian*, Jer. 38:7, 10, 12. Num. 12:1.

כושן f. Hab. 3:7. i. q. כוש.

כושרה f. dec. X. *prosperity, affluence, abundance*. Ps. 68:7. Root כָּשַׁר no. 2.

כות 2 K. 17:30. and כּוּתָּה verse 24. the original residence of a people, who, after the carrying away of the ten tribes, were transplanted by the king of Assyria into their place, and, by mixing with the inhabitants that remained behind,

formed the race of the Samaritans, who in Chaldaic and Talmud. are hence called כּוּתִּי. The situation of Cuthah is uncertain. Josephus (Antiq. ix. 14. § 2.) places it in Persia. Another opinion makes it a country near Sidon, since the Samaritans have professed to be of Sidonian origin; (Josephi Antiq. xi. 8. § 6. xii. 5. § 5.) See Michaëlis Spicileg. Geogr. Hebræorum exterae. P. I. p. 104 ff.

כּוּתָּה see כּוּתָּה.

כָּזַב in Kal only in the part. כָּזֵב Ps. 116:11. More frequently in Pi. כָּזַב to lie. Job 6:28. 34:6. Construed with לִי to lie to any one, to deceive him, Ps. 78:36. 89:36 אֲנִי לֵי יְהוָה כָּזַב shall I lie to David? i. e. shall I break my divine promise? (comp. Num. 23:19.) Ezek. 13:19. with לִי in the same sense, 2 K. 4:16. Used metaphorically of water which dries up and deceives the hope of the traveller, Is. 58:11. Comp. כָּזַב.

Hiph. to make or prove any one a liar. Job 24:25.

Niph. pass. of Hiph. to be proved false. Job 41:1. [41:9.]

כָּזַב m. verbal from כָּזַב, dec. IV. a.

1. a lie, deception. Ps. 4:3. 5:7. Prov. 6:19.

2. something false, e. g. an idol. Ps. 40:5. Am. 2:5.

כּוּזָבָה 1 Chr. 4:22. prob. i. q. כָּזַב.

כְּזִיב Gen. 38:5. i. q. כָּזַב a place in the tribe of Judah, Josh. 15:44.

כֹּחַ strength, see כֹּחַ.

כָּתַר in Kal not used; perhaps to be concealed, invisible.

Pi. כָּתַר 1. to conceal. Job 27:11. Ps. 40:11. Construed with מִן of the person from whom, Josh. 7:19. 1 Sam. 3:17, 18. Jer. 38:14, 25.

2. to deny. Is. 3:9. Job 6:10. (In Ethiop. כַּד to renounce, e. g. Christ, Satan.)

Hiph. כָּתַר 1. to hide. Job 20:12.

2. to destroy, e. g. a people. Ex. 23:23. Zech. 11:8. (In both significations the idea is that of the Greek ἀφαιρέσις)

Niph. 1. pass. of Pi. no. 1. 2 Sam. 18:13. Ps. 69:6. 139:15. Hos. 5:3.

2. pass. of Hiph. no. 2. Job 4:7. 15:28. 22:20. With the addition *from the earth*, Ex. 9:15.

כֹּחֵל, Arab. كحل to paint the eyes with alcohol, i. e. with stibium or black oxid of antimony. Ezek. 23:40. This eye paint of the Hebrew women, (also called קַח, in Greek στίμι,) is a fine mineral powder, with which, when moistened, the women paint the inside of the eyelids, leaving a narrow black rim around the edge. Comp. Hartmann's Hebräerin am Putzische, Th. ii. p. 149ff. Th. iii. p. 198ff. Böttiger's Sabina, p. 22. 48.

כָּחַשׁ literally to lie, (see Piel;) but in Kal used only metaphorically, (like כָּבַד q. v.) to waste away, defecere. Ps. 109:24 בָּשָׂרִי כָחַשׁ קֶשֶׁן my flesh wastes away from fatness, i. e. from being fat, it becomes lean. Comp. כָּחַשׁ.

Pi. כָּחַשׁ 1. to lie. Lev. 19:11. Hos. 4:2. 1 K. 13:18 הָיָה כָּחַשׁ he lied to him.

2. to deny. Gen. 18:15. Josh. 7:11. Construed with בָּ of the person and thing, Lev. 5:21, 22. Job 8:18. Hence כָּחַשׁ to deny Jehovah, Is. 59:13. Jer. 5:12. with לְ, Job 31:28. Also without הָיָה in the same sense, Prov. 30:9 אֲשׁוּבָה וְכָחַשְׁתִּי lest I be full and deny God.

3. to dissemble, flatter, used of conquered enemies who feign submission. Ps. 18:45. 66:3. 81:16.

4. to deceive (one's expectation), hence to waste away, to fail. Hos. 9:2. Hab. 3:17. Comp. the Lat. *spem mentita seges, fundus mendax*.

Niph. Dent. 33:29. and Hithpa. 2 Sam. 22:45. i. q. Kal no. 3. to flatter or submit to a conqueror.

כָּחַשׁ m. verbal from כָּחַשׁ, dec. VI. c.

1. a lie, deception, hypocrisy. Nah. 3:1. Hos. 12:1. [11:12.]

2. leanness. Job 16:8. See the verb in Kal.

כָּחַשׁ m. (for כָּחַשׁ,) verbal from כָּחַשׁ, dec. I. lying, a liar. Is. 30:9.

I. כָּי m. (for כָּי,) subst. a mark burnt in, a brand, stigma. Is. 3:24. (Root כָּי to be burned, whence the Arab. كَي a mark burnt in.)

II. כִּי a primitive particle, probably in its primary acceptation a relative pronoun, i. q. אֲשֶׁר, Gen. 4:25. Deut. 14:29. Ps. 90:4. (These passages, however, are all capable of a different interpretation.) Hence (like the Greek ὅτι, and Latin quod,) used as a conj.

1. that, quod. Gen. 1:4.—וַיְהִי כִּי it came to pass that, Job 1:5.—That, so that, ut, ita ut, construed with a future used as a subjunctive, Deut. 14:24. Judg. 9:28.—כִּי literally is it so that, (French est—ce que,) hence as an interrogative particle, i. q. Lat. an? Job 6:22. 2 Sam. 9:1. Also is it not so that, (French n'est—ce pas que,) hence i. q. Lat. nonne? vere, 2 Sam. 23:19.

2. for, because. Gen. 3:14, 17. Deut. 23:8. Gen. 41:49. Comp. כִּי בְּכֵן because.

3. if. Ex. 3:21. Lev. 21:9. 1 Sam. 24:20.

4. when, quum. Hos. 11:1.

5. yet, although. Ps. 116:10. Ex. 5:11. also כִּי וְכִי (Ecc. 4:14.)

6. i. q. אֲבָם but. Gen. 45:8. Ex. 16:8. 1 K. 21:15.

7. yea rather, immo. Ps. 44:23. 49:11. 130:4.

8. It is often used at the beginning of a proposition, where it may be omitted in translating, like the Germ. ja! Zech. 3:8. 2 Sam. 19:23. So before the direct address, like the Greek ὅτι, Ruth 1:10. Josh. 2:24. 1 Sam. 10:19. and after oaths, 1 Sam. 26:16. 14:44. 25:34. 2 Chr. 18:13.

9. at the beginning of the apodosis or turn of the sentence, so, then. Gen. 22:17. 31:42. Num. 22:33. Job 8:6. 37:20.

כִּי אֲבָם 1. i. q. אֲבָם if, the force of כִּי being lost. 1 Sam. 20:9. Ex. 22:22.

2. *that*. Gen. 47:18.

3. *unless*, (comp. אִם no. 5.) Gen. 32:27. Lev. 22:6. Hence in swearing i. q. אִם, 2 K. 5:20. 2 Sam. 15:21. Jer. 51:14, Judg. 15:7.

4. after a negation, *except, other than*. Gen. 28:17. Est. 2:15.

5. *but*. Gen. 32:29. 40:14. 1 Sam. 8:19. Ps. 1:2.

כִּיד m. dec. I. *destruction, misfortune*. Job 21:20. (Arab. كَيْد literally *insidiae*, and hence *destruction*.)

כִּידוֹד m. dec. I. found only Job 41:

11. [41:19.] *sparks*. Arab. كَيْد *a striking of fire*.)

כִּירוֹן m. I. *a dart, javelin*, probably different from קֶרֶן *a spear*. Job 41:21. [41:29.] 1 Sam. 17:6, 45. Josh. 8:18, 26. The etymology is unknown. Some connect it with כִּיד *destruction*, (like קֶרֶן from קָרַן;) but it is more probably i. q. קֶרֶן Arab. قَتِين *a spear, lance*.

2. proper name of a country, 1 Chr. 13:9 פָּרָן כִּירוֹן, in the parallel passage 2 Sam. 6:6 פָּרָן כִּירוֹן.

כִּירוֹר m. found only Job 15:24. prob. *the tumult of war*. Vulg. *prelium*. Syr. Arab. *bellum*. (Root כִּיר, in Arab. *turbari*.)

כִּיּוֹן found only Am. 5:26 כִּיּוֹן צִלְמֵיכֶם *the frame or carriage of your idols*. Vulg. *imaginem idolorum vestrorum*. Root כָּן particularly the Piel כָּן, כִּין *to put up, prepare, form*; (see כָּן.) Others, following the Syriac version and some Jewish commentators, make כִּיּוֹן i. q. Arab. كِيَان *the star Saturn*; namely, *Saturn, your idol*, the plur. צִלְמֵיכֶם being used poetically. But this does not accord so well with the parallel clause.

כִּיֹּר and כִּיֹּר m. dec. I.

1. *a basin*, particularly for washing. Ex. 30:18, 28. 31:9. 35:16. 39:39. 1 K. 7:38.—כִּיֹּר אֵשׁ *a pan of fire*. Zech. 12:6.

2. *a round stage or scaffold*, on which

king Solomon stood, when he consecrated the temple. 2 Chr. 6:13.

Plur. כִּיֹּרִים 2 Chr. 4:6. and כִּיֹּרֹת 1 K. 7:38, 40, 43. (Root prob. כִּיר=Arab.

كَار *to be round*.)

כִּילִי Is. 32:5. and כִּילִי verse 7. *a deceiver, a fraudulent man*. Vulg. *fraudulentus*. Prob. for כִּילִי, from כִּיל is the termination of adjectives in Chaldaic, as כִּי in Hebrew.

כִּילִּפּוֹת plur. fem. Ps. 74:6. *hammers or hatchets*, for striking. (Chald. קִילְפָא *a cudgel, club*.)

כִּימָה f. *the Pleiades, the Seven Stars*. Am. 5:8. Job 9:9. 38:31. Literally *a heap, collection*, from the root כָּם=Arab. كَام conj. II. *to heap up*;

כִּמָּה *a heap*. The Asiatic poets often speak of the band of the Pleiades; hence we may explain Job 38:31 הֲתִקְשֵׁר כִּמְעֻתָּהּ *canst thou fasten the bands of the Pleiades?*

כִּיס m. *a bag, purse*. (In Syr. and Arab. *idem*.) (1.) for gold. Prov. 1:14. Is. 46:6. (2.) for the weights of the merchant, such as is used at the present day in the east. Deut. 25:13. Mic. 6:11. Hence אֲבָנֵי כִּיס *the weights of the bag*, Prov. 16:11.

כִּירִים dual, found only Lev. 11:35. Sept. *κατὰ πόδες*, i. e. prob. *the bricks or stones, on which the Nomades place the pot over the fire*, a kind of hearth, *olla sustentaculum*.

כִּישוֹר found only Prov. 31:19. according to the Jewish commentators, *the distaff*.

כִּפָּה adv. i. q. כִּד or כִּה *thus*. Ex. 12:11. 29:35. Num. 8:26. Comp. אִכְפָּה *how?*

כִּפָּר f. dec. II. b. literally *a circle*, prob. for כִּיר, from the root כִּיר in Arab. *to be round*. Hence

1. *circuit, surrounding country*. Neh. 12:28—כִּפָּר הַיַּרְדֵּן *the country on the Jordan*, Gen. 13:10, 11. 1 K. 7:47. in

other places simply **הַכֶּזֶר**, Gen. 13:12. 19:17.

2. with **לֶחֶם**, *a round cake or loaf*, (the usual form of bread in ancient times,) *placenta*. Ex. 29:23. 1 Sam. 2:36. Prov. 6:26. Plur. m. **כֶּזֶרֹת** לֶחֶם Judg. 8:5. 1 Sam. 10:3.

3. as a weight, *a talent*, Syr. **כַּכְּוִן**. It appears from Ex. 38:25, 26, to have contained 3000 shekels of the sanctuary. Zech. 5:7. **כֶּזֶר** *a talent of gold*, 1 K. 9:14. 10:10, 14. Dual **כֶּזֶרִים** *two talents*, and used before a genitive, as **כֶּזֶרִים** *קֶסֶף* 2 K. 5:23. Plur. **כֶּזֶרִים** f. 1 Chr. 22:14. 29:7. Ezra 8:26.

כֶּזֶר, plur. **כֶּזֶרִין**, Chald. *idem*. Ezra 7:22.

כֹּל (Jer. 33:8 Kethib,) before Makkeph **כָּל**, m. verbal from **כָּלַ**, dec. VIII. d. a subst. *all, the whole, totality*. But generally it is more convenient to render it in English as an adj.

1. *all*. Thus **כָּל הָאָדָם** *all men*, literally *the whole of men*; **כָּל הַחַיָּה** *all animals*.—With suff. **כָּלָנוּ** *all of us*, **כָּלְכֶם** *all of you*, **כָּלָם** *all of them*.

2. *every one, omnis*.—**כָּל־הָאָדָם** *every man*, **כָּל־שָׁנָה** *every year*, Est. 9:21. *every one is as the other*, i. e. *all are alike*, Ecc. 9:2.

3. *the whole*. **כָּל־הַיּוֹם** *the whole day*, Is. 28:24. **כָּל־עַמִּי** *my whole people*, Gen. 41:40. **כָּל־הָאֵיל** *the whole ram*, Ex. 29:18. With suff. **כָּלְךָ**, **כָּלְךָ** *the whole of thee, thou wholly*, Is. 22:1. Mic. 2:12. **כָּל־הָעֶרֶם** *the whole of Egypt*, Ezek. 29:2.

4. *some one, some thing*. **כָּל דָּבָר** *any thing*, Ruth 4:7. **כֵּן** *nothing*, Num. 11:6.

5. *of all kinds or sorts*. Lev. 19:23 **כָּל־עֵץ** *trees of all kinds*. Neh. 13:16. 1 Chr. 29:2.

6. in connexion with certain particles, as **כָּל־שׁוּר** *so long as*, Job 27:3. **כָּל־עֲמֻתָּ** *just as, exactly as*, Ecc. 5:15.

Note. In the three first significations **כָּל** is followed by the article. In significations nos. 5, 6. the article is omitted.

כָּל Chald. *idem*. With Makkeph **כָּל־**,

more frequently with a parag. **כָּלָא**, as in Dan. 2:40. 4:9, 18, 25. [4:12, 21, 28.]

כָּלָא nearly synonymous with **כָּלָא**.

1. *to hold back, to restrain, to retain*. Num. 11:28. Ecc. 8:8. Ps. 40:10. Construed with **כִּן** of the action, 1 Sam. 25:33. Ps. 119:101. With **כִּן** of the person, *to withhold from any one*, Gen. 23:6. Ps. 40:12. Comp. Hag. 1:10.

2. *to shut up, to confine*. Jer. 32:2, 3. Ps. 88:9. Intrans. *to shut itself up*, Hag. 1:10.

Niph. 1. *to be restrained, hence to cease*. Gen. 8:2. Ex. 36:6.

Note. This verb often borrows its form from **כָּדָה**. Hence **כָּלְכִי** 1 Sam. 25:33. **כָּלִי** 1 Sam. 6:10. **יָכָה** Gen. 23:6. and **כָּלְאִי** Ps. 119:101. On the contrary **כָּלָא** infin. Pi. has the signification of **כָּלָה** or **כָּלָה**.

Deriv. out of course **כָּלָה**, **כָּלָה**, **כָּלָה**.

כָּלָה m. with suff. **כָּלָא** verbal from **כָּלָה** dec. VI. h. *a prison*. Jer. 52:33. 2 K. 25:29. More commonly **כָּלָה**, **כָּלָה** 2 K. 17:4. 22:27. Plur. **כָּלָה** Is. 42:22.

כָּלָהִים dual, *of two kinds*. (Arab.

כָּלָה *two*, in Ethiop. *of two kinds*.) Lev. 19:19. Deut. 22:9.

כָּלָה m. dec. VI. a.

1. *a dog*. This animal in the east often runs wild without an owner, and becomes fierce and dangerous. Ps. 22:17, 21. As an unclean animal it is used by the Hebrews as a word of reproach, 2 K. 8:13. especially *a dead dog*. 1 Sam. 24:15. 2 Sam. 9:8. 16:9. or *a dog's head*, 2 Sam. 3:8.

2. *puer mollis, scortum virile*, (comp. **כָּלָה** Rev. 22:15.) Deut. 23:18. elsewhere **כָּלָה**.

כָּלָה *Caleb*, the proper name of a contemporary of Joshua. Num. 13:7. 14:6 ff. Josh. 15:14.

כָּלָה 1. *to be completed, finished*. Ex. 39:32. 1 K. 6:38.

2. *to be over, past.* Gen. 41:53. Is. 24:13 *אם קָהָה בְּצִיר when the vintage is over.* 32:10. Is. 10:25 *וְנָקָה וְעַם and the anger (of God) shall be over.* 16:4.

3. *to be prepared or ready for any one, spoken particularly of something evil.* Prov. 22:8 *וְשֹׁבֵט עֲבָרָתוֹ יִקָּהּ and the rod of correction for him is prepared.* Construed with *בְּמִסָּה* of the person by whom, Est. 7:7. 1 Sam. 20:7, 9. 25:17.

4. *to be consumed, to be all gone.* Gen. 21:15. 1 K. 17:16.

5. *to waste away, vanish, disappear;* spoken of a cloud, Job 7:9. of smoke, Ps. 37:20. of time, Job 7:6. Ps. 31:11. Lam. 2:11 *mine eyes waste away from weeping.* In Hebrew we often find the phrases *נִלְוָה נַפְשִׁי* Ps. 84:3. *נִלְוָה רִחִי* Ps. 143:7. and *נִלְוָה עֵינִי* Ps. 69:4. *my soul, my spirit, my eyes faint or languish for any thing, i. e. I languish.* These phrases are also used of disappointed hope, Job 11:20. 17:5. Jer. 14:6. Lam. 4:17. Comp. the similar construction with *הָרָס*.

6. *to be destroyed, to perish,* spoken of men. Jer. 16:4. Ezek. 5:13. Ps. 39:11.

7. *to be fulfilled,* spoken of a prophecy. Ezra 1:1. Dan. 12:7.

Note. The fut. *תִּלְוָה* after the analogy of verbs *לָא*, occurs once 1 K. 17:14.

Pi. *תָּלַה* 1. *to complete, finish.* Gen. 2:2. 6:16. Construed with *ל* and an infin. *to finish or cease to do any thing,* Gen. 24:15 *לֹא הָיָה מִסָּה בְּפִי לֵדַבֵּר he had not yet finished speaking.* 43:1. Num. 7:1. Deut. 31:24. with *כֵּן*, Ex. 34:33. Lev. 16:20. This signification may often be expressed in English by means of adverbs, as *to speak through, to eat up.*

2. *to prepare.* Prov. 16:30 *הֵלַךְ הֵלַךְ he prepares, i. e. devises, mischief.* See Kal no. 3.

3. *to consume, let pass away, as time.* Ps. 78:33 *he lets their days pass away like breath.* 90:9. Is. 49:4 *וְהָיָה כִּי אֶבְרָא לְחַיִּי for nought and in vain have I spent my strength.*—*נִלְוָה עֵינִי כֵּל to cause the eyes of any one to fail, i. e. to cause*

any one to languish, Job 31:16. 1 Sam. 2:33. Lev. 26:16.

4. *to consume, destroy;* as men, nations, through hunger, Gen. 41:30. Jer. 14:12. also generally, 2 Sam. 21:5.—*נִלְוָה עַד 2 K. 13:17, 19. and נִלְוָה עַד 2 Chr. 31:1. even to destruction.*—*נִלְוָה עַד בָּרוּחַם until they are destroyed,* 1 Sam. 15:18.

5. *to fulfil, (a prophecy.)*

Pu. *נִלְוָה* and *נִלְוָה to be finished, ended.* Gen. 2:1. Ps. 72:20.

Deriv. out of course *נִלְוָה*, *נִלְוָה*, *נִלְוָה*.

Note. Some forms of *נִלְוָה* borrow their signification from *נָלָא* q. v.

נִלְוָה, fem. *נִלְוָה*, verbal from *נִלְוָה*, dec. X. *languishing, failing,* spoken of the eye; see the verb, Kal no. 5, and Pi. no. 3. Deut. 28:32.

נִלְוָה f. verbal from *נִלְוָה*, dec. XI. a.

1. *destruction.*—*נִלְוָה עַד to cause or make utter destruction,* Jer. 4:27. 5:10. Neh. 9:31. Nah. 1:8, 9. This phrase is construed with *כֵּן*, Jer. 30:11. and with *הָרָס* of the person destroyed, Jer. 5:18. 46:28. Ezek. 11:13. 20:17.

2. as an adv. *entirely, wholly, altogether.* Gen. 18:21. Ex. 11:1. So *נִלְוָה 2 Chr. 12:12.*

נִלְוָה f. dec. X. 1. *a bride.* Cant. 4:8ff. Jer. 2:32. (Root *נָלָא*, Syr. Pa. *נָלָא to crown, to put on a marriage garland.*)

2. *a daughter-in-law.* Gen. 38:11, 24. Comp. the different significations of *נִלְוָה*.

נִלְוָה m. verbal from *נָלָא*, *a prison,* i. q. *נָלָא*. Found only in the Keri of Jer. 37:4. 52:31. In the Kethib is *נָלָא*.

נִלְוָה m. *a basket;* (1.) for fruit, Am. 8:1, 2. (2.) for a bird-cage, Jer. 5:27. (Syr. *idem.* In Greek *κλωθός, κλωθός, κλωθός a cage*, the word being derived from the east.)

נִלְוָה fem. plur. denom. from *נִלְוָה*,

bridal state, condition of a bride. Jer. 2:2.

I. **בָּלָה** m. *soundness, strength, activity*, i. q. Syr. **ܠܒܫ** Job 5:26 **בָּלָה** **תָּבֹא** **בָּלָה** **אֶל־הַקָּבֵר** *thou shalt come to the grave in full strength*, i. e. as an active old man. 30:2 **בָּלָה** **אֶבְרָם** **אֶל־כְּסֹף** *whose activity is lost*. Others derive the signification *old age* from chap. 5:26. and apply it to 30:2. *thus, in whom old age languishes*, not suited to the connexion.

II. **בָּלָה** found only Gen. 10:11. a city mentioned in connexion with several Assyrian cities, perhaps i. q. **בָּלָה** q. v. (comp. **בָּר** and **קָבֹר**.) See Michaëlis Supplem. p. 767.

בָּלִי m. in pause **בָּלִי**, with suff. **בָּלִיךְ**, plur. **בָּלִים**, const. **בָּלִי**, irreg. (from **בָּלָה** *to be completed, ready*.)

1. *a vessel, utensil.* Gen. 31:37. 45:20. Ps. 2:9.—**בָּלִי** **כֶּסֶף**, **בָּלִי** **זָהָב** *vessels of gold, of silver*, Ex. 3:22. 11:2.—**בָּלִי**, **בָּלִי** **בֵּית** **הַיהוָה** Jer. 27:18. and **בָּלִי** **הַיהוָה** Is. 52:11. *the vessels of the temple*.—**בָּלִי** **הַיהוָה** *furniture for travelling*, Ezek. 12:7.

2. *a cloth, garment.* **בָּלִי** **הַגֵּבַר** *a man's garment*, Deut. 22:5.

3. *an instrument, tool*.—**בָּלִי־יָשִׁיר** *musical instruments*, 2 Chr. 34:12. Am. 6:5. also without **יָשִׁיר** in the same sense, Ps. 71:22. Metaphorically **בָּלִי** **וַעֲמֵם** *instruments of the divine anger*, Is. 13:5. Jer. 50:25.

4. *a vessel, boat.* Is. 18:2.

5. *a weapon.* Gen. 27:3. Often joined with **בָּלִי־קָדָה**, Judg. 18:11, 16. **בָּלִי־קָדָה** *deadly weapons*, Ps. 7:14. **בָּלִי־קָדָה** *armour-bearer*, 1 Sam. 14:1, 6, 7 ff. 31:4, 5, 6.

בָּלִי see **בָּלִי**.

בָּלִיָּה m. verbal from **בָּלָה**, *a prison*. Found only in the Kethib of Jer. 37:4. 52:31.

בָּלִיּוֹן m. const. **בָּלִיּוֹן**, verbal from **בָּלָה**, dec. III. d.

1. *a languishing* (of the eyes). Deut. 28:65. See **קָלָה** no. 5.

2. *destruction.* Is. 10:22.

בָּלִיּוֹת plur. fem. const. **בָּלִיּוֹת**, dec. XI. c.

1. *the reins, kidneys*, Ex. 29:13, 22. Job 16:13.—**בָּלִיּוֹת** **הָאֵלִים** *the kidney fat of rams*, Is. 34:6. comp. Deut. 32:14.

2. by a metonymy, *the inward parts*, like **לֵב**, with which it is frequently connected. Jer. 11:20 **בָּלִיּוֹת** **וְלֵב** *trying the reins and the heart*. 17:10. 20:12. Ps. 7:10. **בָּלִיּוֹת** **בָּלָה** *my reins languish*, i. e. I languish, I fail from languishing, Job 19:27. (comp. **בָּלָה** no. 5.)—Ps. 16:7 **יְסֹרֵנִי** **בָּלִיּוֹתִי** *my reins*, i. e. my inward parts, *admonish me*. 73:21. Prov. 23:16. (In Chald. and Arab. *idem*. Kindred with **בָּלָה**.)

בָּלִיל m. verbal from **בָּלָה**, dec. III. a.

1. as an adj. *perfect, complete*. Ezek. 28:12 **בָּלִיל** **תָּמִיד** *perfect in beauty*. 27:3. Lam. 2:15. Ezek. 16:14.

2. as a subst. *the whole*. Judg. 20:40 **בָּלִיל** **הָעִיר** *the whole of the city*. Ex. 28:31 **בָּלִיל** **הַכֹּחֵם** *all of bluish purple*. 39:22. Num. 4:6.

3. as an adv. *wholly, utterly*. Is. 2:18. Lev. 6:15. [22.]

4. i. q. **עֹלָה** *a whole burnt-offering, holocaustum*. Deut. 33:10. Ps. 51:21.

בָּלִל *to complete, make perfect*. Found only Ezek. 27:4, 11. Deriv. **בָּלִל**, **מְבָלִל**, **מְבָלִלִים**.

בָּלִל Chald. *idem*. Hence Shaph. **בָּלִל** Ezra 5:11. 6:14. Pass. **אֶשְׁתַּבֵּל** Ezra 4:13, 16. In the Kethib of Ezra 4:12. we find **אֶשְׁתַּבֵּל**, with the omission of **ח**.

בָּלֵם in Kal not used. In Arab. *to wound*.

Hiph. **הִבָּלֵם** and **הִבָּלֵם** (1 Sam. 25:7.)

1. *to put to shame, to make ashamed*. Job 11:3. Prov. 25:8. Ps. 44:10. Hence *to bring shame or disgrace on any one*, Prov. 28:7.

2. *to reproach*. 1 Sam. 20:34.

3. *to hurt, injure*. 1 Sam. 25:7. Judg. 18:7.

Hoph. 1. *to be made ashamed, to be frustrated in one's hope*. Jer. 14:3. Comp. Niph.

2. *to be hurt, injured.* 1 Sam. 25:15.

Niph. 1. *to be ashamed, to feel ashamed,* synonymous with *בָּשָׁם*. Num. 12:14. Construed with כָּן of the thing of which one is ashamed, Ezek. 16:27, 54.

2. *to be brought to shame, to be disgraced.* Jer. 31:19. Ps. 35:4.

3. *to be insulted.* 1 Chr. 19:5.

כְּלָמִיד name of a place or country, probably in Arabia. Once Ezek. 27:23.

כְּלָמָה f. verbal from *כָּלַם*, dec. X. *shame, reproach.* Ps. 69:8. Jer. 51:51. Ezek. 16:54.

כְּלִנָּה Gen. 10:10. *כְּלִנָּה* Am. 6:2. and *כְּלִנָּה* Is. 10:9. proper name of an Assyrian city; according to the Targums, Eusebius, Jerome and others, *Ctesiphon*, a great city on the eastern bank of the Tigris, over against Seleucia. See Bocharti Phaleg, Lib. iv. cap. 18. Michaëlis Spicileg. Geogr. Hebræor. exter. T. 1. p. 228.

כָּבוֹהָ *to long or languish after any thing,* i. q. *כָּלָה* no. 5. Ps. 63:2. (Arab. *كَمْوَا* *to be dim of sight, to be weak.*)

כָּבוֹהָ see *כָּבוֹהָ*.

כָּמוֹ, כְּמוֹ i. q. 1. *as.* Before substantives it is used only in poetry; but before most of the suffixes it is the usual form for כָּ; as *כְּמוֹנִי, כְּמוֹד, כְּמוֹדוֹ, כְּמוֹדָה, כְּמוֹדִי*; in the other persons more frequently *כְּכֶם, כְּהֶם*, rarely *כְּמוֹכֶם, כְּמוֹהֶם*.

2. *when.* Gen. 19:15.

כְּמוֹשׁ m. 1 K. 11:7. 2 K. 23:13. Jer. 48:7. the national god of the Moabites and Ammonites, (Judg. 11:24.) which under Solomon was also worshipped at Jerusalem. Hence *עַם כְּמוֹשׁ the people of Chemosh*, i. e. Moab, Num. 21:29. Sept. *Χαμώς*. Vulg. *Chamos*. The pagan Arabians are said by tradition to have worshipped him under the form of a black stone.

כַּמִּין m. *cumin*, Arab. *كمون*, Greek *κuminum*, *cuminum*. Is. 28:25, 27. The *cuminum* of the ancients is the *cuminum sativum* of Linnæus.

כָּמָס found only Deut. 32:34. *to hide, conceal*; without doubt synonymous with *כָּסַם*, which is substituted for it in the Samar. text. See *כָּתָס*.

כָּבִיר found only in Niph. *כָּבִיר*.

1. *to be burned, to burn.* Lam. 5:10 *our skin burns, as an oven, from the heat of hunger.* (Talmud. *כָּבִיר calefactio.*)

2. metaphorically *to be kindled, excited*; spoken of affection, construed with *כָּלַ*, 1 K. 3:26. with *כָּלַ*, Gen. 43:29. spoken of compassion, Hos. 11:8. (Perhaps we may likewise compare *כָּבִיר*, Arab. *خمر* *to rise by fermenting*, in Talmud. *to burn.*)

Deriv. *כָּבִיר*.

כְּמָרִים masc. plur. *idoltrous priests.* 2 K. 23:5. Hos. 10:5. Zeph. 1:4. (Syr. *כְּמָרִין* *a priest generally*; the idoltrous priests of Palestine being, as might be expected, derived from Syria.)

כְּמָרִיר m. prob. *a deadly heat, sultriness, hot breath*, from *כָּמַר*, of the same form with *כְּמָרִיר*, (except that it has *Hirik* under the first syllable.) Job 3:5 *בְּיַחַד כְּמָרִיר יוֹם the heats of the day terrify him*; comp. particularly Lam. 5:10. (see Bellermann *Metrik der Hebräer*. p. 178.) Others: *the blackness or the sadness of the day*, from the Syr. *כְּמָרִיר* *to be sad*. Others, following the ancient versions, make כ the Caph veritatis, and *כְּמָרִיר bitterness, misfortune.*

I. **כֵּן** 1. strictly a participle from *כָּן*, dec. I. a. *rectus*, hence metaphorically, *upright, honest, sincere.* Gen. 42:11, 19, 31. Is. 16:6 *כֵּן לֹא־יִכָּן insincerity, falsehood, non rectum.* As an adv. *right, rightly, recte*, Num. 27:7. 36:5. 2 K. 7:9. Ecc. 8:10.

2. *the same.* Ps. 127:2. 1 Sam. 23:17. and then as an adv. (1.) *thus, so.* Gen. 29:26. Josh. 2:21. 2 Sam. 5:5. (2.) *then, therefore.* Ps. 48:6. see *כֵּן*. (3.) before the latter clause of a sentence nearly pleonastic, *so, then.* 1 Sam. 9:13. (4.) when *כָּן* or *כֵּן* precedes, *as...so.* Ex. 1:12. Hos. 4:7. Also *כָּן* being un-

derstood, Hos. 11: 2. Judg. 5: 15 (as) *Issachar, so Barak*.

In composition we find (1.) אַחֲרַי אַחֲרַי after (it was so) that, after that. (2.) כֵּן then, on this account, as in Chaldaic. Ecc. 8: 10. Est. 4: 16. (3.) לִכְן therefore, on this account, Judg. 10: 13.

1 Sam. 3: 14. yet, (Arab. وَلَكِنْ) Hos. 2: 11. [2: 9.] Jer. 16: 14. 30: 16. Ezek. 39: 25. (4.) עַל־כֵּן therefore, on this account. Gen. 20: 6. Also for עַל־כֵּן because that, propterea quod, Gen. 38: 26. Ps. 42: 7. 45: 3. Num. 11: 31. 14: 43. (5.) עַד־כֵּן till now, as yet. Neh. 2: 16.

II. כֵּן, with suff. כְּנִי, כְּנִי, verbal from כֵּן i. q. כֵּן, dec. VII. c.

1. a place. Gen. 40: 13. 41: 13. Dan. 11: 20, 21, 38 על כֵּן in his stead, loco ejus. So in verse 7, where כֵּן stands for על כֵּן. (Sept. Vulg. a set or slip; but in that case what is the force of the suffix?)

2. a frame, stand, basis. Is. 33: 23 כֵּן תִּסְמְכוּ the support of their mast, in Greek *μυσοδμ*, i. e. the cross timber in a ship on which the mast is raised. Spoken also of the wash-stand in the court, Ex. 30: 18, 28. 31: 9. 35: 16, 38: 28. Lev. 8: 11. 1 K. 7: 31 מִכְשֶׁת כֵּן after the manner of a base or pedestal.

III. כֵּן Is. 51: 6. prob. the sing. of כֵּנִים, (q. v.) Others render it כְּמוֹכֵן just so, in like manner.

כְּנִים masc. plur. Ex. 8: 17, 18. Ps. 105: 31. Sept. *sciniphes*; Vulg. *sciniphes*; a species of very small sharp stinging gnats, found in the swampy tracts of Egypt, (*Culex reptans*, Linn. or *culex molestus*, Forsk.) Comp. Philo (De Vita Mosis Liber, P. II. p. 97. ed. Mangey.) Odmann verm. Samml. aus der Naturkunde, H. I. cap. 6. The Jewish commentators and Josephus (Antiq. II. 14. § 3.) with less probability make these insects lice. Hence in the Talmud כֵּן a louse. So Bochart (Hieroz. T. II. p. 572 ff.)

Note כֵּן in Is. 51: 6, is probably the singular of this noun.

כֵּנָה in Kal not used. In Arab. conj. I. II. IV. V. and in Chald. to call by an honourable surname or title, blandè loqui.

Pi. 1. idem. Is. 44: 5 וְהִשָּׁם יִשְׂרָאֵל יִכְנֶה he shall call upon the name of Israel, i. e. address him in a friendly manner. 45: 4 וְהִשָּׁם יִכְנֶה I have called thee by thy name, i. e. have called upon thee in a friendly or flattering manner.

2. to flatter generally. Job 32: 21, 22.

כֵּנָה found only Ezek. 27: 23. proper name of a city, prob. a contraction of כְּתֵסִיפֹן *Ctesiphon*, (q. v.) One MS. of De Rossi reads כְּנִינָה. (Comp. כְּנָה for כְּנִינָה.)

כֵּנָה Ps. 80: 16. see כֵּנֵן.

כְּנִוֹת plur. masc. fellow-labourers, colleagues. It has the feminine termination, like כְּתָה. Ezra 4: 7. (Syr. *ܟܢܐ*, plur. *ܟܢܐܝܐ*, *σύνδουλος*. The singular, which no longer occurs, was prob. כְּנָה, like כְּנָה, plur. *כְּנָה*.)

כְּנִינָה Chald. idem. With suff. כְּנִינָה Ezra 5: 6. כְּנִינָהוּ Ezra 4: 9, 17, 23. 5: 3, 6: 6, 13.

כְּנִיר m. plur. כִּנֹּר and כִּנֹּר, in Greek *κινύρα*, a stringed instrument of the Hebrews and Greeks, celebrated for its having expressed the pious feelings of David. Gen. 4: 21. Ps. 33: 2. 43: 4. 49: 5. 71: 22. 1 Sam. 16: 16, 23. Josephus (Antiq. x. 12. § 3.) describes it as having ten strings, and played upon by a plectrum; but this does not accord with 1 Sam. 16: 23. 18: 10. 19: 9. where David is said to have played upon it with his hand. (Arab. *كِنَارَة* a harp, sound.)

כְּנִים i. q. כְּנִים gnats. Ex. 8: 13, 14. (The termination כִּנֹּר, unless it should be read כִּנֹּר, has probably a collective signification.)

כְּכִנָּה adv. Chald. thus, in this manner. Ezra 4: 8. 5: 4, 9, 11. 6: 13. Prob. i. q. כֵּן with the termination כִּנָּה, which also in Arabic is annexed to

many particles without affecting their signification.

כָּנַן i. q. Arab. كَان to cover, protect, (comp. كَانِ.) Imper. כָּנֵה Ps. 80:16.

Others make it a subst. a set or slip, (comp. כָּן Dan. 11:7.) but with less evidence.

כָּנַס 1. to collect, heap up; e.g. stones, Ecc. 3:5. treasures, Ecc. 2:8, 26. water, Ps. 33:7.

2. to assemble, bring together, as men. Est. 4:16. 1 Chr. 22:2.

Pi. to assemble, bring together, as men. Ezek. 22:21. 39:28. Ps. 147:2.

Hithpa. to hide or cover one's self. Is. 28:20 וְהַמְסָכָה צָרָה כְּהַתְּכִים and the covering is too narrow to hide one's self therein. (Aram. כָּנַס to collect; Arab. كَنَز to collect, heap up, also to conceal; else كنس.)

כָּנַע in Kal not used.

Hiph. הִכְנִיעַ to humble, bow down. Job 40:12. Ps. 107:12. Is. 25:5. Especially to subdue or conquer an enemy, 2 Sam. 8:1. 1 Chr. 17:10. 18:1. Ps. 81:15.

Niph. נִכְנַע 1. to be humbled, to be subdued. Judg. 3:30. 8:28. 11:33. 1 Sam. 7:13.

2. to humble one's self before any one, especially before God or before a divine ambassador, construed with נִכְנַעַת and נִכְנַעַת. 1 K. 21:29 hast thou seen how Ahab has humbled himself before me? 2 K. 22:19. 2 Chr. 12:7. 30:11. 33:23. 36:12. (Chald. Ithp. idem. Arab. كَنَح conj. I. IV. to be humble.)

כָּנַע f. dec. XI. c. found only in Jer. 10:17. according to the Sept. ὑποστασις, goods, substance. Usually rendered incorrectly wares, as if from כָּנַע a merchant. From the Arab. كَنَح concupivit it would denote, valuables; (comp. كَنَح.)

כָּנַע m. a proper name.

1. Canaan, the son of Ham, and progenitor of the Canaanites. Gen. 9:18 ff. 10:6.

2. the country or people of Canaan, including what was afterwards called Palestine and Phenicia; but in a more restricted sense, (1.) the country west of Jordan, in opposition to Gilead. Num. 33:51. Josh. 22:9. (2.) Phenicia alone. Is. 23:11. (3.) Philistia, Zeph. 2:5.—לְשׁוֹן כְּנַעֲנִי the language of Canaan, i. e. the Hebrew, which the Hebrews adopted from the Canaanites.—That Canaan was the domestic name of the same people which the Greeks called Phenicians, is evident from the Phenician medals, on which we find the word כְּנַעֲנִי. The ancient Carthaginians also gave themselves this name. See Gesenius' Geschichte der. Hebr. Sprache und Schrift, p. 16, 227.

3. i. q. כְּנַעֲנִי a Canaanite. Hos. 12:8. and this for a merchant generally, Is. 23:8 כְּנַעֲנִיהָ her merchants. Comp. Ezek. 17:4.

כְּנַעֲנִי, fem. כְּנַעֲנִי plur. כְּנַעֲנִים, a gentile noun from כְּנַעֲנִי.

1. a Canaanite. Judg. 1:1 ff. For the different tribes included under this name, see Gen. 10:15—19. Sometimes it has a more special signification, as in Gen. 13:7. 15:20. Num. 13:30. Josh. 11:3.

2. as the Canaanites were many of them devoted to traffic, a merchant, a dealer. Job 40:30. [41:6.] Prov. 31:24. So כְּשָׁדִי a Chaldean for an astrologer.

כָּנַף in Syr. Chald. and Talmud. to collect, gather together; hence prob. in Hebrew, (like כָּנַף, to take away. Is. 30:20 לֹא יִכְנַף עִדּוֹ בְּיָדָהּ no longer shall thy teachers be taken from thee.

כָּנַף f. dec. IV. f.

1. a wing.—כָּנַף Prov. 1:16. and כָּנַף Ecc. 10:20. winged, a bird.—כָּנַף every fowl, Gen. 7:14. Often used metaphorically, as כָּנַף הַרוּחַ the wings of the wind, Ps. 18:21. 104:3. כָּנַף הַבֹּקֶר the wings of the morn, 139:9. In the Psalms often in phrases like the following, Ps. 17:8 הַצֵּל מִתַּחַת כְּנָפֶיךָ hide me under the shadow of thy wings. 36:8. 57:2.

2. the corner or skirt of a garment,

πτερυγίων. 1 Sam. 24 : 5, 11. Num. 15 : 38. Zech. 8 : 13 כְּנֶפֶת אִישׁ יְהוּדִי the skirt of a Jew. Also of a bed-covering, Deut. 23 : 1 וְלֹא יִגְדֹּה בְּנֶפֶת אָבִיו and he shall not remove the bed-covering of his father, i. e. he shall not defile his father's bed. 27 : 20. comp. Ezek. 16 : 8, Ruth 3 : 9 spread thy covering over thine handmaid, i. e. in tori societatem me recipias; (comp. Theocr. Idyll. XVIII. 19. and ἡ ἀνδραγαθία Luke 1 : 35.)

3. the wing of an army, ala exercitus, (comp. אֲנָשִׁים) Is. 8 : 8.

4. end, corner, boundary. Is. 24 : 16 כְּנֶפֶת הָאָרֶץ the end of the earth. Especially in the plur. Job 37 : 3. 38 : 13 כְּנֶפֶת הָאָרֶץ the ends of the earth; and Is. 11 : 12. Ezek. 7 : 2 אַרְבַּע כְּנֶפֶת הָאָרֶץ the four ends of the earth. The earth appears to have been considered as four-cornered like a mantle.

5. a battlement or pinnacle of the temple. Dan. 9 : 27. Comp. πτερυγίων τοῦ ἱεροῦ, Matt. 4 : 5.

Dual כְּנָפִים f. const. כְּנָפִי, occurring in the significations nos. 1. 2. 3. and often applied to more than two, as שֵׁשׁ כְּנָפִים six wings, Is. 6 : 2. אַרְבַּע כְּנָפִים four wings, Ezek. 1 : 6. 10 : 21.

Plur. כְּנָפֹת m. occurring in the signification no. 2. Deut. 22 : 12. and besides in signif. no. 4.

כְּנָרֹת Deut. 3 : 17. כְּנָרֹת 1 K. 15 : 20. and כְּנָרֹת Josh. 11 : 2. a city in the tribe of Naphtali, on the Sea of Galilee, which was hence called כְּנָרָה יָם Num. 34 : 11. (The later name was גִּנְיָר, Γεννησαρῆς.)

כָּבֵשׁ Chald. to collect, i. q. Heb. כָּבַשׁ. Infin. Dan. 3 : 2.

Ithpa. to assemble, to meet. Dan. 3 : 3, 27.

כֹּסֶם m. Ex. 17 : 16. most prob. a corrupt reading for נֶסֶם a banner, standard. Comp. ver. 15. The common reading is usually explained as if i. q. כִּסֵּא a throne, which is the reading of the Samar. text.

כֹּסֶם Prov. 7 : 20. and כֹּסֶה Ps. 81 : 4. the time of full moon. (Syr. כְּסֹל

the 14th day of the month, the full moon, as it were the ides; also the festival celebrated at that time.)

כֹּסֶם m. prim. (twice כֹּסֶה Job 26 : 9. 1 K. 10 : 19.) with-suff. כֹּסְמָה plur. כֹּסְמֹת dec. VII.

1. a seat. 2 K. 4 : 10. Particularly a raised seat, cathedra; e. g. of the high-priest, 1 Sam. 1 : 9. 4 : 13. of a judge, namely, a judgment seat, Ps. 122 : 5. Neh. 3 : 7.

2. a throne.—כֹּסֶה הַמַּלְכִּי 2 Sam. 7 : 13. or הַמַּלְכִּי 1 Chr. 22 : 10. a royal throne. (Arab. كُرْسِي, Aram. כֹּסֶה idem; whence it appears that the Dagesh forte in כ is an assimilated כ.)

כַּסְדִּי Chald. a Chaldean, i. q. כַּסְדִּי. Ezra 5 : 12.

כֹּסֶה in Kal found only in the participles כֹּסֶה Prov. 12 : 16, 23. and כֹּסֵי Ps. 32 : 1. elsewhere only in

Pi. כֹּסֶה 1. to cover. The person or thing covered is usually put in the accus. Ex. 10 : 5. Num. 9 : 15. 22 : 5. but is sometimes preceded by כֹּל (see the kindred verbs of covering כָּבַשׁ, כָּסַף, Num. 16 : 33 וַתִּכַּסְּ עַל־הָאָרֶץ and the earth covered them. Job 21 : 26 וַיִּכְסֶה הַבִּמְסָה עֲלֵיהֶם and worms cover them. 2 Chr. 5 : 8. by ל, Is. 11 : 9.—When followed by a double complement, to cover a person or thing with any thing, it is construed (1.) with an accus. of the person and א of the thing. Lev. 17 : 13 וַיִּכְסֶהוּ בַּעֲדָרָה and he covered it with earth. Num. 4 : 5, 8, 11. (2.) with a double accus. of the person and thing. Ezek. 18 : 7, 16. 16 : 10. (3.) with כֹּל of the person and א of the thing. Ps. 44 : 20. (4.) with כֹּל of the person and an accus. of the thing, Ezek. 24 : 7. comp. Job 36 : 32.

2. to cover or clothe one's self. Gen. 38 : 14. Deut. 22 : 12. Jon. 3 : 6 וַיִּכַּסְּ עָלָיו and he covered himself with a mourning garment. (In Arab. كَسَا to put on, construed with an accus.)

3. to conceal, to keep secret, as in Chaldaic. Prov. 10 : 18. 12 : 16, 23. Job

31:33. In a somewhat different sense, Job 23:17 וְנִסְתָּרָה מִי אֵלַי *and (since) he did (not) conceal from me misfortune*, i. e. did not deliver me from it.

4. *to cover or pardon (sin)*, construed with *נָסַח*. Prov. 10:12. Neh. 3:37. [4:5.] Ps. 32:1 כְּסִי חַטָּאתָה *whose sin is forgiven*. (Comp. נָסַח.)

5. construed with *נָסַח*, *to discover one's self to any one*, (comp. נָסַח and נָסַח;) or *to commit one's self secretly*, Ps. 143:9.

Pu. נָסַח and נָסַח pass. *to be covered*; construed with *נָסַח*, 1 Chr. 21:16. Ecc. 6:4. with an accus. Ps. 80:11. Prov. 24:31.

Niph. pass. Jer. 51:42.

Hithpa. *to clothe one's self*, construed with *נָסַח*, 1 K. 11:29. with an accus. Jon. 3:8.

Deriv. נָסַח, נָסַח, נָסַח, נָסַח, נָסַח.

נָסַח i. q. נָסַח q. v.

נָסַח Is. 5:25. see נָסַח.

נָסַח m. verbal from נָסַח, dec. III. c. *a covering*. Num. 4:6, 14.

נָסַח verbal from נָסַח, dec. I.

1. *a covering*. Job 24:7. 26:6.—נָסַח נְעִימָה *a covering for the eyes, a veil*, Gen. 20:16.

2. *a garment*. Deut. 22:12.

נָסַח *to cut off* (a plant). Is. 33:12. Ps. 80:17. (In Syr. and Chald. *to prune the vine*.)

נָסַח m. verbal from נָסַח, dec. I.

1. *a fool*. Prov. 1:32. 10:1, 18. 13:19, 20. 14:8, 24, 33. 15:2, 7. elsewhere only in Ecc. and in some of the Psalms.

2. Job 9:9. 38:31. Am. 5:8. a constellation in the heavens; according to the ancient versions, *Orion*, which in Aram. and Arab. is called *the giant*. According to an eastern tradition this was Nimrod, the founder of Babylon, afterwards translated to the skies. Michaëlis and others suppose, that this story may have been known to the ancient Hebrews, and that נָסַח *the foolish or impious one* is a name given to the

deified Nimrod. Plur. נָסַח Is. 13:10. *the giants* (of heaven), meaning probably several constellations similar to Orion.—The Rabbins interpret it *Sirius*, which is called in Arabic سِيرِس *stultulus*.

נָסַח f. denom. from נָסַח, *folly*. Prov. 9:13.

נָסַח *to be foolish*. Jer. 10:8. More usually written נָסַח, q. v.

I. נָסַח (Job 15:27.) plur. נָסַח, *the internal muscles of the loins*, in the region of the kidneys, covered with fat, נָסַח, נָסַח, נָסַח, *lumbi*. Lev. 3:4, 10, 15. 4:9. 7:4. Job 15:27 וְנָסַח שִׁמְרָה נָסַח *and (since) he put fat on the loins*.—*The inward parts* generally, Ps. 38:8. Comp. Bocharti Hieroz. T. I. p. 506 ff.

II. נָסַח m. verbal from נָסַח, dec. VI. h.

1. *folly*. Ecc. 7:25.

2. *hope, confidence*. (The origin of this signification is unknown.) Ps. 78:7. Prov. 3:26.

נָסַח fem. of נָסַח no. II.

1. *folly*. Ps. 85:9.

2. *hope*. Job 4:6.

נָסַח m. Zech. 7:1. Neh. 1:1. in Greek Χαραυῖ 1 Mac. 1:54. the ninth month of the Hebrews, answering to part of November and part of December.

נָסַח masc. plur. Gen. 10:14. 1 Chr. 1:12. a people, spoken of as a colony of the Egyptians; according to Bochart (Phaleg. iv. 31.) *the Colchians*, whom the Greek writers constantly represent as of Egyptian origin. The similarity of the two names, however, is quite remote.

נָסַח *to shear*. Once Ezek. 44:20.

נָסַח f. Ex. 9:32. Is. 28:25. Plur. נָסַח Ezek. 4:9. *spelt, triticum, spelta* Linn. the ζῆα of the Greeks, the *far* and *adoreum* of the Romans, a species of grain resembling wheat with *shorn ears*.

נָסַח *to reckon, count*. Once Ex.

12:4. So the Sept. Chald. Syr. Deriv. כָּהָם.

כָּהָם, fut. יִכְהָם. 1. *to be greedy or long for any thing, construed with ל*. Ps. 17:12.

2. *to have compassion, bene cupere*. Job 14:15.

Niph. 1. i. q. Kal no 1. *to long for*. Gen. 31:30. Ps. 84:3.

2. as in Chaldaic. *to blush, to be ashamed*. Zeph. 2:1. הָיוּ לֹא נִכְהָם O people, without shame.

כָּהָם m. dec. VI. a.

1. *silver*. Gen. 23:15 אֲרִבַּע מֵאוֹת שֶׁקֶל-כֶּסֶף 400 shekels of silver. The word שֶׁקֶל is more frequently omitted; as אֶלֶף כֶּסֶף 1000 (shekels of) silver, Gen. 20:16. עֶשְׂרִים כֶּסֶף 20 (shekels of) silver, 37:28.

2. i. q. *money generally*, (like ἀργύριον, argent.) Gen. 23:13. Deut. 23:20. Plur. *pieces of money*, Gen. 42:25, 35.

כָּהָם Chald. idem. emph. כֶּסֶף־דָּן Dan. 2:35. 5:2, 4, 23.

כָּסְפָא found only Ezra 8:17. name of a country, perhaps *Caspia*, the country on the Caspian sea.

כָּסֶה f. plur. כְּסִיחִים, verbal from כָּסָה, dec. VI. h. *a cushion, pillow*. Ezek. 13:18, 20. Sept. προσκεφάλαιον. Vulg. pulvilli. According to the Rabbins *pulvinar longius, a bolster*.—The feminine termination ה is, in the formation of the plural, treated as if radical; comp. הָלָה, plur. הִלָּחוּ.

כָּעַן adv. Chald. *now*. Dan. 2:23. כָּעַן עַד till now, Ezra 5:16.

כָּעַת and כָּעֵת see עָתָה.

כָּעַם, fut. יִכְעַם.

1. *to be grieved, out of humour, displeased*. Ecc. 5:16. 7:9. Neh. 3:33. [4:1.]

2. *to be angry*. Ezek. 16:42. construed with לָא of the person, 2 Chr. 16:10.

Pi. כָּעַם Deut. 32:21. 1 Sam. 1:6. i. q. Hiph.

Hiph. הִכְעִים 1. *to cause ill-humour, to*

vex, grieve, trouble. 1 Sam. 1:7. Neh. 3:37. [4:5.] Ezek. 32:9.

2. *to make angry, to provoke to anger*; spoken particularly of men who offend Jehovah by their sins, especially by idolatry. Deut. 31:29. 32:16. 1 K. 14:9, 15. 16:2, 7, 13 ff. Also without an accus. 1 K. 21:22 אֵל הַכָּעַם אֲשֶׁר הִכְעִסְתָּהּ on account of the anger to which thou hast provoked (me). 2 K. 21:6.

כָּעַם m. verbal from כָּעַם, dec. VI. c.

1. *grief, vexation, sorrow*. Ecc. 1:18. 2:23. Prov. 17:25. 21:19 אִשָּׁה מְקַדָּוִים אֲנִי a contentious and peevish or vexatious woman. Deut. 32:27 כָּעַם אוֹיֵב vexation from an enemy.

2. *anger*. Deut. 32:19. Ezek. 20:28. Plur. כְּעָסִים provocations to anger, 2 K. 23:26.

כָּעַשׁ m. dec. VI. c. idem. Only Job 5:2. 6:2. 10:17. 17:7.

כָּהָ f. with suff. כָּהִי, dec. VIII. h. (Arab. كَفَّ,) verbal from כָּהָ, literally *something crooked or hollowed out*.

1. *the hollow hand, the palm*; and so *the hand itself*.—In animals *the paw*, Lev. 11:27.—כָּהָ מִכָּהָ out of the hand of any one, (like כָּהָ, (כָּהָ) particularly after verbs of delivering, 1 Sam. 4:3. 2 Sam. 14:16.—Judg. 12:3 וָאֶשְׂמְרָהּ בְּכַפִּי I took my life in my hand, i. e. I put it at hazard, or I exposed myself to great danger, 1 Sam. 19:5. 28:21. Job 13:14. comp. Ps. 119:109.—To express the plural the dual כָּהָם is constantly used, except in the phrase כָּהָם וְכָהָם, which in 1 Sam. 5:4. 2 K. 9:35. denotes *hands cut off*; and in Dan. 10:10, *the palms of the hands*. The plural form in other places denotes *handles*, as of a bar, Cant. 5:5. (Comp. כָּהָ.)

2. joined with כָּהָ, *the sole of the foot*. Deut. 28:65 כָּהָ לְךָ וְכָהָ רֵשֶׁת לְךָ the sole of thy foot, i. e. a peaceful residence; comp. Gen. 8:9.—Plur. כָּהָם Josh. 3:13. 4:18. Is. 60:14. With כָּהָם instead of כָּהָ, 2 K. 19:24.

3. *a pan, dish*; found only in the plur. כָּהָם. Ex. 25:29. Num. 7:84, 86.

כַּף הַחֲלֹץ *the hollow or cavity of a sling*, 1 Sam. 25 : 29. כַּף הַיָּד *the socket of the hip-bone, acetabulum femoris*, Gen. 32 : 26, 33.

4. כַּפּוֹת הַתְּרָסָה Lev. 23 : 40. *palm branches, from their crooked form*. See כַּפָּה, and comp. the Lat. *palma*, which denotes both *the hand* and *a palm branch*.

כֶּהָ m. dec. I. *a rock*. Plur. כְּהִים Jer. 4 : 29. Job 30 : 6. (In Syr. and Chald. the usual word to express this idea; hence in the N. T. Κηφᾶς i. q. Πέτρος.)

כָּפָה *to bend, incline, hence to tame*. Chald. *inclinavit, subegit, coercuit*, perhaps *to turn away*. Prov. 21 : 14 אֶחָד בְּסִתְרֵי אַחַר אֵת בְּסִתְרֵי אַחַר *a secret present tameth anger*. Others compare כָּפָה *to extinguish*, or the Arab. كَفَى *to turn away*.

כֶּפֶה f. dec. X. *a palm branch*. (Comp. כְּפֹחַ.) Is. 9 : 13. 19 : 15 וְאֶתְּמוֹן כֶּפֶה *palm branch and rush*, a proverbial expression for highest and lowest.—*A branch* generally, Job 15 : 32.

כַּבּוֹר m. dec. I. 1. *a cup, bowl*. 1 Chr. 28 : 17. Ezra 1 : 10. 8 : 27. Perhaps *a covered cup*, from כָּסַר *to cover*.

2. *hoar frost*. Ex. 16 : 14. Ps. 147 : 18. Job 38 : 29. According to Simonis so called from its *covering* the ground.

כִּפְיָה found only Hab. 2 : 11. *a cross-beam, rafter*. Root כָּסַס i. q. Syr. *chafat* *connexuit*. Sept. *κατασπαστος*, i. q. *cantherius* in Vitruv. iv. 2. Jerome : *lignum, quod ad continendos parietes in medio structuræ ponitur*, vulgo *κατασπαστος*, (comp. Eccles. 22 : 16.)

כַּפִּיר m. dec. I. 1. *a young lion*, namely, such an one as already goes abroad for prey, different from כַּפִּיר (Ezek. 19 : 2, 3.) Ps. 17 : 12. 104 : 21. Judg. 14 : 5. Metaphorically (1.) *dangerous enemies*. Ps. 34 : 11. 35 : 17. 58 : 7. comp. Jer. 2 : 15. Ezek. 32 : 2. (2.) *young heroes or defenders of a state*. Ezek. 38 : 13. comp. Nah. 2 : 14. (Arab. كَفَر and كَفَر the young of several animals, also a young lion. Comp. كَفَر.)

כְּפִירָה proper name of a city of the Hivites, which was allotted to the tribe of Benjamin. Josh. 9 : 17. 18 : 26. Ezra 2 : 25. Neh. 7 : 29. (As an appellative, i. q. כְּפִיר *a village*.)

כָּפַל *to double*. Ex. 26 : 9. Part. כָּפּוּל *doubled*, 28 : 16. 39 : 9. (In Aram. with ק, מַכּוּ *to be doubled*; כָּפַל *to double*.)

Niph. pass. Ezek. 21 : 19. [14.]

כָּפַל m. verbal from כָּפַל, dec. VI. h. *a doubling* רָכְבוּ כָּפַל *his double jaws*, Job 41 : 5. [41 : 13.] Dual כָּפְלִים *double, twice as much*, Job 11 : 6. Is. 40 : 2.

כָּפֵן *to long for, to desire*. (In Aram. *to be hungry*.) Once Ezek. 17 : 7 *this vine stretched out its roots with desire after him*.

כָּפֵן m. verbal from כָּפֵן, *hunger*. Job 5 : 22. 30 : 3.

כָּפָה *to bend, to bow down*. Is. 58 : 5. Intrans. *to bow one's self down*, Ps. 57 : 7. Part. כָּפּוּסִים *the bowed down*, Ps. 145 : 14. 146 : 8.

Niph. *to bow down or humble one's self before any one*, construed with הָ. Mic. 6 : 6. (In Aram. *idem*.)

כָּפַר *to cover, overlay*. Gen. 6 : 14.

Deriv. כַּפְּיָה *a cover*. (Arab. كَفَر *to cover*; conj. II. *to expiate*; comp. غَفَرَ 1. *to cover*; 2. *to forgive*.)

Pi. כָּפַר, fut. כִּפֵּר.

1. *to pardon, forgive*, (literally *to cover an offence*, comp. כָּפָה;) construed with an accus. of the offence, Ps. 65 : 4. 78 : 38. with הָ, Jer. 18 : 23. Ps. 79 : 9. or with הָ, Deut. 21 : 8. Sometimes with a double הָ of the person and thing, Ezek. 16 : 63. (The construction with הָ comes from the signification of *covering*; comp. כָּפָה.)

2. *causat. to effect or procure forgiveness*; and that (1.) in respect to the offence, *to expiate, to make an atonement*; construed with הָ, Lev. 4 : 35. with הָ (for,) Ex. 32 : 30. with הָ, Num. 6 : 11 (2.) in respect to the offender, *to make an atonement, to purify*; usually con-

strued with כפר. Ex. 30:15. Lev. 4:20. with כפר (*for*), Lev. 16:6, 11, 24. Ezek. 45:17. with כפר, Lev. 17:11. Spoken also of the *purification* of sacred things, construed with כפר. Lev. 16:18. with an accus. Lev. 16:33. — An example of the full construction is found Lev. 5:18 וְכָפַר עָלָיו הַכֹּהֵן עַל שְׁגֵגָתוֹ and the priest shall purify him from his offence. (3.) in respect to the person offended, to *appease*, to *pacify*. Gen. 32:21. Prov. 16:14. Also to *expiate* a threatening calamity, i. e. to avert it by a sin-offering, Is. 47:11. — The offering whereby any offence is expiated, or any person is purified, is preceded by כפר, 2 Sam. 21:3. Num. 5:8.

Pu. 1. to be blotted out, *obliterari*; because a writing was covered by drawing the style over it, Is. 28:18 וְכָפַר אֲבוֹלֵבִיטוּר פְּדָתוֹס אֲבוֹלֵבִיטוּר אֲבוֹלֵבִיטוּר (In Aram. כַּפֵּר, *abstersit, diluit, aboluit*.)

2. to be expiated, spoken of an offence. Is. 6:7. 22:14. 27:9.

3. to be purified, spoken of an offender. Ex. 29:33. Num. 35:33.

Hithpa. fut. יִכַּפֵּר. 1 Sam. 3:14. and Nithpa. כִּפֵּר Deut. 21:8. to be expiated, spoken of an offence.

Deriv. out of course כַּפֵּר.

כִּפְּרָר m. dec. IV. a. a village. Cant. 7:12. 1 Chr. 27:25. Neh. 6:2.

I. כִּפְּרָר m. *idem*. 1 Sam. 6:18.

II. כִּפְּרָר m. verbal from כַּפֵּר, dec. VI. p.

1. *pitch*. Gen. 6:14. (In Aram. and Arab. *idem*.) So called from its use for *smearing* or *covering*. (Comp. כַּפֵּר in Kal and Pu.)

2. a ransom. Ex. 21:30. 30:12 כֶּפֶר נַפְשׁוֹ a ransom for his soul. Is. 43:3 וְכֶפֶר תְּחַפֵּרְךָ thy ransom.

III. כִּפְּרָר m. dec. VI. p. in Greek κύνθος, the *alhenna* of the Arabians, (*Lawsonia inermis*, Linn.) a plant resembling privet, with clustering, whitish, and fragrant flowers. Cant. 1:14 וְכִפְּרָרִים אֲנִי אֲכַדְרֶם a cluster of *alhenna*. Plur. כִּפְּרָרִים Cant. 4:13. Comp. O. Celsii Hierobot.

T. I. p. 222. Odmann's verm. Sammlungen aus der Naturkunde, Heft. 1. cap. 7.

כִּפְּרָר plur. masc. verbal from כַּפֵּר, atonement, expiation. Ex. 29:36. 30:10, 16. — יוֹם הַכִּפְּרָר the day of atonement, Lev. 23:27. 25:9.

כַּפֶּרֶת f. verbal from כַּפֵּר, the cover or lid of the ark of the covenant, Ex. 25:17 ff. 30:6. 31:7. מִן הַכַּפֶּרֶת the place of the ark of the covenant, i. e. the most holy place, 1 Chr. 28:11. Sept. incorrecly *ἱλαστήριον*, from the signif. of the root to expiate; Vulg. *propitiatorium*; Luth. *Gnadenstuhl*; C. V. *mercy-seat*.

כִּפְּשָׁ prob. i. q. כָּפַשׁ = Arab. كَبَسَ to cover, to cover over, e. g. with earth; conj. IV. *idem*. Lam. 3:16 הִכְפִּישָׁנִי בְּאַשָׁר he hath covered me with ashes.

כַּפֶּת Chald. to bind, fetter. Pret. Peil, Dan. 3:21. Pa. *idem*. 3:20, 23, 24.

I. כַּפְּתוֹר m. plur. כַּפְּתוֹרִים dec. I.

1. an ornament on the golden candlestick, a knob or protuberance. Ex. 25:31, 33, 34 ff. 37:17 ff. Sept. *σφαίρωται*. Vulg. *sphaerulæ*. Josephus, (*Antiq. III. 6. § 7. pomegranate*. (Comp. in Syr.

כַּפֶּל balaustium (*malogranati*); כַּפֶּל folliculos aut globulos emisit; and [כַּפֶּל capsula lini.]

2. the knob or the capital of a pillar, perhaps in the form of a pomegranate or its flower. Am. 9:1. Zeph. 2:14.

II. כַּפְּתוֹר Jer. 47:4. Am. 9:7. and plur. כַּפְּתוֹרִים Gen. 10:14. Deut. 2:23. name of a country and people, whence the Philistines are said to have originated. The Caphtorim, according to the passages above referred to, came originally from Egypt, and settled in Caphtor, whence again a colony went to the southern parts of Canaan, and called themselves כַּפְּתוֹרִים. (For the explanation of Gen. 10:14, see Vater in loc.) Most of the ancient versions have rendered the word *Cappadocia*; but the appellation כַּפְּתוֹר Jer. 47:4, shews that

it was an island or at least a maritime country. More probably *Cyprus*, though the evidence from ancient writers in its favour is small, (see, however, Theodoret on Jer. 47 : 4. and Is. 9 : 12.) or *Crete*, in support of which we may refer to the name *אֶרֶץ פְּלִשְׁתִּים* a *Philistine*, (q. v.) J. D. Michaëlis Spicileg. Geogr. Hebr. exter. T. I. p. 292—308. Supplem. p. 1338.

I. **בָּר**, m. plur. **בָּרִים**, dec. II. d.

1. *a pasture*. Is. 30 : 23. Ps. 65 : 14. *אֶרֶץ מְרִיחַת הַבָּשָׂם הַרְבֵּה* the pastures are clothed with flocks.

2. *a pasture lamb, a fat lamb*; often mentioned with rams and he-goats, Deut. 32 : 14. Is. 34 : 6. Ezek. 39 : 18. which passages shew that the meaning *a ram*, which is adopted by some, is not correct. That it means *a fat lamb* is evident from the context of the same passages, and also from Am. 6 : 4. 1 Sam. 15 : 9. 2 K. 3 : 4. Ps. 37 : 20. Jer. 51 : 40. Vulg. *agnus*; Syr. *saginat*; Chald. **בָּרִים** *pinguis*.—Is. 16 : 1 *אֶרֶץ מִשְׁלַח הַבָּרִים* send ye the (tribute) lambs to the prince of the land. (Neither of these two significations is found in the kindred dialects. Among the Ionians, however, the words *ἀγνός, ἀγνός, ἀγνός* denote *a sheep, a pasture*. See Bocharti Hieroz. T. I. p. 429.)

3. **בָּרִים** Ezek. 4 : 2. 21 : 27. [22.] *bat-tering rams, arietes*. (The Arab. **كَبش** signifies, 1. *aries*; 2. *aries ferreus, machina bellica*.) It may also be derived from **בָּרָה** to bore through, (Ps. 40 : 7.) to penetrate; as if from a singular **בָּרָה**.

II. **בָּר**, in the phrase **בֵּית הַבָּר** Gen. 31 : 34. *a camel's saddle, a camel's tent*, a small tent, which is fastened on the back of a camel, and in which the women usually sit. (Arab. **بُتْر** and **كُور**.) See Jahn's Bibl. Archäol. Th. 1. B. 1. p. 287. Hartmann's Hebräerin, Th. 2. p. 397.

בָּר m. dec. I. *a measure for both liquid and dry things*. 1 K. 5 : 2, 25. [4 : 22. 5 : 11.] Ezek. 45 : 14. i. q. **הֶקְחָר**,

consequently containing 10 ephabs or 10 baths, (In Aram. **כַּבֵּל** i. q. Heb. **הֶקְחָר**.) In Hellenistic Greek the name *λόγος* has been retained.

כָּרָה Chald. *to be grieved*. Ithpe. Dan. 7 : 15 **אֶתְקַרְתָּ דַחֵי** *doluit animus meus*.

כָּרְבֵּל a quadrilateral, *to gird, to put on, to clothe*, i. q. Aram. **כְּבִל**, with epenthetic **ר**. Pass. **כְּרָבֵל** *clothed*, 1 Chr. 15 : 27. Hence

כְּרָבֵלָא f. Chald. *a mantle, cloak*. Dan. 3 : 21.

I. **כָּרָה** *to dig*, (as in Chald. and Arab.) e. g. *a well*, Gen. 26 : 25. *a pit*, Ps. 7 : 16. 57 : 7. Hence metaphorically of plotting, laying snares, Prov. 16 : 27 **אִישׁ בֹּלֵעַ כָּרָה נֶפֶשׁ** the wicked man plotteth evil.—Ps. 40 : 7 **אָזְנִים כָּרָה לִי** thou hast bored or opened the ears for me, i. e. (thus) hast thou revealed to me. Comp. **קָרָה**. Deriv. **מִקְרָה**.

II. **כָּרָה** *to buy*. Deut. 2 : 6. Hos. 3 : 2. In Arab. **كَر** conj. I. III. IV. *to rent, to hire*.)

III. **כָּרָה** *to give a feast, to prepare a banquet*. 2 K. 6 : 23. Job 40 : 30 [41 : 6] **יִכְרֶה עִלָּיו חֲבֵרִים** interrogatively, *shall the companions feast over him?* that is, after his capture. The interpretation, however, which admits of the most philological proof, is the following, *they hire magicians against him*; compare **כָּרָה עָלָי** *to hire against any one*, (see no. II.) and see **הִקְרָה**.

כָּרָה f. 1. *a feast, banquet*. 2 K. 6 : 23. See **כָּרָה** no. III.

2. Zeph. 2 : 6 **חֲדָרֵי כָרָה** of difficult interpretation, usually rendered *pens which the shepherds have dug*, as if from **כָּרָה** no. I. or else *pastures*, as if i. q. **כָּרָה**.

כְּרוּב, plur. **כְּרוּבִים**, dec. I. *the cherub*, a poetical being, in the writings of the ancient Hebrews, whose form was compounded of that of a man, an ox, a lion, and an eagle, the well known symbols

of might and power, Ezek. 1:10. comp. Rev. 4:6, 7. They first appear as the keepers of Paradise, after man was driven out, Gen. 3:24. then usually as the supporters of the throne of Jehovah, or rather as the bearers of his moving throne, hence Ps. 18:11. 2 Sam. 22:11 *he rode on the cherubim and did fly*. Ps. 8:2 *thou who sittest or art enthroned on the cherubim*. 1 Sam. 4:4. 2 Sam. 6:2. In conformity with this idea, two cherubim were made upon the cover of the ark of the covenant in the holy of holies, and between the wings of these cherubim the Deity was considered as enthroned, Ex. 25:18ff. 1 K. 6:23. In as much as they are frequently mentioned in connexion with thunder and lightning, they have been compared with the *equitantes* of Jupiter, but the similitude in such comparisons must not be pressed too far. (The most probable among the many derivations of this word which have been proposed, is that from the Syr.

potens, magnus, fortis.)

כרר m. Chald. a herald. Emph. *כרר*

Dan. 3:4. (Syr. *כרר*.) From

כרר to cry out publicly, to make proclamation. Aph. *idem*. Dan. 5:29.

כרר found only 2 K. 11:4, 19 *הכרר*, a designation of the body-guard under the later kings, corresponding to the *הכרר* under King David; comp. 2 Sam. 20:23, where *הכרר* stands in the Kethib, and *הכרר* in the Keri. The latter appears to be the more easy reading, but of the same import with the former. For *כרר* may be derived from *כרר* no. I. to bore through, and denote a headsmen, executioner, i. q. *כרר*. Others interpret the word *Carians*, i. e. Carian soldiers in the service of the Israelitish kings. Others, after the Syriac version, *runners*, as if from Arab.

velox fuit jumentum, vehementer cucurrit; (see *כרר*.)

כרר proper name of a brook by

which Elijah dwelt. Only 1 K. 17:3, 5.

כריתות and *כריתות* f. verbal from *כרר*, dec. I. a divorce.—*כריתות* Deut. 24:1, 3. Is. 50:1. *כריתות* Jer. 3:8. a bill of divorce.

כרפב m. with suff. *כרפבו* dec. VIII. e. Ex. 27:5. 38:4. an enclosure, border, ledge, about the middle of the altar, and above the brazen grate, perhaps to catch things falling from the altar. (In Syr. and Chald. *כרפב* to surround, enclose, intrench. The quadriliteral is formed by combining this root with *כרר* i. q. Arab. *arctius constrinxit*, or the *כ* is joined on without any special signification.)

כרפם m. *curcuma, yellow root, Indian saffron*. Cant. 4:14. Sept. *κερκμας*. (Chald. *כרפם*; *כרפם* *saffron*; *כרפם* to colour with saffron. Arab. *כרפם* *idem*.)

כרפמיש Is. 10:9. Jer. 46:2. 2 Chr. 35:20. a city on the Euphrates; most probably *Circesium, Cercusium*, Arab.

כרפמיש, a celebrated and strong city, situated on the east side of the Euphrates, at the mouth of the Chaboras. See J. D. Michaëlis Supplem. p. 1352.

כרפרות f. according to the Jewish commentators, *camels, dromedaries*. Is. 66:20. Root *כרר* saltavit 2 Sam. 6:14. comp. in Arab. *כרר* *camelus stre-*

nuus, כרר vehementer cucurrit, saltavit, spoken particularly of camels. See Bocharti Hieroz. T. I. p. 90.

כרם m. (fem. Is. 27:2, 3.) prim.

dec. VI. a. a vineyard. Ex. 22:4. Dent. 20:6. 28:30.—*כרם* an olive-yard, Judg. 15:5.—Job 24:18 *they turn themselves not to the vineyards*, i. e. to cultivated regions where men dwell. (Arab. *כרם* *idem*, *כרם* a pleasant, fruitful land generally.) Hence

כרם m. denom. from *כרם*, dec. VII. a. a vine dresser. Joel 1:11. Is. 61:5.

כַּרְמִיל m. in later Hebrew, i. q. תולעת שני (q. v.) *the crimson colour*, (taken from the kermes or turtle-insect, *coccus ilicis*, Linn.) also *crimson cloth*. 2 Chr. 2 : 6, 13. 3 : 14. Most probably of Persian origin, namely, from کرمال a red colour taken from insects, com-

pounded of کرم *a worm*, and آل *shining red*; comp. *vermeil* from *vermiculus*.

I. **כַּרְמִיל** m. with suff. כַּרְמִיל, dec. VIII. g.

1. *a fruitful field, a finely cultivated country*, a quadriliteral etymologically connected with כרם, often in opposition to מִדְבָּר. Is. 10 : 18. 16 : 10. 29 : 17. 32 : 15, 16. Jer. 2 : 7. 2 K. 19 : 23 יער כַּרְמִיל *the forest of his fruitful field*, i. e. his forest which terminates in a fruitful field.

2. Lev. 23 : 14. 2 K. 4 : 42. more fully כַּרְס כַּרְמִיל Lev. 2 : 14. according to the ancient versions, *pounded or bruised kernels or ears*. The derivation of this sense, or its connexion with the preceding, is not certain. The Jewish lexicographers render it *green ears*, which does not suit the passages.

3. proper name of a fruitful promontory on the Mediterranean Sea, on the southern boundary of the tribe of Asher. Josh. 19 : 26. 1 K. 18 : 19 ff. Is. 33 : 9. Relandi Palæstina, p. 327. Cant. 7 : 6 רֹאשׁ כַּרְמִיל *thy head (is) as Carmel*, i. e. as thickly covered with hair, as Carmel with foliage. (Hair and foliage are often compared together by poets.) Others make כַּרְמִיל here i. q. כַּרְמִיל *crimson*, but without reason.

4. a city on the west of the Dead Sea, situated on a height, Josh. 15 : 55. 1 Sam. 25 : 5. now called *El Kirmel*, a lime-stone mountain. See Relandi Palæstina, p. 695. Seetzen in Zach's monatl. Correspondenz, B. 17. p. 134.

Note. The gentile noun is כַּרְמִיל 1 Sam. 30 : 5. 2 Sam. 23 : 35. fem. כַּרְמִיל 1 Sam. 27 : 3. *a Carmelite, a Carmelites*.

כַּרְסָא Chald. *a seat, throne*, i. q. כְּרִסָּה. Dan. 5 : 20. With suff. כַּרְסָּה 7 : 9. Plur. כַּרְסָּה 7 : 9.

כַּרְסָּה found only Ps. 80 : 14. *to lay waste, to root up*; spoken of a boar. (Arab. كرسم *to eat up, to gnaw in pieces*; Chald. כַּרְסָּה *to eat off*. It is derived from the simple כָּרַס, either by inserting כ, or by combining it with the kindred כרם, in Syr. *præscidit*.)

כָּרַע *to bend or let one's self down*, usually with the addition כָּרַעַת on the knees. Judg 7 : 5, 6. 1 K. 8 : 54. 2 K. 1 : 13. Ezra 9 : 5. Also כָּרַעַת the knees bend or bow; Is. 45 : 23. Job 4 : 4. This verb is used (1.) to express reverence to a prince or to the Deity, and then frequently joined with הִשְׁתַּחֲוָה. Ps. 95 : 6. Construed with ל of the person, Is. 45 : 23 לִי תִכְרַע כָּל-בָּרָא *for to me every knee shall bow*. Also with לְפָנַי, Ps. 22 : 30. 72 : 9. It sometimes denotes entire prostration, 2 Chr. 7 : 3 וַיִּכְרַעוּ וַיִּשָּׁחוּ *and they bowed down with their faces to the ground*. (2.) to express a sinking down on the knees from weakness, previous to falling. Job 4 : 4 כָּרַעַת כַּרְסָּה *the sinking knees*. Ps. 20 : 9 כָּרַעוּ וַיִּפְּלוּ *they sink and fall*. 2 K. 9 : 24 *he sunk down in his chariot*. Judg. 5 : 27. Also for repose, Gen. 49 : 9 כָּרַע בֶּרֶךְ *he bends and lies down*. (3.) to express the posture of a woman in travail. 1 Sam. 4 : 19. comp. Job 39 : 4, where the same is spoken of the wild goats. (In Ethiopia the women bring forth in a kneeling posture.) (4.) כָּרַע עַל אִשָּׁה *to bend down on a woman, comprimere feminam*. Job 31 : 10. Comp. *incurvare*, Martial. xi. 44. *inclinare* Juvenal. ix. 26. x. 224.

Hiph. 1. *to cast down* (an enemy). Ps. 17 : 13. 18 : 40. 78 : 31.

2. *to bend down*, (with sorrow). Judg. 11 : 35.

כַּרְעִים dual fem. *the legs*, Lev. 1 : 13. Am. 3 : 12. *the legs* of a locust, with which he leaps, Lev. 11 : 21.

כַּרְפָּס *fine white linen or cotton cloth*. Est. 1 : 6. (In Arab. and Pers. کرفس and کرباس; whence κάρασος, *carbasus*, a species of fine flax which the classics

speak of as brought from India and the east. Celsii Hierobot. T. II. p. 157. The word is said to exist also in the Sanscrit language.)

כָּרַר found only in Pilp. כָּרַר to dance, 2 Sam. 6:14, 16. i. q. רָדָה in the parallel passage 1 Chr. 15:29. See under כָּרָה.

כָּרַשׁ found only Jer. 51:34. the belly. (In Aram. כָּרַשׁ, כָּרַשׁ i. q. (כָּרַשׁ).)

כָּרַשׁ a proper name, *Cyrus*, king of Persia. Ezra 1:1, 7, 8. Is. 44:28. 45:1. 2 Chr. 36:22, 23. Dan. 1:21. 6:29. 10:1. The Greeks uniformly interpret it *the sun*, and correctly; comp. the Pers. خورشید (*khorshid*) (*khorshid*) *the sun*. The Hebrew form is either a contraction of *khorshid*, or else *khor* with a servile כ annexed, as perhaps in דָּרְיֹוֹשׁ *Darius*.

כָּרַת fut. כָּרַת.

1. to cut, to cut off; e.g. a part of a garment, 1 Sam. 24:5, 12. a branch of a tree, Num. 13:23, 24. the prepuce, Ex. 4:25. Hence כָּרַת Lev. 22:24. and כָּרַת שְׂפָה Deut 23:2. *abscissus quoad veretrum*.

2. to chop off, to hew down; e.g. the head, 1 Sam. 5:4. wood in a forest, Deut. 19:5.—כָּרַת הַעֲצִים *hewers of wood*, 2 Chr. 2:10. Applied to the cutting down of images, Ex. 34:13. Judg. 6:25, 26, 30.

3. to root out, to destroy, (as men.) Jer. 11:19. See Niph. and Hiph.

4. כָּרַת נְהִיָּה to make an agreement, or covenant, to strike a league, like *ἑταῖρα ἑταῖρον*, *icere fœdus*, a phraseology derived from the custom of slaughtering and dividing asunder the victims, on occasion of making a covenant, (comp. Gen. 15:10. Jer. 34:18, 19. So σπονδὴ a libation, also a covenant, whence *spondere*, *sponsio*.) It is usually construed with עִם and אֶת (אֶת) with any one, Gen. 15:18. Ex. 24:8. but in cases where on one side a condition is made or assented to, it is construed

with כִּי Josh. 9:6 כָּרַתָּנוּ בְּרִית now *make a covenant with us*, i. e. give us peace, lay upon us the conditions of peace. Verse 7 ff. 1 Sam. 11:1, 2. Ex. 23:32. 34:12, 15. Deut. 7:2. Job 31:1 כָּרַתָּנוּ בְּרִיתָּנוּ *I had made a covenant with my eyes*, i. e. I had imposed a law upon them; comp. 2 Sam. 5:3. 1 Chr. 11:3. Hence spoken of Jehovah's making a covenant with men, 2 Chr. 21:7. Is. 55:3. 61:8. Jer. 32:40. וְעַתָּה נִכְרַתְנוּ בְּרִית לֹאֲהֵנוּ לַיהוָה and now let us vow to our God to put away all our wives. In all these constructions כָּרַת is sometimes omitted; as 1 Sam. 20:16. 22:8. 2 Chr. 7:18. Is. 57:8 וְנִכְרַתְנוּ לָךְ מִקֵּם *et fœdere conjungamur tibi (quosdam) ex iis*. Vulg. *fœdus pepigisti cum eis*. Instead of כָּרַת we find כָּבְדָה a covenant, Neh. 10:1. and כָּרַת Hag. 2:5. (comp. Ps. 105:9.)

Niph. 1. pass. of Kal no. 2. Job 14:7. Is. 55:13.

2. to be separated, to separate itself. Josh. 3:13 כָּרַתוּ יַרְדֵּן וְיַרְדֵּן then the waters of Jordan separated themselves. 4:7.

3. to be banished. Zech. 14:2. Comp. כָּרַת a divorce.

4. to be consumed. Num. 11:33 the flesh was yet between their teeth, כָּרַת (and) not yet consumed.

5. to be rooted out, to be destroyed. Gen. 9:11. Ps. 37:9. Prov. 2:22. 10:31.—So in the formula of the Mosaic law נִכְרַתָּהּ הָאֱמֻנָה מִמֶּמְקֶיהָ that soul shall be destroyed from its people, Gen. 17:14. Lev. 7:20, 21. or מִמֶּמְקֶיהָ from Israel, Ex. 12:15. Num. 19:13. כָּרַתָּהּ מִתּוֹכָהּ from the midst of the congregation, Num. 19:20. מִמֶּמְקֶיהָ מִמֶּמְקֶיהָ from the congregation of Israel, Ex. 12:19. also simply כָּרַת it shall be destroyed, Lev. 17:14. 20:17. This formula denotes capital punishment generally, without defining the mode; see Ex. 31:14. comp. 35:2. and Num. 15:32.

6. to perish generally, i. q. אָבַד; e.g. as a land, *perire* (fame), Gen. 41:36. as a hope, to be frustrated, Prov. 24:14 וְהִתְקַוָּה לֹא תִכָּזֵּב and thy hope shall not be frustrated; (comp. אָבַד Job 8:13.) 1 K.

2 : 4. *there shall not perish or fail to thee a man on the throne of Israel.* 8 : 25. 9 : 5. Is. 48 : 19. Jer. 33 : 17, 18. 35 : 19. — Josh. 9 : 23 *there shall not fail among you a servant*, i.e. ye shall be bondmen for ever.

Hiph. 1. i. q. Kal no. 3. *to root out, to destroy*; as individual persons, Lev. 17 : 10. nations, Josh. 23 : 4. Zeph. 3 : 6. Ezek. 25 : 7. instruments of idolatry, Lev. 26 : 30.

2. *to separate, withdraw.* 1 Sam. 20 : 15 *and thou shalt not withdraw thy kindness from my house for ever.*

Hoph. הִנָּח pass. Joel 1 : 9.

נִרְתָּה fem. plur. verbal from נָרַת, *hewn timber.* 1 K. 6 : 36. 7 : 12.

I. נִרְתָּה found only in the phrase 2 Sam. 8 : 18. 15 : 18. 20 : 7, 23. *headsmen and runners*, that is, the body guard of David. The word נִרְתָּה is here prob. i. q. נִרְתָּה a *headsmen*, an executioner, (from נָרַת no. 2.) i. e. a member of the body guard, it being well known that capital punishments in the east are executed by the body guard, or by their chief. (See נִרְתָּה.) Comp. 1 K. 2 : 25, 34, 46. with Dan. 2 : 14. Some interpret the word *Philistine*, (after no. II.) but this meaning is improbable, (1.) because David would hardly have employed this hated nation in so important a service; and (2.) because the analogy of the word נִרְתָּה requires that it should be an appellative.

II. נִרְתָּה m. a gentile noun, i. q. נִרְתָּה a *Philistine*, or perhaps an inhabitant of only the southern and maritime parts of Philistia. 1 Sam 30 : 14. Ezek. 25 : 16. Zeph. 2 : 5. — The Sept. and the Syriac version render it a *Cretan*; and this has led, not without reason, to the supposition that the Cherethites were descendants of the Cretans, and that נִרְתָּה Caphtor is Crete itself. According to an account in Stephanus Byzantinus, (under the art. Gaza,) the Cretans under Minos undertook an expedition to Gaza,

where there exists a temple of Jupiter Cretensis, called Marnas. This may be a historical vestige of the emigration of the Philistines from Caphtor or Crete. Others derive the name from נָרַת to *banish* Zech. 14 : 2. hence i. q. ἀλλοφύλοι.

נִרְתָּה m. and נִרְתָּה f. by transposition, i. q. נִרְתָּה a *lamb.* Gen. 30 : 32, 33, 35. Lev. 3 : 7. 5 : 6.

נִרְתָּה proper name of the son of Nahor and nephew of Abraham. Gen. 22 : 22. It is not improbable, that he is here referred to as the progenitor or founder of the nation of the נִרְתָּה Chaldeans.

נִרְתָּה plur. a gentile noun.

1. the *Chaldeans*, i.e. the inhabitants of Babylon and Babylonia, being often parallel with נִרְתָּה. Is. 43 : 14. 48 : 14, 20. Jer 21 : 9. 32 : 4, 24, 25, 28, 29. Ezek. 23 : 14, 23. Hab. 1 : 6—11. — נִרְתָּה Chaldea, Jer. 24 : 5. 25 : 12. Ezek. 12 : 13. Is. 23 : 13. also simply נִרְתָּה f. Jer. 50 : 10. 51 : 24, 35. נִרְתָּה to *Chaldea*, Ezek. 16 : 29. 23 : 16. In its widest sense it included Mesopotamia, hence נִרְתָּה Ezek. 1 : 3, spoken of the country on the Chaboras, and נִרְתָּה 11 : 24. So נִרְתָּה Gen. 11 : 28. *Ur of the Chaldees*, i.e. Ur in Mesopotamia. In their irruptions into Palestine, they came from the north, (Jer. 1 : 14. 4 : 6. 6 : 1.) by Hemath and Riblah, the usual route from Babylon, Ezek. 26 : 7. Jer. 39 : 5. 52 : 9.—In opposition to the hypothesis of Michaëlis and Schlözer that the Chaldeans were a northern people of perhaps Slavonic origin, and different from the Shemitish Babylonians, see Adelung's Mithridat, Th. I. p. 314 ff. Rosenmüller on Hab. 1 : 6. and Gesenius' greater Lexicon, p. 489.

2. as Chaldea was the country where astrology eminently flourished, an *astrologer*, a *Magian*, as the word *Chaldeus* is used in the classic writers, Dan. 2 : 2, 4.

נִרְתָּה plur. נִרְתָּה, Chald.

1. *a Chaldean*. Dan. 3 : 8.

2. *an astrologer*. Dan. 2 : 10. 4 : 4. [4 : 7.]

כֶּשֶׁף found only Deut. 32 : 15. i. q.

כֶּשֶׁף, but, like the Arab. كَسَا (which otherwise corresponds to כָּסָה) conj. VIII. specially *to be covered with fat*. So the Hebrew commentators; and 3 MSS. read כֶּסֶה. Comp. Job 15 : 27.

כֶּשֶׁל m. *an axe, hatchet*, from כָּשַׁל, in Piel *to fell*. Ps. 74 : 6. (In Chald. *idem*, Jer. 46 : 22 Targ.)

כֶּשֶׁל, fut. יִכְשֹׁל once Prov. 4 : 16 Kethib, (elsewhere the fut. of Niphil is used.)

1. *to shake, totter, to be weak, feeble*. Ps. 109 : 24 בָּרַפִּי כְּשֵׁלִי מִצוֹם *my knees totter from fasting*; comp. Is 35 : 3. Neh. 4 : 4. [10.] כְּשֵׁלִי *feeble, tottering*, Is. 5 : 27.

2. *to stumble, to trip in walking*. Ps. 27 : 2 הִפְקָה כְּשֵׁלִי וְנָפַלְתִּי *they stumble and fall*. Is. 31 : 3. 59 : 14. Jer. 50 : 32. Construed with אֵל on any thing, Lev. 26 : 37. Nah. 3 : 3. *To fall, sink*, generally, Is. 3 : 8. Hos. 4 : 5.

Niph. יִכְשֹׁל, fut. יִקְשֹׁל (this tense is wanting in Kal,) i. q. Kal.

1. *to totter*. 1 Sam. 2 : 4 וְנִכְשְׁלִים *the tottering*.

2. *to stumble, to fall*. Prov. 4 : 12. Jer. 31 : 9. Figuratively *to be rendered unhappy*, Ezek. 33 : 12.

Pi. Ezek. 36 : 14 Kethib, and Hiph.

1. *to cause to totter, to make feeble*. Lam. 1 : 14.

2. *to cause to stumble or fall*. 2 Chr. 25 : 8. 28 : 23. Jer. 18 : 19. In a moral sense, *to cause to err, to seduce*, Mal. 2 : 8.

Deriv. out of course כְּשֵׁל, מכְּשֹׁל, כְּשֵׁלָה.

כֶּשֶׁלֹן m. verbal from כָּשַׁל, *a fall*. Prov. 16 : 18.

כֶּשֶׁף in Kal not used. In Syr. Ethpa. *to pray, to make a prayer, to perform divine worship*; as in Acts 4 : 32. 13 : 1. (for the Greek λειτουργεῖν.) Phil. 1 : 4 (for θεῖον ποιεῖν.) This, like many other sacred words of the Syrians, see בקרים,

(בָּקָם, בָּקָר, בָּעֵל) is restricted by the Hebrews to idolatrous services. Hence

Pi. כֶּשֶׁף *to practise magic*, (liter. *to pronounce or mutter over magic spells*.) 2 Chr. 33 : 6. Part. כֶּשֶׁף *a magician*, Ex. 7 : 11. Deut. 18 : 10. Dan. 2 : 2. Mal. 3 : 5. Fem. כֶּשֶׁפָּה *a sorceress*, Ex. 22 : 18. Sept. φαρμακός, and the verb φαρμακεύσθαι; Vulg. maleficus, maleficis artibus inservire.

כֶּשֶׁף m. verbal from כָּשַׁף, dec. VI. *magic*. Nah. 3 : 4.

כֶּשֶׁף m. verbal from כָּשַׁף dec. I. *a magician*. Jer. 27 : 9.

כֶּשֶׁר, fut. יִכְשֹׁר. 1. *to be right, proper, suitable*. Est. 8 : 5 וְכִשְׁרִי לִפְנֵי הַמֶּלֶךְ *and the thing shall seem right before the king*. (So in Chald.)

2. *to be happy, to prosper*. (In Syr. *idem*.) Ecc. 11 : 6.

Hiph. *to give success*. Ecc. 10 : 10.

כֶּשֶׁרֹן m. verbal from כָּשַׁר.

1. *success, prosperity, happy course*. Ecc. 2 : 21. 4 : 4. See מוֹשָׁרָה.

2. *gain, advantage*. Ecc. 5 : 10. (Syr. כֶּשֶׁר in both senses.)

כָּתַב, fut. יִכְתֹּב.

1. *to write*; construed with אֵל on any thing, Deut. 6 : 9. 11 : 20. with אֵל, Jer. 36 : 2. Ezek. 2 : 10. with אֵל, Neh. 7 : 5. 8 : 14. 13 : 1. with an accus. Is. 44 : 5 וְכָתַב לְךָ יְהוָה *he writes on his hand, I am Jehovah's*; comp. Ex. 32 : 15. Ezek. 2 : 10. and Rev. 13 : 16. (But Gesenius in his Iesaja, Leip. 1821. renders Is. 44 : 5 thus: *he writes with his hand, I am Jehovah's*.)—כָּתַב סֵפֶר אֵלַי *to write a letter to any one*, 2 Sam. 11 : 44. with אֵל, 2 Chr. 30 : 1.—כָּתַב לְךָ *to prescribe to any one*, 2 K. 22 : 13. Ps. 40 : 8, also with אֵל, Est. 9 : 23. and with אֵל, Prov. 22 : 20. Hos. 8 : 12.—Ezra 4 : 7 כָּתַב בְּחַבֵּל אֲרָמִיָּה *written in the Aramean character*, as distinguished from the language.

2. *to describe, write down*. Num. 33 : 2. Judg. 8 : 14. Josh. 18 : 4, 6, 8. Ps. 87 : 6 יְהוָה יִסְפָּר בְּחִבּוֹב יְמִינוֹ *Jehovah reckons,*

in writing down the people. Is. 4:3
 כָּל־הַחַיִּים לְחַיֵּי every one that is written
 among the living; comp. Jer. 22:30.
 Ps. 69:29.

3. to write, ordain, resolve. Is. 65:6.
 Job 13:26.

Niph. pass. Est. 1:19. 2:28.

Pi. i. q. Kal. Once Is. 10:1.

Deriv. out of course כִּתְּבָה.

כָּתַב m. (with Kamets impure,) verbal from כָּתַב, dec. I. found only in later Hebrew.

1. a writing. Est. 3:14. 8:8. כָּתַב־הַדָּבָר the writing of the edict, Est. 4:8.—
 2 Chr. 2:10 וַיֹּאמֶר כָּתַב and he answered in writing.

2. a book. Dan. 10:21. Especially a catalogue, Ezek. 13:9. Ezra 2:62. Neh. 7:64.

כָּתַב m. Chald.

1. a writing. Dan. 5:8, 15, 16, 24.

2. a precept, prescription. Ezra 6:18. 7:22 לֹא כָתַב without prescription, i. e. without limitation, as much as was necessary.

כָּתַב Chald. to write. Dan. 5:5. 6:26. 7:1.

כָּתַבְתָּ f. verbal from כָּתַב, a writing, marking. Lev. 19:28. See כָּתַבְתָּ.

כְּתִיִּים and כְּתִיִּים plur. the Chittim, the name of a western people, Gen. 10:4. Dan. 11:30. Ezek. 27:6. which in a wider sense may have been sometimes used for western people or the west generally, (synonymous with אֲשִׁיּוֹם,) as the Roman poets used India, Syria for the east generally. Num. 24:24. Is. 23:12. Jer. 2:10.—What particular part of the west was primarily and strictly designated by this word has been disputed. According to the Vulg. Italy; according to Josephus, (Antiq. 1. 7. 1.) Cyprus; according to others, Macedonia or the north of Greece. For the latter Χιττιοί is evidently taken 1 Mac. 1:1. and Κιτιαιοί 8:5. and perhaps the word is so used in Dan. 11:30. Comp. Bocharti Phaleg. p. 137. J. D. Michaëlis Spicileg. T. 1. p. 103 ff.

Supplem. p. 1377 ff. also Gesenius on Is. 23:1, where he advocates the opinion of Josephus.

כָּתִית m. verbal from כָּתַת, beaten oil. Ex. 27:20. 29:40. Lev. 24:2. which, as R. Salomo affirms, was obtained not from the press, but by bruising the olives with a pestle in a mortar, by which means only the purest and best oil was extracted.

כָּתִיל m. dec. VI. p. a wall. Cant. 2:9.

כָּתִיל Chald. idem. Dan. 5:5. Plur. כְּתִילֵי (like כְּתִירֵי, כְּתִירֵי) Ezra 5:8.

כָּתַם in Kal not used; to be soiled, stained, spotted. (Syr. Pa. כָּלַם to soil; Ethpa. to be dirty, black, spotted.) Niph. Jer. 2:22.

כָּתָם m. gold, i. q. כָּתָב, but used only in poetry. Job 28:16, 19. 31:24. Prov. 25:12. Ps. 45:10. Dan. 10:5. Cant. 5:11. Michaëlis (Supplem. p. 1381.) supposes, that כָּתָם denoted particularly to have dark yellow spots, in support of which he refers to the Arab. اَكْتَمَّ cum quid valde flavum est; hence he explains כָּתָם yellow (gold). Others derive it from the Arab. كَتَمَ to conceal, as if, aliquid absconditum, pretiosum. Perhaps, however, like the other names of metals, it is a primitive.

כָּתָנָת f. and כָּתָנָת f. dec. XIII. c. an under garment, close coat, χιτών, tunica. Gen. 37:3 ff. Ex. 28:4, 39. This garment, which was used also by women, (2 Sam. 13:18. Cant. 5:3.) was worn next to the skin, had sleeves, and usually reached down to the knees. For the women it was longer. (Arab. كَتَنَ linen, linen cloth; Chald. כְּתִין, כְּתִין, Syr. حُلَّةٌ idem; comp. Arab. قُطْنٌ cotton, cotton cloth. Out of this substance the garment was made, and hence acquired its name. From the east the Greeks obtained their word χιτών.) Plur. כְּתָנִים Ex. 28:40. 29:8.

40:14. const. כְּתוֹת Gen. 3:21. Ex. 39:27.

כְּתֵף f. const. כְּתֵף, dec. V. c.

1. *the shoulder.* (A double member, and of fem. gen. different from שֵׁכֶם masc. q. v.) Is. 49:22. Neh. 9:29 וְהִנֵּנוּ כְּתֵף לְקִרְיָתָא and they shewed a rebellious shoulder i.e. they shewed themselves rebellious; comp. Zech. 7:11.

2. applied to things without life, *a side*; e.g. of a building, 1 K. 6:8. 7:39. of the sea, Num. 34:11. of a city or country, (in a geographical sense,) Josh. 15:8, 10, 11. 18:12 ff. Is. 11:14 כְּתֵף הַפְּלִשְׁתִּים *the side or country of the Philistines.* Better under no. 1. see Gesen. on Is. 11:14.

Plur. כְּתָפוֹת f. const. כְּתָפוֹת, with suff. כְּתָפוֹי.

1. *sides.*—הַכְּתָפוֹת הַדֶּלֶת *latera portæ, the space by the side of the door,* Ezek. 41:2, 26.

2. *the shoulder-pieces* (of the high-priest's ephod). Ex. 28:7, 12. 39:4, 7, 18, 20.

3. *the shoulder of the axle-tree.* 1 K. 7:30, 34.

I. כְּתַר in Kal not used.

Pi. *to surround*, especially in a hostile manner. Judg. 20:43. Ps. 22:13.

Hiph. *idem.* Hab. 1:4. Also in a good sense, with כ, Ps. 142:8. Intrans. *to be surrounded or crowned*, (see כָּתַר,)

Prov. 14:18 וְהַחֲכָמִים יִתְקוֹרוּ רֵיחַ *the prudent are crowned with knowledge.*

II, כְּתַר Pi. *to wait*, construed with ל. Job 36:2. (as in Aram.)

כְּתָר m. verbal from כָּתַר no. I. *a crown or diadem* of the Persian king, Est. 6:8. or of the queen, Est. 1:11. 2:17. By the Greeks it was called *κίραρις, κίραρις*, Curt. III. 3.

כְּתִירָה f. plur. כְּתִירָה, verbal from כָּתַר, dec. XIII. k. *the chapiter of a pillar.* 1 K. 7:16 ff. 2 Chr. 4:12.

כְּתַשׁ *to pound or bruise*, (in a mortar.) Prov. 27:22. In Aram. more frequent. Deriv. כְּתַשׁ.

כְּתַת, fut. יִכְתֹּ. 1. *to hammer, beat, forge.* Joel 4:10. [3:10.] כְּתוּס *contusus (testiculos),* a kind of castration, Lev. 22:24.

2. *to break in pieces*, e.g. a vessel. Is. 30:14. Figuratively *to scatter* an enemy, Ps. 89:24. (i. q. פָּצַץ.)

Pi. כְּתַת i. q. Kal no. 1. Is. 2:4. no. 2. 2 K. 18:4. 2 Chr. 34:7.

Pu. *to be destroyed.* 2 Chr. 15:6 *nation was destroyed of nation, and city of city*, descriptive of a state of anarchy.

Hiph. fut. יִכְתֹּר, *to scatter or beat down* (an enemy). Num. 14:45. Deut. 1:44.

Hoph. fut. יִכָּתַר *to be broken down, destroyed*; spoken of images, Mic. 1:7. of persons, Job 4:20. Jer. 46:5.

Deriv. כְּתָה, כְּתָה.

לָמֶד Lamed is the twelfth letter of the alphabet, and as a numerical sign denotes 30. The name signifies perhaps i. q. לִמְדָּה *an ox-goad*, and has reference to its form.

This letter is commuted, as in Greek, with the other semi-vowels, (1.) With נ, as נָחַץ and נָחַץ *to press*; נִיחָה Chald. נִיחָה *a sheath*; נִשְׁכָּה and נִשְׁכָּה *a cell, chamber*; נִשְׁכָּה, ψαλτήρ, ψαλτήριον; comp. the Doric ἤνθον, βέντιον, for ἤλθον, βέλτιον. (2.) With ר, especially in Aramean, and in the comparison of Hebrew

with Aramean, as אָלָה for אָלָה *behold*; אָלָה Is. 13:22. i. q. אָלָה *palaces*; אָלָה *loins*, Chald. אָלָה and אָלָה *the zodiac*; אָלָה *chains*, Chald. and

Arab. سلسلة, سلسلة, Ethiop. and modern Arab. سلسلة; comp. κλίβανος and κλίβανος *an oven*; λίλιον and lilium. Hence there is a paronomasia in the words אָלָה and אָלָה Mich. 1:13. (3.) Rarely with ו, as אָלָה Arab. جمجمة *a skull*.

לְ a prefix preposition, i. q. לָ, of

which it is probably a contraction; (in poetry also לָמָּו, q. v.)

1. most frequently a sign of the dative case. But more rarely

2. it serves to form a periphrasis for the genitive, as 1 Sam. 14: 16 הַצִּיּוֹנִים לְשָׁאוּל *the watchmen of Saul*, liter. *which belonged to Saul*. (Comp. לְאִשָּׁר p. 60.) Used thus in marking dates, Ezek. 1: 2 בַּחֲמִשָּׁה לַיּוֹם *on the fifth (day) of the month*. 40: 1. Dan. 2: 1. in naming authors, (called *Lamed auctoris*, and found also in Arabic,) Hab. 3: 1 תְּפִלָּה בְּקִימוֹר *the prayer of Habakkuk*; בְּדָוִד *the psalm of David*. before the material, Lev. 13: 48. Ezra 1: 11. Ps. 12: 7.

3. It is found in the later writings likewise before the nominative and accusative; (1.) before the nomin. 1 Chr. 3: 2 הַשְּׁלִישִׁי לְאַבְשָׁלוֹם *the third (was) Ab-salom*; in the parallel passage 2 Sam. 3: 3, simply הַשְּׁלִישִׁי אֲבִישָׁלוֹם. 1 Chr. 7: 1. 24: 20, 21. 2 Chr. 7: 21. Ecc. 9: 4. When thus used, it may sometimes be rendered *as*, Ex. 21: 2 הָאִשָּׁה לְחַפְּסִי *to go out as free*. Gen. 9: 4 דָּמָם לְחַפְּסִי *your blood, as your lives*. (2.) before the accus. Lam. 4: 5 הַמִּאֲכָלִים לְמַצְוִיִּים *who fed on dainties*. Job 5: 2. Ps. 135: 11. (Many verbs, which are construed with an accus. and אֶת in the more ancient writings, are joined with לְ in the more modern.)

4. unto.—לְשָׂבֵעָ *even to satiety*, Ezek. 39: 19.

5. concerning, de. Is. 5: 1. Hence דָּבַר, דָּבַר *to speak, to say concerning* any thing, Gen. 20: 13. Ps. 22: 31.

6. from, by.—לְפָנֶיךָ... לְפָנֶיךָ *from....to*, Neh. 3: 15. Especially after a passive verb, to express the efficient cause, (answering to the Greek dative,) בָּרַךְ אֱתָךְ *blessed art thou by or of Jehovah*, 1 Sam. 15: 13. Gen. 14: 19. comp. לְפָנֶיךָ *to become pregnant by* any one.

7. in, at, on, in specifications of time and place. לְעֶרֶב *at evening*, Gen. 49: 27. לְכָל יוֹמָם *every morning*, Ps. 73: 14. לְצֶדֶק *at evening*, Gen. 8: 11. לְצֶדֶק *at the side*. לְפֶתַח אֹהֶל *at the door of his tent*, Num.

11: 10. לְשִׁבְעָה הַיָּמִים *in seven days*. Gen. 7: 10. Also before numbers, לְמֵאוֹת וְעֶשְׂרִים *an hundred and twenty*, 2 Chr. 5: 12.

8. as it respects, in reference to. Gen. 17: 20. 1 K. 10: 23 הַחֵכְמָה לְאִשָּׁר *in riches and wisdom*. Job 32: 4 לְשָׁנִים *in years*.

9. for. Gen. 24: 4. 47: 24. —לְהִלָּחֵם *to fight for* any one.

10. on account of. Lev. 19: 28.—לְבָנִי *therefore*.

11. after, according to. Num. 4: 29 *after their families*. Gen. 1: 11 אַחֲרָיו *after his kind*.

12. before. לְפָנֶיךָ *before the eyes of* any one, Gen. 23: 11.—Gen. 45: 1 לְפָנֶיךָ *before all that stood by him*.

13. in, into. לְבָרְמִיזִים *in garments of party-coloured needlework*, Ps. 45: 15. Lam. 5: 15 *our dance is turned into mourning*. Joel 3: 4. [2: 31.]

14. with. Gen. 46: 26. Ps. 56: 10. 118: 6.

15. i. q. כִּי *as if, tanquam*. Job 39: 16 *she treats her young ones as if they were not hers*.

16. before other prepositions, it is sometimes pleonastic; as לְפָנֶיךָ i. q. כִּי.

17. as a conj. *that*, before the future, (as in Chald. and Arab.) 1 K. 6: 19.

18. before an infin. it forms a kind of gerund, and may be variously rendered; as *to*, Gen. 24: 25. *till that*, Is. 7: 15. *so that*, Is. 10: 2. *when*, Ex. 14: 27. *that*, 1 K. 16: 7. *while, as*, Gen. 2: 3. especially *while he spake*. (The opposite of these different phrases is constantly expressed by לְבָרְמִיזִים) This infin. with לְ serves also for a periphrasis of the future; and likewise to express an obligation, ability, or necessity. See Gesenius Lehrgeb. §. 211.

With suff. לְיָ; לְךָ (Gen. 27: 37.) in pause לְךָ; לְךָ; לְךָ; לְךָ; fem. לְךָ; לְךָ. These datives, strictly datives of personal advantage, are used pleonastically after many verbs, especially in the imper. and fut. as e. g. לְךָ *flee thou*, Gen. 27: 43. לְךָ *be thou like*, Cant. 2: 17. 8: 14. לְךָ *he shall perish*, Prov. 13: 13. לְךָ *get thee away*, Gen. 12: 1. 22: 2. לְךָ *thou knowest*, Cant.

1:8. This idiom prevails more in the later writers, whose style approaches the Aramean.

לֹא more rarely לא, (35 times, as the Masora states,) a primitive adv. of negation.

1. *not*.

2. *no*. Gen. 19:2.

3. *nothing*. Job 6:21. comp. Dan. 4:32. [4:35.]

4. *without*. i. q. בְּלֹא. 1 Chr. 2:30 and Seled died בְּנִים לֹא *without children*. Ps. 59:4. 2 Sam. 23:4. לֹא דֶרֶךְ *without way*, Job 12:24.

5. the interrogative הֲ being understood, i. q. הֲלֹא *nonne?* Jon. 4:11. Job 14:16. Lam. 3:36. (In Talmud. frequently.) So הֲלֹא Ex. 8:22. 1 Sam. 20:9.

6. *lest, that not*. Ex. 28:32.

7. In combination with adjectives it gives them a negative signification; as לֹא *without strength*, Prov. 30:25. לֹא מֵרֶחֶם *merciless*, Ps. 43:1. Also joined with substantives, לֹא אִישׁ *without inhabitant*, Job 38:26 לֹא דָבָר *nothing*. לֹא אֵל *no one*; Gen. 3:1 לֹא יֵאָכֵל מִן הָעֵץ *ye shall eat of no tree of the garden*. Josh. 11:11. 1 Sam. 14:24. In a somewhat different construction, לֹא אֱלֹהִים *that which is not God, an idol*, Deut. 32:21. comp. לֹא אִישׁ *that which is not wood, a man*, Is. 10:15.

Combined with prepositions, (1.) בְּלֹא *without*. Ezek. 22:29. also אֲלֹא, as אֲלֹא בְמַחְדָּי *without price*, Is. 45:13. (Syr.

בְּלֹא, *sine*.) (2.) הֲלֹא *nonne?* Gen. 4:7. Often used affirmatively, as if i. q. *ecce!* Deut. 11:30. 1 Sam. 20:37 הֲלֹא הִנֵּה הַחֶץ בְּקֶדֶם הָרֶחֶם *behold, the arrow is beyond thee*. 2 Sam. 15:25. Ruth 2:8. In the books of Kings we often meet with הֲלֹא, where the writer of Chronicles has substituted הִנֵּה, 2 K. 15:36. 20:20. 21:17. comp. 2 Chr. 27:7. 32:32. 33:18. 35:27. See Gesenius Gesch. der Hebr. Sprache, p. 39. In Samar. הֲלֹא is the common word for הִנֵּה. So in Rabbinic. (3.) לֹא *without*, 2 Chr. 15:3.

Note. The word לֹא stands in some places for לוֹ *to him*, (15 times, as the Masora states,) e. g. Ex. 21:8. Lev. 11:21. 1 Sam. 2:3. 2 Sam. 16:18. Probably merely an incorrect orthography.

לֹא Chald. 1. *not*.

2. *nothing*. Dan. 4:32. [4:35.]

לֹאֵב an obsol. root. See תִּלְאֵבָה.

לֹא דָבָר (*without pasture*) a place in Gilead, 2 Sam. 17:27. which in chap. 9:4, 5, is called לוֹ דָבָר.

לֹאֶה kindred with לָהֶה in Kal (Gen. 19:11. Job 4:2, 5.) and Niph.

1. *to exert, or fatigue one's self, especially to labour to no purpose*. Construed with an infin. with and without לוֹ, Gen. 19:11. Jer. 9:5. 20:9.

2. *to be wearied, exhausted*. Prov. 26:15. Job 4:5. Spoken of things without life, Ps. 68:10 יִתְחַדֵּךְ וְיִתְאָדָה *thine inheritance, when it was exhausted*.

3. *to be tired or wearied of any thing*. Is. 1:14. 16:12. Jer. 6:11. 15:6.

4. *to loathe or abhor generally, ægre ferre*. Job 4:2. In a stronger sense, Ex. 7:18.

Hiph. הִלְאָה 1. *to make weary, to exhaust*. Job 16:7. Ezek. 24:12.

2. *to weary the patience of any one*. Is. 7:13. Mic. 6:3.

Deriv. הִלְאָה.

לֹאֵט i. q. לוֹט *to cover*. 2 Sam. 19:5. Comp. p. 2.—לֹאֵט Job 15:11. see under לוֹט.

לֹאֵט adv. *gently*, see לוֹט.

לֹאֵט i. q. לוֹט; hence בְּלֹאֵט *secretly, privately*, Judg. 4:21. otherwise בְּלֵט 1 Sam. 18:22. 24:5.

לֹאֵד an obsol. root. In Arab. and Ethiop. *to send*.

Deriv. מִלְאָדָה, מִלְאָדָה, מִלְאָדָה.

לֹאֵם m. with suff. לוֹאֵם, plur. לוֹאֵמִים, dec. VIII. d.

1. *a people, nation.* Gen. 25:23. 27:29. Ps. 2:1. 7:8. 9:9.

2. proper name of an Arabian tribe. Gen. 25:3. The name has been compared with Ἀλλουμαιωνται in Ptolemy.

לב m. prim. before Makkeph (when a tone-syllable follows) לב, with suff. לב, dec. VIII. i. and

לבב m. const. לבב, plur. לבבות, dec. IV. b.

1. *the heart.*—לבב לבב with a double or deceitful heart, Ps. 12:3. comp. 1 Chr. 12:33 לבב לבב with undivided heart. 1 Sam. 13:14 לבב לבב a man after his heart; comp. 2:35. Jer. 3:15.—The Hebrews regard the heart rather as the seat of intellect than of feeling, Neh. 7:5 God put it into my mind. 1 K. 10:24 the wisdom which God had put into his mind; (comp. φημι, cor, cordatus.) Hence (1.) *mind, purpose, intention.*—לבב לבב I had in mind, 1 K. 8:17, 18. 1 Chr. 22:7. 28:2. 2 Chr. 1:11. 29:10. (2.) *understanding, knowledge, insight.* Job 12:3 לבב לבב I also have understanding as well as you. 34:10 לבב לבב men of understanding.—לבב לבב one without understanding, a fool, Prov. 7:7. 9:4. See the denom. לבב. (3.) *rage, spirit.*—לבב לבב faint hearted, Deut. 20:8. Gen. 42:28 לבב לבב and their courage failed them. 1 Sam. 17:32. 2 Sam. 7:27. 17:10. (Syr. לבב) *spirited, confident.* (4.) with suffixes it forms a periphrasis of the personal pronouns. Ex. 9:14. (Comp. cor, in Ennius apud Gellium, vii. 2.)—In some phrases the Hebrews use heart for stomach, (comp. the Greek καρδιαγία, a cramp in the stomach;) as לבב לבב to support or strengthen the stomach. So the Lithuanians express heart, soul, and stomach, by one word.

2. *middle, midst;* e.g. of the sea, Ex. 15:8.—of heaven, Deut. 4:11. 2 Sam. 18:14 לבב לבב on the turpentine tree.

לב Chald. idem. Dan. 7:28.

לבב see לבב.

לבב לבב see לבב.

I. לבב denom. from לב.

Niph. to become wise, to acquire understanding. Job 11:12. (Syr. לבב) *cordatum fecit, animum addidit; Ethpa. cordatus, confortatus est.* Others, without sufficient ground, corde privari; for there is no example of the privative signification of Piel being transferred to Niph.

Pi. לבב to steal the heart, to wound the heart, spoken of one beloved. Cant. 4:9.

II. לבב denom. from לבב, to make cakes. 2 Sam. 13:6, 8.

לבב m. heart; see לב.

לבב m. Chald. idem. With suff. לבב לבב, Dan. 2:30. 5:22.

לבב alone; see לב.

לבב fem. of לב, dec. X. the heart. Ezek. 16:30. Plur. לבבות Ps. 7:10. Prov. 15:11.

לבב a contraction of לבב, a flame. Ex. 3:2. Comp. לבב for לבב.

לבב see לבב.

לבב לבב m. verbal from לבב, dec. I.

1. *a garment*, usually in poetry. Job 24:7, 10. 31:19. 38:14. Est. 6:9, 10, 11.

2. *a spouse, consort.* (After a common figure in Arabic; as in Cor. Sur. ii. 183 "women are your garment and you are theirs.") As fem. Mal. 2:16.

לבב Arab. لبث to throw to the ground. Niph. to fall, to perish. Prov. 10:8, 10. Hos. 4:14.

לבב dec. VI. plur. masc. לבב lions, Ps. 57:5. plur. fem. לבבות lionesses, Nah. 2:13.

לבב a lion, perhaps a lioness; comp. Gen. 49:9. Num. 24:9. Job 4:11. Used only in poetry. Arab.

لبث, لبث, لبث a lioness; but all

these forms have the feminine termination.) Comp. Bocharti Hieroz. I. p. 719.

לְבִיָּא f. (for לְבִיָּה) Ezek. 19:2. *a lioness*.

לְבִיבוֹת fem. plur. a kind of cake or pudding, which was cooked in a pan, and was so soft as to be poured out. 2 Sam. 13:6—8, 10. See לֶבֶב. Sept. *κολλήματα*. Vulg. *sorbitiunculae*. (Arab. *لَبَاب* *wheaten flour*, *لَبَاب* *a crumb of bread*.)

לָבֵן 1. *to be white*. In Kal not used. See לָבֵן, לְבִנָּה.

2. denom. from לְבִנָּה, *to make bricks*. Gen. 11:3. Ex. 5:7, 14. (Arab. *لَبَن* *idem*.)

Hiph. 1. trans. *to make white*, metaphorically *to purify, cleanse*. Dan. 11:35.

2. intrans. *to be white*. Ps. 51:9. Is. 1:18. Joel 1:7.

Hithpa. *to purify or cleanse one's self*. Dan. 12:10.

לְבָנָה, fem. לְבִנָּה, verbal adj. from לָבֵן, dec. IV. a. and XI. c. *white*. Ex. 16:31. Lev. 13:3 ff.

לָבֵן, const. לְבָן, verbal adj. from לָבֵן, *white*. Gen. 49:12.

לְבִנָּה fem. of לָבֵן, *alba scil. luna, the moon*, used only in poetry. Cant. 6:10. Is. 24:23. 30:26. Comp. in Arab.

لَمَر *the moon*, from لَمَرَ *to be white*.)

לְבִנָּה f. plur. לבנים, verbal from לָבֵן, dec. XI. b. *a brick*, made of clay dried in the sun and then burnt. Gen. 11:3. Ezek. 4:1. *White clay*, like chalk, was used for this purpose, (Vitruv. II. 3.) hence the name. (Arab. *لَبَن*.)

Comp. לבן.

לְבִנָּה m. Gen. 30:37. Hos. 4:13. according to the Sept. and the Arabic version in Gen. *styrax, the storax-tree*. (Arab. *لَبْنِي* *idem*.)—But the Sept.

in Hosea, and the Vulg. in Gen. render it *λευκήν, populus (alba), the white poplar*. See Celsii Hierobot. P. I. p. 292. comp. J. D. Michaëlis Supplem. p. 1404.

לְבִנָּה f. verbal from לָבֵן, dec. X.

1. *whiteness, hence clearness, transparency*. Ex. 24:10.

2. proper name of a city of refuge in the plain of the tribe of Judah, anciently the residence of a king. Josh. 10:29. 12:15. 15:42. 21:13. 2 K. 8:22. 19:8, 23, 31.

3. also of a station of the Israelites in the desert. Num. 33:20.

לְבִנָּה and לְבִנָּה f. verbal from לָבֵן, dec. X.

1. *incense*, in Greek *λίανος*. Lev. 2:1, 15. The *white incense* was most esteemed, see Plin. N. H. XII. 14. hence its name. It is mentioned as a production of Arabia, (Is. 60:6. Jer. 6:20.) and also of Palestine, (Cant. 4:6, 14.) unless in the latter passages it denotes *balsamic plants* in general.

2. name of a city near Shiloh. Once Judg. 21:19.

לְבִנָּה see לְבִנָּה.

לְבָנוֹן *Lebanon*, proper name of a great range of mountains between Syria and Palestine, consisting of two principal chains, *the proper Lebanon* or *Libanus*, and *Antilibanus*, between which lay *the valley of Bukka*, (Josh. 11:17. 12:7.) See שְׂרִיף, שְׂרִיף, תְּחִמָּן. It derives its name (*white mountain*) from the constant snow, (Jer. 18:14.) with which the eastern chain is covered; hence in Chald. and Arab. *سور الثلج* and *جبال الثلج* *snow mountain*. Comp. *Alpes*, evidently connected with *ἄλφος, albus, white*. It stands with and without the article, like the names of mountains generally. See Relandi *Palæstina*, p. 311. Odmann's *verm. Sammlungen aus der Naturkunde*, Heft II. no. 9.

לָבַשׁ and לָבַשׁ, fut. לִבֹּשׁ.

1. *to put on*; construed with an ac-

cus. of the garment, Lev. 6:3, 4. 16:23, 24, 32. with ב, Est. 6:8. (Comp. Arab. لبس med. Kesr. construed with an accus. of the garment, or with ي.) Part. Paul לבש construed with an accus. or genitive; e. g. לבש בדים Ezek. 9:2. לבש verse 11 ff. Comp. קטני.

2. metaphorically in very many connexions. Ps. 104:1 הוד והדר לבשתי *thou puttest on glory and majesty*. Job 7:5 לבש גחול רקם *my body has put on worms*, i. e. is covered with worms. Ps. 65:14 לבשו קרם הצאן *the pastures are covered with sheep*. So to put on shame, frequently is, to be covered with shame, Job 8:22. Ps. 35:26. 109:29. to put on righteousness, Job 29:14. to put on terror, Ezek. 26:16. to put on salvation, 2 Chr. 6:41, etc. Comp. the Homeric phrases δύνει ἀλαήν, Il. XIII. 742. ἐννύσθαι ἀλαήν, XX. 381. ἐπέννυσθαι ἀλαήν Od. IX. 214.—Job 29:14 לבשתי יושפתי *I put on righteousness, and it put me on*, i. e. it filled me. So the Spirit of God is said to put on, i. e. to fill any one, Judg. 6:34. 1 Chr. 12:18. 2 Chr. 24:20. comp. Luke 24:49.

Pu. part. מלבשים Ezra 3:10. and מלבשים 1 K. 22:10. 2 Chr. 18:9. clothed, scil. in royal or priestly garments.

Hiph. 1. to clothe any one; construed with an accus. 2 Chr. 28:15. Usually with a double accus. of the person and thing, Gen. 41:42. Ex. 28:41. In a different construction, Gen. 27:16 the skins לבשה על ידיו *she put over his hands*. Metaphorically to clothe one with salvation, Ps. 132:16. Is. 61:10.

2. i. q. Kal, to put on. Jer. 4:30.

לבש, fut. לבש, Chald. idem, construed with an accus. Dan. 5:7, 16.

Aph. הלבש (with the Hebrew form) Dan. 5:29.

לבש see לבוש.

לג m. a small measure for liquids, according to the Rabbins containing 6 egg shells or a 12th part of a hin. Lev. 14:10, 12, 15, 21, 24. (Arab. لجة idem; Syr. لجة a basin, dish.)

לוד Lydda, (now Loddo,) proper name of a large village in the tribe of Benjamin, in later times the seat of a Rabbinical school. Neh. 7:37. 11:35. 1 Chr. 8:12. Ezra 2:33. See Relandi Palæstina, p. 877.

לה Chald. nothing, i. q. לא. Dan. 4:32 [35] Keth.

להב m. dec. VI. c. להבה and להבת f. dec. XI.

1. a flame. Joel 2:5. Job 41:13. [21.] Plur. להבות Ps. 105:32. const. להבות 29:7.

2. the flaming or glittering part of a spear or sword, i. e. the point or blade. 1 Sam. 17:7. Nah. 3:3. Job 39:23. Also without קרב, Judg. 3:22.

להבים masc. plur. Gen. 10:13. probably i. q. לבים Libyans; comp. the analogies on p. 163.

להב found only Ecc. 12:12. (where the corresponding phrase in the parallel clause is to make books. (According to Kimchi, to learn or to read. In Arab. ليم to be eager or bent upon any thing.)

Hence Aben Ezra: ardent study. Sept. μελίτη. Vulg. meditatio. Luth. Predigen.

להב i. q. להב to be wearied, exhausted. (Comp. פאה and קדה.) Gen. 47:13 ארץ מצרים—מפני הקצב *and the land of Egypt was exhausted by the famine*. (In Chald. להב is the common word for the Heb. להב.)

להבה in Kal not used. Hithpal. Prov. 26:18 מתלהבה prob. an insane or mad man Sept. πειράμενοι, tentati (scil. a diabolo.) Veneto-Gr. εξεστώς. (Syr. اَلْجَسَامُ obstupuit, horruit; but the ideas stupuit and amens fuit are often embraced in the same verb.)

להט to burn, to flame. (So in Syr. and Chald.) Ps. 104:4. 57:5 להטים (men) flaming or breathing flames.

Pi. להט 1. to burn, consume; spoken of a flame. Joel 1:19. 2:3. Ps. 83:15. 106:18.

2. to cause to burn, to kindle. Job 41:13.

לָהֵט m. verbal from לָהֵט.

1. a flame.

2. the flaming part or blade (of a sword), Gen. 3:24. See לָהֵט.

לְהַטִּים dec. VI.c. magic arts, enchantments, i. q. לָהֵט. Ex. 7:11. See the analogies on p.163.

לָהֵם, Arab. لَهَم to swallow eagerly; whence لَهْم a glutton.

Part. Hithpa. מְלַהֵטִים what is eagerly swallowed, dainty bits. Prov. 18:8. 26:22.

לָהֵן on this account, therefore. Ruth 1:13.

לָהֵן Chald. 1. idem. Dan. 2:6, 9. 4:24. [27.] Also לָהֵן on this account, because.

2. besides, nisi, compounded of לָהֵם not, and הֵן if. Dan. 2:11. 3:28. 6:8.

3. but. Ezra 5:12.

לָהֵק f. dec. X. found only 1 Sam. 19:20. prob. the congregation, company, i. q. לָהֵק by a transposition. So the Sept. Syr. Arab. Chald.

לָהֵ for לָהֵ not. 1 Sam. 2:16. 20:2. Job 6:21.

לָהֵ see לָהֵ דָבָר.

לָהֵ Arab. لَهْ, a primitive particle.

1. if. Judg. 8:19. Ezek. 14:15.

2. O that! O si! utinam. Construed with a fut. Gen. 17:18. Job 6:2. with an imper. Gen. 23:13. (comp. אֵם.) with a part. Ps. 81:14. Joined with the preterite, it gives it the force of a pluperfect, Num. 14:2 לָהֵ מָתוּ O that we had died! 20:3 לָהֵ idem. Sometimes it is barely concessive, Gen. 30:34 לָהֵ יְהִי כְדָבָרָהּ it may be as thou sayest.

3. O that not! Gen. 50:15. Sept. μὴ πῶς. Vulg. ne forte.

לָהֵ i. q. לָהֵ. 1 Sam. 14:30. Is. 63:19.

לָהֵים masc. plur. 2 Chr. 12:3. 16:8. Nah. 3:9. and לָהֵים Dan. 11:43. the Libyans, always joined with the Egyptians and Ethiopians. See לָהֵים.

לָהֵר a proper name.

1. Gen. 10:22. a people of Shemitish origin, according to Josephus the Lydians.

2. Ezek. 27:10. 30:5. Is. 66:19. and לָהֵים Gen. 10:13. Jer. 46:9. a people of Africa or Egypt. See J. D. Michaëlis Spicileg. T. I. p. 256—260. 2. p. 114, 115.

לָהֵ 1. to adhere to any one, to accompany him. Ecc. 8:15 וְהָיָה לְהֵם וְהָיָה לְהֵם and this accompanies him, i. e. continues to him, in his labour. Hence

2. to borrow of any one, as it were, to be dependent on him, nexum esse. Deut. 28:12. Ps. 37:21.

Niph. i. q. Kal no. 1. to be joined to any one; construed with לָהֵ, Num. 18:2, 4. Dan. 11:31. with לָהֵ, Ex. 29:34. Is. 56:3. Jer. 50:5. Zech. 2:15. with לָהֵ, Ps. 83:9.

Hiph. causat. of Kal no. 2. to lend, mutuum dare. Is. 24:2 לָהֵם כְּלוּם as the lender, so the borrower. Prov. 22:7. Ps. 112:5. Construed with an accus. of the person, Deut. 28:12, 44. Prov. 19:17. with two accusatives, Ex. 22:24.

לָהֵ 1. to bend, to bend away. (Arab. لَهَى to bend, incline.)

2. to depart. Prov. 3:21.

Niph. to be bent, to be perverted. Part. אָהֵ a perverse or corrupt man, a sinner, Prov. 3:32. (For this change of signification, comp. אָהֵ and אָהֵ.) Neut. אָהֵ what is perverse or sinful, Is. 30:12. More full Prov. 14:2 אָהֵם whose ways are perverted; and 2:15 אָהֵם בְּמַעַלְתָּם idem.

Hiph. fut. אָהֵ, (with Chaldaic form, like אָהֵ from אָהֵ) i. q. Kal, to depart. Prov. 4:21.

Deriv. אָהֵ.

לֵיז m. 1. *the almond-tree*. Gen. 30: 37. (In Arab. and Syr. *idem*.)

2. proper name of a city, which was afterwards called בִּיזְזַל. (See p. 75.) Josh. 18: 3. Prob. different from the place mentioned Judg. 1: 26.

לִוְחָ m. dec. I. *a tablet*. (In Syr. and Arab. *idem*.) (1.) of stone, to engrave upon. לִוְחַת הַבְּרִית Deut. 9: 9. and לִוְחַת הַשְּׁמוֹת Ex. 31: 18. *tablets of the law*. (2.) of wood. 1 K. 7: 36. Cant. 8: 9 לִוְחֵי הַיָּם *boards of cedar*. Dual לִוְחֵי הַיָּם *the boarding of ships*, Ezek. 27: 5. (3.) in a metaphorical sense, Prov. 3: 3 *write it on the tablet of thine heart*; comp. Jer. 17: 1.

לִוְדִית name of a Moabitish city. Is. 15: 5. Jer. 48: 5.

לִוֵּט *to cover, to wrap up*. Part. pass. 1 Sam. 21: 10. Fut. 1 K. 19: 13. (See the kindred word לָצַט, and the deriv. לָצַט.)

לִוֵּט m. verbal from לָצַט.

1. *a covering, veil*. Is. 25: 7 הָלוֹט עַל-כָּל הָעַמִּים *the veil over all nations*, i.e. prob. a mourning veil over their faces.

2. proper name of the nephew of Abraham. Gen. 13: 1ff. 19: 1ff. By an incestuous intercourse with his own daughters, he was the progenitor of the Ammonites and Moabites, who are therefore called *the children of Lot*, Deut. 2: 9. Ps. 83: 9.

לֵוִי m. 1. *Levi*, proper name of a son of Jacob by Leah. Gen. 29: 34.

2. a patronymic noun for לֵוִי *a Levite*. Plur. לְוִיִּם *Levites*, Josh. 21: 1ff. the tribe of priests among the Hebrews.

לְוִי m. plur. לְוִיִּם Chald. *Levites*, Ezra 6: 16.

לְוִיָּה f. dec. X. *a crown, garland*. Prov. 1: 9. 4: 9. Root לָוָה, in Arab. also *to weave, twist*. Hence

לְוִיָּה m. (from לָוָה and the adjective termination -יָה) liter. *the twisted animal*; hence *any great sea monster*, Ps. 74: 14. 104: 26, particularly *a great ser-*

pent, Is. 27: 1. *a crocodile*, Job 40: 25ff. [41: 1ff.] Comp. Bocharti Hieroz. P. II. Lib. v. cap. 16—18.

לִלְלָ plur. לִלְלָם, *winding stairs*. 1 K. 6: 8. (In Chald. *idem*.) Comp. לִלְלָם.

לִלְלָ Gen. 43: 10. Judg. 14: 18. 2 Sam. 2: 27. and לִלְלָ Gen. 31: 42. Deut. 32: 27. *unless*, (compounded of לִלְלָ if and לֹא i. q. לֹא, *not*.)

I. לִלְלָ and לִלְלָ.

1. *to pass the night, to remain through the night*. Gen. 19: 2. Spoken also of inanimate objects, Ex. 23: 18. Lev. 19: 13.

2. *to lodge, dwell*; for the most part metaphorically. Ps. 25: 13 *his soul dwells in prosperity*. Job 17: 2. 29: 19. 41: 14. [41: 22] Also *to turn in*, in order to lodge. Ps. 30: 6.

3. *to abide, continue, remain*. Ps. 49: 13 וְאִם בְּיָד בִּלְיָן but (such) a man *abideth not in prosperity*. Job 19: 4.

Hiph. *to cause to abide*. Jer. 4: 14.

Hithpal. i. q. Kal. Ps. 91: 1. Job 39: 28.

Deriv. לִלְלָ, לִלְלָ.

II. לִלְלָ in Kal not used.

Niph. *to murmur against* any one, construed with עַל. Fut. לִלְלָ Ex. 15: 24. Num. 14: 2. 17: 6.

Hiph. *idem*. Num. 14: 29. Fut. לִלְלָ Ex. 17: 3. also לִלְלָ Ex. 16: 7. Part. לִלְלָ Ex. 16: 8. Num. 14: 27. instead of לִלְלָ. In Rabbinic, this punctuation is more frequent. Comp. לִלְלָ Prov. 4: 21.

Deriv. לִלְלָ.

לִרְצָ *to swallow, to swallow down*. Obad. 16. (Deriv. לִרְצָ *the throat*. Syr.

לִרְצָ *to lick*. Comp. לִרְצָ.)

לִרְצָ 1. prob. *to speak in an unintelligible (foreign) language*, i. q. לִרְצָ. Comp. Hiph.

2. *to mock, scoff, scorn*, (strictly *to stammer* like any one, comp. לִרְצָ.) Part. לִרְצָ *a scoffer, scorner*, Prov. 22: 10. 24: 9. particularly *one who ridicules things sacred*, (comp. לִרְצָ) Ps. 1: 1. Prov. 9: 7,

8. 13:1. 14:6. 15:12. 19:25. Is. 29:20. So the preterite 9:12.

Hiph. 1. *to interpret* an unknown language. (Comp. Kal no. 1.) Hence Part. מְלַחֵץ *an interpreter*, Gen. 42:23. *a mediator, messenger* generally, 2 Chr. 32:31. Is. 43:27. Job 33:23 מְלַחֵץ *a mediating angel*, i. e. prob. one's protecting angel in heaven.

2. i. q. Kal no. 2. *to mock, deride*. Construed with an accus. Ps. 119:51. Prov. 14:9. with a dat. Prov. 3:34.

Hithpal. הִתְלַחֵץ *to shew one's self arrogant or wicked*. Is. 28:22.

Deriv. מְלַחֵץ, לַחֵץ.

לָחַשׁ *to knead*. Gen. 18:6. 1 Sam. 28:24.

לָחַת Chald. strictly *connexion*; hence as a prep. *with*. Ezra 4:12 מִן לָחַת *from with thee, de chez toi*, i. q. מִצֶּמֶת. (Syr. *idem*.)

לָחוּת f. *perverseness, frowardness*. Prov. 4:24. Root לָחַת i. q. לָח.

לֶחֶם, plur. לֶחֶמִים, dec. VIII. 1. adj. *moist, green, fresh, recens*; spoken of wood, Gen. 30:3. of grapes, Num. 6:3. Also *new, not used*, spoken of cords, Judg. 16:7, 8. (Root לָחַת, comp. in Ethiop. לֶחֶת *to moisten*; Rabbin. לֶחֶת, לֶחֶתִּים *humor, vigor*.)

לֶחֶם m. verbal from the same root, dec. I. *freshness, activity, vigour*. Deut. 34:7.

לֶחֶם or לָחֹם m. with suff. also לֶחֶמִי, (like לָחֵל, plur. לֶחֶמִים.)

1. *food*, Job 20:23 יִפְסַד עֲלֵיהֶם בָּלֶחֶם *he causes it to rain upon them for their food*, as if i. q. לֶחֶמִי.

2. *flesh, body*. Zeph. 1:17. (Arab. لَحْم, plur. لَحْمٌ, *flesh*.)

לָחִי f. in pause לָחִי, with suff. לָחִי, dual לָחַיִּים, const. לָחִי, dec. VI.

1. *a jaw-bone*. Judg. 15:15—17. Job 40:26. Ps. 3:8.

2. *a cheek*.—To be smitten on the cheek is a sign of humiliation and dis-

grace, Mic. 4:14. 1 K. 22:24. Lam. 3:30.

3. proper name of a country on the borders of Philistia. Judg. 15:9, 14, 19. more full לָחִי נָחַת verse 17. The etymology of the name is given Judg. 15:17.

לָחַת *to lick*. (In Syr. and Arab. *idem*. Kindred with לָחַץ.) In Kal only Num. 22:4.

Pi. לָחַח 1. *to lick*.—לָחַח עָפָר *to lick the dust*, i. e. to throw one's self in the dust, Ps. 72:9. Mic. 7:17. Is. 49:23.

2. *to lick up, to eat off, carpere*. Num. 22:4.

לָחַם, fut. לָחֵם.

1. *to eat, consume*. Prov. 4:17. Construed with אֵל, Prov. 9:5. Ps. 141:4. Deut. 32:24 לָחֵם בָּשָׂר *consumed by disease*.

2. *to war, fight*. (Comp. אָחַז no. 2. and such passages as Num. 14:9 לָחֵםנוּ אֵלֵינוּ *for they are our food*, i. e. we will eat them as food; and the Homeric phrase, πολίμειο μέγα στόμα, Il. xxii. 8.) Construed with אֵל, Ps. 35:1. with לָ, 56:2, 3.

Niph. לָחַח, infin. pleon. לָחֵם, i. q. Kal no. 2. *to fight, contend*. 1 Sam. 17:10 לָחֵם יַחְדָּם *let us fight together*. The person *against* whom one fights, is put in the accus. Josh. 10:25. or is preceded by אֵל Ex. 1:10. by עַם, 2 K. 13:12. 14:15. by אֵל, Jer. 1:19. 15:20. by עַל, Neh. 4:8.—The person *for* whom, is preceded by לָ, Ex. 14:14, 25. Deut. 1:30. or by עַל, Judg. 9:17.—*To fight against a city, to besiege it*, is construed with אֵל, Judg. 9:45. and with עַל, Jer. 34:22. 37:8.

Deriv. out of course לָחֵם, מְלָחֵם.

לָחֵם m. a verbal from the Piel of לָחַח, *war, a besieging*. Judg. 5:8 לָחֵם שָׁעֵרִים *a besieging of the gates*, i. e. they besieged the gates.

לָחֵם com. gen. verbal from לָחַח, dec. VI. a.

1. *food*.—לָחֵם אֱלֹהִים *the food of God*, i. e. the offerings. Lev. 21:8, 17. Jer. 11:19 עֵץ בְּנָחֵם *the tree with its food*,

i. e. fruit. חֹמֶה הַמֶּלֶךְ the food of the governor, i. e. the allowance for his table, Neh. 5:18. comp. verse 15.

2. bread. (Arab. ^{سُحَّرَ}) specially flesh.)—חֹמֶה הַמֶּלֶךְ the shew-bread, Ex. 25:30. If numerals immediately precede, then נִתְּנָה is to be supplied, 1 Sam. 10:4 שְׁתֵּי-חֹמֶם two (loaves) of bread; comp. verse 3. חֹמֶם לֶחֶם to eat bread, i. e. to take a meal, see חֹמֶם no. 1. (1.) Perhaps particularly wheat, Is. 28:28.

חֹמֶה Chald. food, a meal, feast. Dan. 5:1.

חֹמֶה f. Chald. a concubine. Dan. 5:2, 3, 23.

חֹמֶה, fut. חֹמֶה, to press, squeeze. Num. 22:25. 2 K. 6:32. Particularly to oppress a weaker or tributary people, Ex. 23:9. Judg. 1:34.

Niph. to press one's self. Num. 22:25.

חֹמֶה m. verbal from חֹמֶה dec. VI. c.
1. oppression of a people. Ex. 3:9.
2. affliction, distress generally. Job 36:15. 1 K. 22:27 חֹמֶם וּמַם חֹמֶם bread and water of affliction, i. e. such as are enjoyed in times of affliction.

חֹמֶה in Kal not used.

Pi. 1. strictly to whisper, musitare, (see Hithpa.) In Syr. and Talmud. idem.

2. to conjure, from the muttering over of magic spells. Ps. 58:6.

Hithpa. to whisper. 2 Sam. 12:19. Ps. 41:8.

חֹמֶה m. verbal from חֹמֶה, dec. VI. c.
1. a whispering, sighing or calling for help. Is. 26:16.

2. magic, conjuration. Is. 3:3. Particularly the charming of serpents, Jer. 8:17. Ecc. 10:11.

3. a charm, amulet. Plur. חֹמֶם Is. 3:20. (Comp. in Arab. ^{قِي}) to practise magic, and to fortify one's self by amulets against magic.) These amulets were female ornaments, prob. engraved precious stones or the like, which the ori-

entals make use of for amulets. Schröder and others: small serpents, worn for ornaments; but without equal etymological support.

חֹמֶה verbal adj. from חֹמֶה, dec. I. concealed, private. Hence חֹמֶה as an adv. secretly, softly, Ruth 3:7. 1 Sam. 18:22. 24:5. Plur. חֹמֶם secret arts, magic arts, Ex. 7:22. 8:3, 14. See חֹמֶה 7:11.

חֹמֶה m. Gen. 37:25. 43:11. commonly interpreted ladanum, in Greek λήδον, λήδανον, in Lat. ledum, ladanum, a fragrant gum, which distils on the leaves of the cistus ladanifera, or Creticus. The ancient versions interpret variously. Sept. Vulg. στάκτη. Syr. Chald. pistachio-nuts. Arab. chesnuts. See Celsii Hierob. T. I. p. 280—288. Comp. J.D. Michaëlis Supplem. p. 1424.

חֹמֶה f. probably a species of lizard. Once Lev. 11:30. Sept. χελιδόνης. Vulg. stellio. Root either חֹמֶה Chald. i. q. חֹמֶה to conceal; or the Arab. لَطَى and لَطَى adhæsit terræ.

חֹמֶה, fut. חֹמֶה.

1. to hammer, to forge. Gen. 4:22.
2. to sharpen by hammering; e. g. a ploughshare, 1 Sam. 13:20. a sword, Ps. 7:13. Hence to sharpen generally. Metaph. Job 16:9 חֹמֶה עֵינַי he sharpens his eyes upon me, i. e. he casts upon me cutting or penetrating looks.

Pu. pass. Ps. 52:4.

חֹמֶה for חֹמֶה, and this a contraction of חֹמֶה = חֹמֶה a crown, garland. Plur. garlands, festoons, in architecture, 1 K. 7:29, 30, 36.

חֹמֶה Is. 16:3. const. חֹמֶה Ex. 12:42. Is. 15:1. 30:29. more commonly חֹמֶה (with He paragogic.) plur. חֹמֶם, m. night. Also by night, Gen. 14:15. Ex. 13:22. So חֹמֶה Ps. 16:7.—חֹמֶה וְחֹמֶה by day and by night, Ex. 13:21.—חֹמֶה this night, Gen. 19:5, 34. Metaphorically misfortune, adversity, Job 35:10. Mic. 3:6. Comp. חֹמֶה.

Note. In Aramean the final כד is treated as if radical, and in the emphatic state is changed into Yod. Hence

לִילִיָּא m. Chald. *idem.* Dan. 2:19. 5:30. 7:2, 7, 13.

לִילִית f. Is. 34:14. strictly *nocturna*, (from לָלַי, with the adjective termination יִי, יִיָּה,) a *nocturnal spectre*, an imaginary creature of Jewish superstition. According to the Rabbins, a spectre, in the form of a beautifully adorned woman, which lays wait by night for children, and kills them; like to the Lamiae, Striges, (Ovid. *Fast.* vi. 123.) and *Εμψουσαι* of the Romans and Greeks. See Bocharti *Hieroz.* T. II. p. 831. and Buxtorffii *Lex. Chald. et Talmud.* p. 1140.

לֵון see לוֹן no. I.

לִישׁ m. 1. *al ion.* Job 4:11. Prov. 30:30. (Arab. لَيْسَ, Chald. לִישׁ *idem.*)

2. name of a place on the northern boundary of Palestine, otherwise called נָ. Judg. 18:7, 29. With כד local, Is. 10:30, where others understand a different place near Jerusalem; comp. Ἐλσασα 1 Mac. 9:5. Vulg. *Laisa*.

לָכַד fut. לִכְד.

1. *to take, catch*; e. g. in a net, Am. 3:5. Ps. 35:8. in a pit, Jer. 18:22. Metaphorically Job 5:13 *he taketh the wise in their own craftiness.* Prov. 5:22.

2. *to take prisoner*, in war. Num. 21:32. Also *to take away things*, 1 Chr. 18:4. Judg. 7:24 וְלָכַד אֶת הַפְּסִים *intercipite illis aquam.*

3. *to take or break into* (a city). Josh. 8:12.

4. *to take out, to choose out*; spoken of Jehovah who selects any one by the lot. Comp. וְלָכַד no. 7. Josh. 7:14 וְלָכַדנוּ יְהוָה הַשֹּׁבֵם אֲשֶׁר יִלְכְּדנוּ יְהוָה *the tribe which Jehovah shall choose*, i. e. determine by lot. Verse 17.

Niph. pass. of Kal no. 1. Ps. 9:16. no. 2. Jer. 51:56. no. 3. 1 K. 16:18. no. 4. 1 Sam. 10:20, 21.

Hithpa. *to hold or hang together.*

Job 41:9 [41:17] וְהִלְכֵדוּ *they* (the scales of the crocodile) *hold together.* 38:30 וְהִלְכֵדוּ פְּנֵי הָרוֹם *the surfaces of the deep hold together*, that is, through the frost. Comp. וְהִלְכֵדוּ no. 4.

Deriv. out of course מְלַכְדָּה.

לָכַד m. verbal from לָכַד, a *being taken.* Prov. 3:26.

לָכֶה 1. strictly the imper. of לָךְ, *go thou.* Num. 10:29.

2. as an interj. of exhortation, *up, come on.* Gen. 31:44. The verbal signification is entirely lost, for it is addressed to women as well as men, Gen. 19:32.

לְכִישׁ proper name of a city in the plain of the tribe of Judah, anciently the residence of a Canaanitish king. Josh. 10:3. 12:11. 15:39. Neh. 11:30. Jer. 34:7. Mic. 1:13. Called by Josephus Δαχέσις (Ant. viii. 3.) and Δαχέισσα (Ant. ix. 10.)

לָכֶן see כֵּן.

לִלְאוֹת, const. לִלְאוֹת, fem. plur. *loops*, for the taches or hooks (תַּחְסִים) by which the curtains of the tabernacle of the congregation were fastened together. Ex. 26:4 ff. 36:11 ff. Root לָלַי prob. *to wind*, hence לִלְאוֹת *winding-stairs*. The form is like that of וְלָלַי, and the singular was perhaps לָלַי.

לָמַד, fut. לִמְד.

1. *to accustom one's self to any thing*, construed with לָ, Jer. 10:2.

2. *to learn*, (comp. וְלָמַד;) construed (1.) with an infin. with and without לָ, Is. 1:17. Deut. 14:23. 17:19. 18:9. (2.) with an accus. Deut. 5:1. Is. 26:10. Part. pass. 1 Chr. 5:18 וְלָמַד מִלְחָמָה *skilful in war.* (The participle has here the signification of Pual.)

Pi. לָמַד *to teach.* 2 Chr. 17:7. Construed (1.) with an accus. of the person, Ps. 71:17. Cant. 8:2. (2.) with a double accus. of the person and of the thing, Deut. 4:1. Ps. 25:4. Jer. 2:33. Ecc. 12:9. (3.) more rarely with an accus. of the person and a dative of the

thing, Ps. 18:35. 144:1. Also with an accus. and infin. Ps. 143:10. (4.) with a dative of the person, Job 21:22.

Pu. 1. *to be accustomed, inured.* Hos. 10:11.

2. *to be taught, to be skilful.* Cant. 3:8. See למד, תלמיד, למוד.

לְמָה and לָמָּה, see מָה.

לְמוֹ poetically for לְ. Job 27:14. 29:21. So לְמוֹ for לְ, לְמוֹ for לְ.

לְמוֹד and לְמוֹד verbal adj. from the Piel of למד, dec. I.

1. *accustomed, practised.* Jer. 2:24. 13:23. Is. 50:4 לְשׁוֹן לְמוֹדִים the tongue of the practised, i.e. the practised tongue.

2. *a scholar, disciple, follower.*—לְמוֹדֵי הַיהוָה the disciples of Jehovah, i.e. those to whom Jehovah communicates his revelations, Is. 8:16. 54:13.

לְמַעַן on account of, because. See מען.

לַע m. verbal from לָעַ, dec. I. throat, swallow. Once Prov. 23:2. (Chald. לָעִם idem.)

לַע found only in Hiph. *to mock, deride*, construed with בְּ. 2 Chr. 36:16. (Chald. אֲלָעַ, Arab. conj. I. II. IV. idem.)

לַע 1. *to speak unintelligibly, especially to speak in a foreign language.*

(Syr. لَحَى to stammer. Comp. לָעַ to speak in a foreign tongue, and לַעֲלֵי)

to stammer. By transposition לַעֲלֵי speaking in a foreign tongue.) See Niph.

2. *to laugh at, deride, mock; (liter. to imitate the stammering of another.)* Prov. 1:26. Constrained with a dative of the person, Prov. 17:5. Ps. 2:4 יהוָה יִלְעַג לָהֶם Jehovah will laugh at them. 59:9. Job 22:19. With a pleonastic dative of personal advantage, Ps. 80:7.

Niph. *to speak in a foreign or barbarous tongue.* Is. 33:19.

Hiph. *to deride, mock.* Job 21:3. Constrained with לְ, also with בְּ, 2 Chr. 30:10. and with עַל, Neh. 2:19.

לַע m. verbal from לָעַ, dec. VI. c.

1. *scorn, derision*, Ps. 79:4. Ezek. 23:32. 36:4. *cause of derision*, Hos. 7:16.

2. *a wicked, blasphemous speech.* (Comp. לָעַ.) Job 34:7.

לַע verbal adj. from לָעַ, dec. V. b.

1. *speaking in a foreign or barbarous tongue.* Is. 28:11.

2. *a scorner.* Ps. 35:16 לָעִי קָטַע literally cake-scorers, table-wits, parasites, ψαμοκόλακες, κνισσοκόλακες. See קָטַע.

לָעִי Arab. لَغِي and لَغِي to speak any thing rashly or inconsiderately, Job 6:3 לָעִי דִּבְרִי לָעִי therefore my words were rash or inconsiderate. Comp. לָעִי.

לָעִי to speak unintelligibly or in a foreign language. Ps. 114:1. (Syr. لَحَى barbary, pecul. Ægyptiace locutus est.)

לַע to eat, particularly with greediness or daintiness. Found only in Hiph. Gen. 25:30 הִשְׁתַּעֲרַנָּה let me eat, I pray thee.

לַעֲנָה f. wormwood. Jer. 9:14. 23:15. Lam. 3:15, 19. Prov. 5:4. Like bitter herbs generally, (see נֶחֱדָר and its derivatives, also πικρός in the N.T.) the Hebrews probably used it to denote poison; comp. Deut. 29:17. Rev. 8:10, 11.

לַפִּיר m. dec. I. (Syr. لَظْمٍ.)

1. *a torch.* Judg. 7:16. Job 12:5 לַפִּיר lampas despecta, abjecta, i.e. something entirely worthless or useless.

2. *a flame.* Gen. 15:17. Dan. 10:6 his eyes were as flames of fire.

לָפַת, Arab. لَفَت, to bend, bow. Judg. 16:29.

Niph. 1. *to bend one's self.* Ruth 3:8.

2. *to turn (on one's way).* Job 6:18.

לָצוֹן, m. verbal from לָצַח, scorn, derision, contempt of every thing great and good. Prov. 1:22. Hence לָצוֹן אֵינִי i. q. לָצַח, Is. 28:14. Prov. 29:8.

לָצִיץ i. q. לִצֵּץ to mock, scorn. Part.
 לִצֵּץ Hos. 7:5.

לָקַח, fut. לָקַח, imper. לָקַח, more rarely
 לָקַח, infin. absol. לָקַח, const. לָקַח.

1. to take.—Often pleonastically, as
 Gen. 12:5 and Abram took Sarai,—
 and they went out into the land of Ca-
 naan, Deut. 4:20. 15:17. Jer. 23:
 31 לָקַח לְשׁוֹנֵם וְנִבְּאָם that take or use
 their tongues and speak oracles. So
 2 Sam. 18:18. Sometimes וְ לִי sibi is
 annexed pleonastically, Lev. 15:14, 29.
 Job 2:8.—לָקַח אִשָּׁה to take a wife, Gen.
 4:19. 6:2. 1 Sam. 25:43. Also spoken
 of the father, לָקַח אִשָּׁה לְבְנוֹ he took a wife
 for his son, Ex. 21:10. also elliptically,
 Ex. 34:16 וְלָקַחְתָּ בָנֶיךָ וְנָשֶׁיךָ and thou
 shalt (not) take of his daughters (wives)
 for thy sons. Comp. לָקַח.

2. to seize or lay hold of. Ezek. 8:
 3. Ps. 18:17.

3. to take away, spoken e. g. of an
 enemy. Gen. 4:12. 27:35 וְהָיָה בְרִכְתְּךָ he
 has taken away thy blessing. Ps. 31:14
 לָקַחְתִּי נַפְשִׁי to take away my life. Jer. 15:
 15 לָקַחְתִּי אֶל תִּפְתִּי take me not away.—In a
 somewhat different sense, Gen. 5:24
 לָקַח אֹתוֹ אֱלֹהִים God took him away. 2 K.
 2:3, 5. (Comp. Od. δ. 561.)

4. to take, capture, occupare, the cities
 or possessions of an enemy. Num. 21:
 25. Spoken metaphorically of cap-
 tivating persons or things, Prov. 6:25.
 11:30.

5. to receive, obtain, acquire. Num.
 23:20.

6. to admit, take up, receive; e. g.
 counsel, Prov. 2:1. prayer, Ps. 6:10.
 Also to take a person under one's protec-
 tion, Ps. 49:16. 73:24.

8. to fetch, to cause to be brought.
 Gen. 20:2 וְהָיָה אֶת־סָרָה he caused Sarah
 to be brought. 27:13 וְיָדָה לִי go and
 fetch to me. Verse 45. 42:16.

9. to lead, bring. Gen. 48:9. Job
 32:20. Prov. 24:11. Gen. 18:5, 7, 8.
 Particularly to bring for an offering,
 Gen. 15:10. Ex. 25:2. 35:5.

Niph. לָקַח 1. pass. of Kal no. 3. 1 Sam.
 4:11 ff. 2 K. 2:9.

2. pass. of Kal no. 6. Est. 2:8, 16.
 But the passive significations are more
 frequently denoted by the

Pret. Pu. לָקַח and fut. Hoph. לָקַח.

1. to be taken. Gen. 3:23.

2. to be taken away. Judg. 17:2.

3. to be brought. Gen. 12:15. 18:4.

Hithpa. Part. לִקְחָה Ex. 9:24.
 Ezek. 1:4. a continuous fire, i. e. a
 mass of fire. See the synon. לִקְחָה.

Deriv. out of course לָקַח, לָקַח, לָקַח.

לָקַח m. verbal from לָקַח, dec. VI. i.

1. doctrine. Prov. 4:2. Deut. 32:2.

(In Syr. لَاقَ to receive for to learn.

In Hebrew, comp. לָקַח Prov. 2:1.)

2. speech generally. Job 11:4.

3. knowledge. Prov. 1:5. 9:9. Is.
 29:24.

4. fair, speech, flattery, by which one
 captivates another. Prov. 7:21. Comp.
 the verb no. 4.

לָקַח in Kal and Pi. to collect, gather,
 especially from the ground, as ears,
 Ruth 2:3, 7, 15. manna, Ex. 16:4, 18.
 stones, Gen. 31:46. flowers, Cant. 6:
 2. Also in Gen. 47:14.

Pu. Is. 27:12. and Hithpa. Judg.
 11:3. to assemble, come together, as
 men. (Arab. and Aram. idem.)

Deriv. out of course לָקַח.

לָקַח m. verbal from לָקַח, the glean-
 ing of fields and vineyards. Lev. 19:9. 23:
 22.

לָקַח, fut. לָקַח, formed by an onoma-
 topœia, to lick, spoken only of dogs.
 1 K. 21:19. 22:38. Also to lap, as a
 dog when drinking, Judg. 7:5.

Pi. idem. Judg. 7:6, 7,

לָקַח in Syr. Pa. to be late, spoken
 of fruit. Hence לָקַח the latter rain.
 In Hebrew to glean, to gather the last
 fruits. Job 24:6. (In some MSS. לָקַח,
 a correct gloss.)

לָקַח m. verbal from לָקַח, later grass,
 aftermath. Am. 7:1.

לָשַׁךְ m. dec. VIII. h.

1. sap, life-blood, vital power, vigour.
 Ps. 32:4 וְיָשַׁךְ לִי my moisture is

changed, i.e. dried up. (Arab. *سُخِط* *suxit*, whence *succus*.)

2. Num. 11:8 *לֶחֶם הַשֶּׁן* *an oil cake*. Sept. *ἐλαίης ἐξ ἑλαίου*. Vulg. *panis oleatus*.

לָשׁוֹן com. gen. (more frequently fem.) dec. III. a.

I. *a tongue*. Ps. 10:7.—*בְּלִשָּׁן הַכֹּהֵן* *a conjurer, exorcist*, Ecc. 10:11. Especially *a wicked, slanderous tongue*, Ps. 140:12 *לִשְׁוֹן אִישׁ* *a man of an evil tongue, a slanderer*. Job 5:21. Jer. 18:18. Prov. 10:31 *לִשְׁוֹן הַהֲסוֹמָה* *the perverted or false tongue*. 17:20. (In Chald. this is called *lingua tertia*; comp. Sir. 28:15. Used by a metonymy for (1.) *speech, prayer*. Job 15:5 *לִשְׁוֹן צְרוּפִים* *crafty speech*. Prov. 16:1. (2.) *language*. Dan. 1:4. Gen. 10:5 *לִשְׁוֹן אִישׁ* *each after his language*. 20:31. Hence (3.) *a people, speaking one language*. Is. 66:18 *לִשְׁוֹנוֹת כָּל הָעָם* *all nations and languages*. (See the Chald. *לָשָׁן*.)

2. applied also to things without life, as (1.) *לִשְׁוֹן זָהָב* *a bar of gold*, Josh. 7:21, 24. Vulg. *regula aurea*. (2.) *לִשְׁוֹן אֵשׁ* *a flame of fire*, Is. 5:24. comp. Acts 2:3. (3.) *לִשְׁוֹן הַיָּם* *a tongue of the sea*, i.e. a bay or gulf, Josh. 15:5. 18:19. Is. 11:15. and simply *לִשְׁוֹן* Josh. 15:2. So we say *a tongue of land*. (So also in the Arabian geographers.)

לְשָׁכָה f. dec. XII. b. *a chamber, cell*,

particularly in the temple. 1 Chr. 9:26. Ezek. 40:17, 45. 42:1 ff. Neh. 10:38 ff. Also *a dining-room*, 1 Sam. 9:22. *an office or chamber for business* in the royal palace, Jer. 36:12. Synonymous with *בֵּית*. The etymology is unknown.

לָשֶׁם m. 1. *a precious stone*, mentioned only Ex. 28:19. 39:12. Sept. *λιγύριον*, Vulg. *ligurius, an opal*.

2. Josh. 19:47. *a city*, otherwise called *לֵשׁ* and *לָן*.

לָשֶׁן Po. denom. from *לָשַׁן*, *to slander*. Ps. 101:5 *כִּלְשֵׁן* *in the Keri*, *לָשֶׁן*, *a calumniator, slanderer*. (Arab. *لَسَن* *to calumniate*.)

Hiph. *idem*. Prov. 30:10.

לָשָׁן Chald. *a tongue*. Always in the phrase *לְשַׁנֵּי אֱמָתָא* *peoples, nations, and tongues*, i.e. nations of different languages, Dan. 3:4, 7, 31. 5:19. 6:26. 7:15.

לְשֵׁעַ *a proper name* found only Gen. 10:19. according to Jerome, (in Quæst.) *Callirhoe*, a place on the east of the Dead Sea.

לֶתֶן m. found only Hos. 3:2. name of a certain measure; according to the Jewish interpreters and the Vulg. *corus dimidius, a half-homer*; which is rendered probable by its connexion with *חֶמֶץ*.

מ

Mem is the 13th letter of the Hebrew alphabet, and as a numerical sign denotes 40. The signification of the name is doubtful. The Greek name *μῦ* leads to the conjecture that *מ* was not the original designation.

This letter is commuted (1.) most frequently with the other labials, especially *ב* and *פ*. See *ב*. (2.) Also with *ן*; e.g. *מֵם* Syr. *م* if; *מֵן* Arab. *م* the thumb; *מֵשֶׁן* *pistachio-nuts*, comp. Syr. *ܡܫܝܢ* *pistazia terebinthus*, Linn. *מֵשֶׁן* Arab. *مسم* *to be fat*; *מֵשֶׁן*, comp. the

Samar. and Arab. *مضر* *unripe grapes*; *מֵשֶׁן* and *מֵשֶׁן* *to be hostile*. (3.) rarely with *ל*. See the letter *ל*.

מֵ i. q. *מָה*. See *מָה* Note.

מֵן out of, from. See the full form *מֵן*.

מָה Chald. i. q. *מָה* *what, something*. *מָה* that which, Ezra 6:8.

מֵאֲבָרוֹ m. verbal from *אָבַן* no. 1. dec. I. *a barn, granary*. Jer. 50:26. Sept. *ἀπὸ μῶν*.

מָאָד 1. subst. dec. I. *strength, force, vehementia*. Deut. 6:5 *בְּמָאָד* *with all thy strength*. 2 K. 23:25. (Root *מָאָד* or

מֵאָה = Arab. ^{٥٠} (med. Ye) *to be firm, strong*; ^{٥٠} *strength, force.*

2. usually an adv. *exceedingly, very, especially, vehementer.*—Also doubled, Gen. 7:19. Num. 14:7. Ps. 46:2 ^{עֲזָרָה} *a help in trouble has he been especially found*, i. e. a powerful help has he been found; comp. 31:12. 1 Sam. 20:19 ^{הָרָד} *descende vehementer for descende festinus.* Vulg.

The combinations with prepositions point to the original meaning of the noun; as (1.) ^{בְּמֵאֹד} *exceedingly, vehementissime, liter. cum vehementia, vehementia*, Gen. 17:2, 6, 20. Ezek. 9:9. (2.) ^{עַד-לְמֵאֹד} *idem.* 2 Chr. 16:14. (3.) ^{עַד-מֵאֹד} *idem.* Gen. 27:33. 1 K. 1:4. Dan. 8:8. The latter expression is sometimes equivalent to ^{עַד עוֹלָם} *for ever*, Ps. 119:43. Is. 64:8. (So invertedly ^{לְעֵדָה} *in æternum* sometimes denotes *vehementer, prorsus.*)

מֵאָה f. const. ^{מֵאָה}, dec. XI. b.

1. *a hundred.*—The Hebrews say indiscriminately ^{שָׁנָה} Gen. 17:17. and ^{מֵאָה} Gen. 25:7. *a hundred years.* Both forms also signify *a hundred times*, Prov. 17:10. Ecc. 8:12. Dual ^{מֵאָהִים} (with Syriac punctuation for ^{מֵאָהִים}) *two hundred*, Gen. 11:23. Plur. ^{מֵאוֹת} *hundreds*, also simply *a hundred*, 2 Chr. 25:9 Kethib. Also ^{מֵאוֹת} (read ^{מֵאוֹת}) in the Kethib of 2 K. 11:4, 9, 10, 15. Comp. the Arab. ^{مائة}.

2. prob. *interest, usury, the rate per cent.* Neh. 5:11. Vulg. *centesima.* It is uncertain whether the rate per cent was reckoned by the month or by the year.

3. proper name of a tower in Jerusalem. Neh. 3:1. 12:39.

מֵאָה Chald. *idem.* Dual ^{מֵאָהִים} Ezra 6:17.

מֵאוֹיִים masc. plur. verbal from ^{אָהַב}, dec. VIII. *desires.* Ps. 140:9.

מֵאִים the Aramean orthography for ^{מָוֶה} *a spot, blemish.* Dan. 1:4. Job 31:7. The ^א stands in otio.

מֵאוֹמֶה *something.* Always preceded by the negative ^{אֵין}, *nothing.* 1 K. 18:43. Ecc. 5:13. Jer. 39:10.

מֵאוֹר m. plur. ^{אֵין} and ^{אֵין}, verbal from ^{אָוַר}, dec. III. a.

1. *light.* Ps. 90:8. Spoken of the sun and moon, Gen. 1:14, 16. Ps. 74:16 ^{מִנוֹר־הַמֵּאֹר} *the candlestick*, in the tabernacle, Num. 4:9, 16.

2. *a candlestick.* Ex. 25:6.

3. ^{אֵין} *the shining of the eyes*, i. e. a serene or friendly countenance. Prov. 15:30.

מֵאוֹרֶה f. dec. X. *a hole, cavern.* Is. 11:8. (It is i. q. ^{מַעְרָה} *a cavern*, by a commutation of ^א and ^ר.)

מֵאוֹזִים dual, dec. I. *a balance, scales.* liter. *two scales.* (It stands for ^{מֵאוֹזִים} from ^{אָזַן} = Arab. ^{نَظَن} *to weigh.*) Lev. 19:36. Job 31:6.

מֵאוֹזִין Chald. *idem.* Dan. 5:27.

מֵאֶכֶל m. verbal from ^{אָכַל}, dec. II. b. *food.* Gen. 2:9. ^{עֵץ מֵאֶכֶל} *a fruit-tree*, Lev. 19:23. ^{בָּנָן מֵאֶכֶל} *sheep intended for food*, Ps. 44:12.

מֵאֶכֶלֶת m. verbal from ^{אָכַל}, *idem.* Is. 9:4 ^{אֵשׁ מֵאֶכֶלֶת} *food for fire, fuel.* Verse 18.

מֵאֶכֶלֶת f. plur. ^{מֵאֶכֶלֶת}, verbal from ^{אָכַל}, dec. XIII. 1. *an instrument for eating, a knife.* Gen. 22:6, 10. Judg. 19:29. Prov. 30:14.

מֵאֶמְצִים masc. plur. verbal from ^{אָמַץ}, dec. VIII. *forces*, joined with ^{אֵין}. Job 36:19. comp. ^{אֵין} Job 9:4. Is. 40:26.

מֵאֶמֶר m. verbal from ^{אָמַר}, dec. II. b. *a word, command*; found only in later Hebrew, Est. 1:15. 2:20. 9:32.

מֵאֶמֶר Chald. *idem.* Dan. 4:14. [4:17.]

מֵאֶן Chald. *a vessel*, i. q. Heb. ^{כֵּל}. Dan. 5:2, 3, 23.

מֵאֶן in Kal not used. (Syr. ^{ܡܝܢ} *impers. tædet me.*)

Pi. ^{מֵאֶן} *to refuse, decline.* 1 Sam. 28:

23. Construed with an infin. with and without ל , Ex. 7:14. Num. 22:14. Ps. 77:3.

מֵאֵן verbal adj. from מָאָן , *refusing*. Joined with the personal pronouns it forms a periphrasis of the finite verb, Ex. 7:27 אִם מֵאֵן אַתָּה *if thou refusest*. 9:2. 10:4.

מֵאֵן m. plur. מֵאֵנִים , verbal from the Piel of מָאָן , *idem*. Jer. 13:10.

I. מֵאֵס , fut. מֵאָס .

1. *to reject*. (Opposite of $\text{בָּחַר$ *to choose*.) Is. 7:15, 16. 41:9. Job 34:33. It is construed with an accus. and with ב , and is spoken most frequently (1.) of God, who rejects his people, Jer. 6:30. 7:29. 14:19. or (2.) of men, who reject God and his commandments, 1 Sam. 15:23. 2 K. 17:15.

2. *to despise, not to regard*. Prov. 15:32. Job 19:18. Infin. מֵאָס Lam. 3:45, as a subst. *contempt*.

Niph. pass. Ps. 15:4. Is. 54:6.

II. מֵאֵס i. q. the kindred מָסַס *to melt away, to disappear*. (So in Chald. מֵאֵס i. q. מָסַס , and מָסַס i. q. מָסַס .)

Niph. Ps. 58:8 $\text{יִמְאָסוּ כְמוֹ מַיִם}$ *let them melt away as water*. Job 7:5 $\text{שִׁרִי רִגַע וַיִּמְאָס}$ *my skin heals and breaks out again*, i. e. *sanie diffuit*.

מֵאָפָה m. verbal from אָפָה , dec. IX. a. *something baked*. Lev. 2:4.

מֵאָפֶל m. verbal from obsol. אָפֶל , *darkness*. Josh. 24:7.

מֵאָפְלָה f. verbal from obsol. אָפֶל , *darkness, hence lateness, unseasonableness, backwardness*. (Comp. אָפֶל .) Jer. 2:31 אַרְצָא מֵאָפְלָה *a backward land*. Vulg. *terra serotina*. Comp. verse 6. (For the form of this noun, comp. לֵילָה Chald. לֵילָיָה q. v.)

מֵאָר in Kal not used.

Hiph. הִמְאִיר perhaps i. q. הִמְאִיר , (comp. no. II.) *to make bitter, particularly to cause severe pain*. Ezek. 28:24 הִמְאִירָהּ *a painful*, i. e. *a pricking, thorn*. — הִמְאִירָהּ *a painful or malignant*

leprosy, Lev. 13:51, 52. 14:44. Others derive the word from the Arab. مأر *recruduit vulnus*.

מֵאָרֶב m. verbal from אָרַב , dec. II. b.

1. *a lurking-place, place of ambush*. Josh. 8:9. Ps. 10:8.

2. *a party in ambush*. 2 Chr. 13:13.

מֵאָרָה f. verbal from אָרַר , dec. X. a. *curse*. Prov. 3:33. 28:27. Mal. 2:2.

מֵאָת compounded of מָן or מֵן and אָת . See מָן .

מִבְדָּלוֹת fem. plur. verbal from בָּדַל , *separate places*. Josh. 16:9.

מִבּוֹא m. (perhaps fem. 2 K. 16:18.) plur. מִבּוֹאִים and מִבּוֹאִים , verbal from בָּוֵא , dec. III. a. *an entrance*. Judg. 1:24, 25 מִבּוֹא הָעִיר *the entrance of the city*. Prov. 8:3 מִבּוֹא שְׁעָרִים *at the entrance of the gates*, (like פָּתַח שְׁעָרִים *before the gates*.) — $\text{מִבּוֹא הַשֶּׁמֶשׁ}$ *the setting of the sun, the west*, Deut. 11:30. Ps. 50:1. *to the west*, Josh. 1:4. — Ezek. 27:3 מִבּוֹאוֹת יָם *the entrances of the sea*.

מִבּוֹכָה f. verbal from בָּוַךְ , dec. X. *consternation, perplexity*. Is. 22:5. Mic. 7:4.

מִבּוּל m. verbal from בָּל no. 2. a. *flood, deluge, inundation*; spoken of Noah's flood, Gen. 6:17. 7:6, 7, 10, 17. 9:11, 28. 10:1, 32. of the waters above, on which God is enthroned, Ps. 29:10.

מִבּוֹרָה f. verbal from בָּוַס , *a treading down or under foot*, e. g. of a conquered country. Is. 18:2, 7. 22:5.

$\text{מִבּוּעַ$ m. plur. מִבּוּעִים , verbal from $\text{בָּוַעַ$, dec. I. a. *a spring, fountain*. Is. 35:7. 49:10. Ecc. 12:6.

מִבּוֹרָה f. *emptiness, desolation*. Once Nah. 2:11. Root בָּוַעַ=בָּוַעַ *to be empty*.

מִבּוֹשִׁים plur. masc. verbal from בָּוֹשׁ , dec. III. c. *the secret parts, pudenda*. Deut. 25:11.

מִבְּחָר m. verbal from בָּחַר , dec. II. b. *the choicest, best*. Is. 22:7 $\text{מִבְּחָרֵי הָעֵמֶק}$

thy choicest valleys. 37:24 מְבַחֵר בְּרוֹשָׁיו
thy choicest firs. Jer. 22:7.

מְבַחֵר m. verbal from בָּחַר, *idem.*
2 K. 3:19. 19:23.

מִבְטָא m. verbal from נָבֵט, dec. I. *the object to which one looks with hope or expectation.* Is. 20:5, 6.

מִבְטָא m. verbal from נָבֵט, dec. I. *hope, expectation.* Zech. 9:5.

מִבְטָא m. verbal from נָבֵט, dec. I. *something rashly said.* Joined with שָׁפְחוּם, Num. 30:7, 9.

מִבְטָח m. with suff. מִבְטָחִי, plur. מִבְטָחִים, verbal from בָּטַח, dec. II. a. and VIII. 1.

1. *confidence*, Prov. 22:19. Hence *object of confidence*, Ps. 40:15. 65:6. 71:5.

2. *safety, security.* Job 18:14. Is. 32:18.

מִבְלִיגִית f. verbal from בָּלַג, dec. I. *serenity, satisfaction, consolation.* Jer. 8:18.

מִבְנָה m. verbal from בָּנָה, dec. IX. a. *a building.* Once Ezek. 40:2.

מִבְצָר m. plur. צָרִים, (once Dan. 11:15.) verbal from בָּצַר, dec. II. b. *a fortified place, a fortress.* Is. 17:3. צָר, צָרָה *a fenced city, fenced cities*, Num. 32:17, 36. Josh. 10:20. 19:35. Perhaps applied to fortified temples, Dan. 11:39.

מִבְרָח m. verbal from בָּרַח, dec. II. c. *liter. flight*; hence, the abstract being used for the concrete, *a fugitive.* Ezek. 17:21.

מִבְשָׁלוֹת plur. fem. strictly Piel part. of בָּשַׁל, *places for boiling, fire-places.* Ezek. 46:23.

מִגְ m. a *Magian*, a *Persian* or *Median priest*. (Pers. ^سmag a *Magian*, a *worshipper of fire*; which is said to be strictly i. q. *méh* or *megh*, denoting great, excellent.) Jer. 39:8 רִבְמָה the *chief Magian*, who, as Justin and Curtius state, was wont to accompany the king in his wars.

מִגְאֵל, see מִגְאֵל under the word מִגְאֵל no. I.

מִגְבָּלוֹת plur. fem. Ex. 28:14. *liter. borderings, edges*; see מִגְבָּלוֹת.

מִגְבָּעָה f. dec. X. *the cap or turban of the common priests*, different from מִגְבָּעָה *the turban of the high-priest.* Ex. 28:40. 29:9. 39:28. Comp. Josephi Antiq. III. 7. § 7. [otherwise cap. 8. § 2.]

(In Syr. סַסְכָּן a *hat, cap*; Ethiop. קַב a *turban*; compare the letter ג, p. 98.)

מִגְדָּר m. dec. VI. a. *costly or precious gifts*, (particularly of nature.) Deut. 33:13 מִגְדָּר שָׁמַיִם *the precious gifts of heaven.* Verses 14, 15, 16. Spoken particularly of fruits, Cant. 4:13 פְּרֵי מִגְדָּרִים *precious fruits.* So verse 16:7:14 כָּל מִגְדָּרִים *all kinds of precious fruits.* Vulg. constantly *poma.* (Syr. ^فfructus *aridus.*) The deriv. מִגְדָּעָה presents the same idea, but in a different relation.

מִגְדָּר Judg. 1:27. 1 K. 4:12. 9:15. 2 K. 9:27. and מִגְדָּרוֹן Zech. 12:11. name of a fenced city belonging to the tribe of Manasseh, but within the limits of the tribe of Issachar, anciently the seat of a Canaanitish king. Sept. Μαγδαλῶν; Vulg. *Mageddo*—מִגְדָּר *the plain or valley about Megiddo*, 2 Chr. 35:22. מִי מִגְדָּר *the waters of Megiddo*, i. e. prob. the brook Kishon; comp. verse 21. 4:13.

מִגְדָּרֹל and מִגְדָּרָל a city in Egypt, not far from the Red Sea. Ex. 14:2. Num. 33:7. Jer. 44:1. 46:14. Ezek. 29:10. 30:6.

מִגְדָּל plur. מִגְדָּלִים and מִגְדָּלִים, verbal from בָּנָה, dec. II. b.

1. *a tower.* Gen. 11:4, 5. Particularly *a tower for defence*, Judg. 8:9. 9:46 ff. 2 Chr. 14:6. *a watch-tower*, in a vineyard, Is. 5:2. or by a herd, Gen. 35:21. Mic. 4:8.

2. *a high scaffold, a stage or pulpit.* Neh. 8:4. comp. 9:4.

3. *an espalier.* Cant. 5:13. (Parall. מִגְדָּרָה.)

מְגִדְנוֹת plur. fem. denom. from **מָגַד**, *costly or precious things*. Gen. 24:53. 32:23. Ezra 1:6. This signification is evident from 2 Chr. 21:3.

מָגוּג Gen. 10:2. Ezek. 38:2. 39:6. proper name of a northern people, obscurely known to the Hebrews, which the Arabian and other eastern writers speak of under the names *Yagug* and *Magug*. They place this people in the unknown north-eastern parts of Asia, and have many fabulous traditions concerning them. The king of this people is **מָגוּג**, q. v. See Cor. Sur. xviii. 94—99. xxi. 96. Assemani Biblioth. Orient. T. III. P. II. 16. 17. 20. Klaproth's Asiat. Magazin, Th. I. p. 138. D'Herbelot's Orient. Bibliotheque, Art. *Jagiouge* and *Magiourge*.

מָגוּר m. verbal from **גָּר** no. I. dec. III. c.

1. *a dwelling*. Ps. 55:16.

2. plur. **מְגֻרִים** *a sojourning, a residence among strangers, a pilgrimage*. Gen. 17:8 **אֶרֶץ מְגֻרָּךְ** *the land wherein thou sojournest*. 28:4. Often used figuratively of one's residence on earth, Gen. 47:9. Ps. 119:54.

מָגוּר m. plur. **מְגֻרִים** (Lam. 2:22.) verbal from **גָּר** no. II. dec. III. f. *fear, terror*. Ps. 31:14. Jer. 6:25. 29:3, 10.

מְגֻרָּה f. verbal from **גָּר** no. II. dec. X. *idem*. Prov. 10:24.

I. **מְגֻרָּה** f. verbal from **גָּר** no. I. 2. *a storehouse*. Hag. 2:19.

II. **מְגֻרָּה** fem. of **מְגֻרָּה**, dec. X. *fear*. Ps. 34:5. comp. Prov. 10:24.

מְגֻרָּה f. verbal from **גָּר** no. 2. dec. XI. b. *an axe* for felling wood. 2 Sam. 12:31.

מָגַל m. *a sickle*. Jer. 50:16. Joel 4:13. [3:13.] (Arab. **مَنْجَل**, Syr.

مَنْجَل *idem*. But the root is uncertain.)

מְגִלָּה f. verbal from **גָּלַל**, dec. X. *a roll, book, volumen*. Jer. 36:14 ff. Ezek.

2:9. Ps. 40:8 **מְגִלַּת הַתּוֹרָה** *the roll of the book*, i. e. the book of the law.

מְגִלָּה f. Chald. *idem*. Ezra 6:2.

מְגֻמָּה f. dec. X. found only Hab. 1:9 **מְגֻמָּה מְגֻמָּה** *desiderium vultus ipsorum*. (The word is used to denote *desiderium, anhelitus*, by Kimchi on Ps.

27:8. Comp. **גָּמַם** Arab. **جَم** *appetebat, prope fuit, instituitque res*.) The following word **מְדֻמָּה** may be rendered *forwards*.

מָגַן found only in Pi. **מָגַן** *to give, deliver*. Prov. 4:9. Gen. 14:20.

מָגַן m. (with Kamets impure,) with suff. **מָגָנִי**, plur. **מָגָנִים**, const. **מָגָנִי**; strictly part. Hiph. of **מָגַן** *to protect*, dec. VIII. i. *a shield*. Judg. 5:8. It appears from 1 K. 10:16, 17. 2 Chr. 9:16. that **מָגַן** denotes a smaller kind of shield than **עֶזְרָה**; of course i. q. **ἀσπίς**, *clypeus, a light shield or buckler*.—**אִישׁ מָגַן** *an armed man*, i. e. a robber, Prov. 6:11. 24:34. Used metaphorically (1.) of God, Gen. 15:1. Ps. 3:4. 18:3, 31. 144:2. Ps. 7:11 **מָגַן עַל אֱלֹהִים** *my shield or defence is with God*; comp. 89:19. (2.) **מְגֻרָּתֵי אֶרֶץ** *the shields of the land*, i. e. its princes or protectors, Ps. 47:10. Hos. 4:18.

מְגֻנָּה f. dec. X. found only Lam. 3:65 **מְגֻנָּה לִבִּי** either *a covered or obdurate heart*, (from **מָגַן**;) or else *madness of heart*, (from the Arab. **جَنَ** pass. *to rave, to be mad*. Comp. the parallel sentiment Deut. 28:28).

מְגִיעָתָהּ f. verbal from **גָּעַר**, *the rebuke or curse* (of God). Deut. 28:20.

מְגִיפָה f. (with Tseri impure,) verbal from **גָּפָה**, dec. X.

1. *an overthrow, discomfiture*. 1 Sam. 4:17.

2. *a plague*, (sent by God.) Ex. 9:14. Spoken of a pestilential disease, Num. 14:37. 17:13. [16:48.] of the plague on the Philistines, 1 Sam. 6:4.

מָגַר Syr. **مَار** *to fall*. Part. pass. (as if pass. of Piel; comp. **מָרַךְ**) Ezek.

21:17 מִדַּר מִדַּר אֶל הַחֶבֶד *thrown or given up to the sword.* Others: *destroyed by the sword.*

Pi. מִדַּר to *throw down.* Ps. 89:45.

מִדַּר Chald. *idem.* Pa. מִדַּר to *throw down, destroy.* Ezra 6:12.

מִדַּר f. (with Tseri impure,) verbal from מִדַּר, dec. X. *a saw.* 2 Sam. 12:31. 1 K. 7:9.

מִדַּר proper name of a city in the tribe of Benjamin. Only 1 Sam. 14:2. Is. 10:28.

מִדַּרֹּת plur. fem. (verbal from מִדַּר to *lessen, shorten, narrow;*) *narrowings, narrowed rests, rebatements.* 1 K. 6:6.

מִדַּרֶּפֶּה f. (verbal from מִדַּר to *carry away,*) in Syriac and Arabic *a wooden shovel.* So Joel 1:17 *the grain disappears under the shovels.* But it does not appear how this is a consequence of drought. The rendering of the Jewish commentators is better suited to the context, namely, *clouds*, (as if from מִדַּר in the signification *to shovel away.*)

מִדַּרֶּשׁ m. dec. II. b. Plur. מִדַּרֶּשִׁים, and once מִדַּר Ezek. 27:28.

1. the Aramean infin. of מִדַּר no. 3. Ezek. 36:3.

2. *a pasture*, Germ. *Trift*, (from מִדַּר to *drive, to drive out,*) or *a vacant, empty place*, (comp. the Syr. *ܡܕܪܐ* *nudus, vacuus.*) It is applied (1.) to the vacant space about the temple, Ezek. 45:2. about Jerusalem, Ezek. 48:17. about Tyre, 27:28. (2.) particularly to the suburbs of the Levitical cities for pasturing cattle, Num. 35:2 ff. Josh. 21:11 ff. 1 Chr. 6:40 ff. [6:55 ff.]—1 Chr. 13:2 מִדַּרֶּשֶׁת *the cities with suburbs*, i. e. Levitical cities.

מִדַּר, with suff. מִדַּרְי and מִדַּרְי, plur. מִדַּרִּים and מִדַּרִּין (Judg. 5:10.) verbal from מִדַּר, dec. VIII. f. and h.

1. *measure.* Job 11:9. Jer. 13:25 מִדַּרְךָ *the portion of thy measures*, i. e. the portion measured out to thee.

2. *a garment.* Ps. 109:18. Lev. 6:3. [6:10.]

מִדַּבָּה Chald. *an altar.* Ezra 7:17. Root מִדַּבָּה to *offer.*

מִדַּבָּר m. verbal from מִדַּבָּר, dec. II. b. 1. *speech.* Cant. 4:3. See מִדַּבָּר no. 2. 2. *a wilderness, an uncultivated and comparatively barren country*, into which cattle are *driven* to feed, Germ. *Trift.* (In Syr. *idem.* See מִדַּבָּר no. 1. to *drive.*) Ps. 65:13. מִדַּבָּר הַשָּׂדֶה *the pastures of the wilderness drop (fatness).* Jer. 9:9. 23:10.

3. *an actual waste, a sandy desert.* Is. 32:15. 35:1. 50:2.—מִדַּבָּר *a desolate wilderness*, Joel 2:3. 4:19. [3:19.] Joined with the article, הַמִּדְבָּר *the desert*, i. e. the desert of Arabia, Gen. 14:6. 16:7. Ex. 3:1. 13:18. Deut. 11:24. Different portions of this desert occur likewise under special names; see the proper names סִינַי, סִינַי, שׂוֹר, שְׂפָתָן etc.—מִדַּבָּר הַיְּהוּדָה *the plain or desert of Judah*, Josh. 15:61. Judg. 1:16. Ps. 63:1.

מִדַּר, pret. מִדַּרְי, also מִדַּרְי, infin. מִדַּר, fut. מִדַּרְי.

1. i. q. Arab. *مد* to *stretch out, to extend.* See Hithpa. and the deriv. מִדַּד.

2. to *measure*, literally to *stretch out* the measuring line. Ezek. 40:5 ff. 41:1 ff. Applied likewise to measures of capacity, Ruth 3:15. Metaphorically Is. 65:7 *I will measure their former conduct into their bosom*, i. e. I will recompense it.

Niph. pass. Jer. 31:37. 33:22.

Pi. מִדַּד i. q. Kal. 2 Sam. 8:2.

Po. מִדַּד *idem.* Hab. 3:6 *he measured the earth* (with a glance). Others, following the Sept. and Chaldaic version, *he made the earth to quake*, as if from מִדַּר in Arab. (med. Ye) to *be moved.*

Hithpo. מִדַּדְךָ to *stretch one's self.* 1 K. 17:21.

Deriv. מִדַּד, מִדַּד, מִדַּד.

מִדַּד m. Job 7:4. prob. *an escaping, fleeing away*, from מִדַּד, (comp. the fut. מִדַּד Gen. 31:40.) The whole passage

may be rendered thus : *when I lie down, I say, when shall I arise*, וְכִדְּרָה עָרַב and (when) shall the night be gone?

מִדָּה f. verbal from כִּדְּרָה, dec. X.

1. *extension, great extent.*—אִישׁ מִדָּה a man of great stature, 1 Chr. 11:23.—אֲנָשֵׁי מִדָּה men of stature, Is. 45:24.—בֵּית מִדָּה a spacious house, Jer. 22:14.

2. *a measure, length measured out,* Ex. 26:2, 8.—מִדָּה a measuring line, Zech. 2:5. Metaphorically Ps. 39:5.

3. i. q. מִדָּה no. 2. *a garment.* Plur. מִדָּוֹת Ps. 133:2.

4. as in Chald. *tribute.* Neh. 5:4.

מִדָּה m. Chald. *tribute, pars cuius demensa.* Ezra 4:20. 6:8. By a resolution of the Dagesh forte into Nun, it is sometimes written מִדָּה, Ezra 4:13. 7:24.

מִדָּהּ f. found only Is. 14:4. according to the Jewish commentators, *exactress of gold*, (spoken of Babylon,) as if a denom. from מִדָּהּ=דָּהּ gold, and formed in the part. Hiph. fem. Others : *extortion*, as if from the Arab. ذَهَب conj. I. IV. *abduxit, abstulit.*—Another reading is found in an edition of the Hebrew Bible published at Thessalonica in 1600, namely, מִדָּהּ *oppression*, from דָּהּ, which is also parallel with נָגַשׁ Is. 3:5. This last reading is preferred by Michaëlis, Gesenius, and others.

מִדָּה m. plur. with suff. מִדָּוֹת, dec. VI. a. *a garment.* 2 Sam. 10:4. 1 Chr. 19:4. Root מִדָּה=מִדָּה.

מִדָּה m. verbal from מִדָּה, dec. IX. a. *sickness, disease.* Deut. 7:15. 28:60.

מִדָּוֹת masc. plur. verbal from מִדָּה, *seductions.* Lam. 2:14.

I. מִדָּוֹן m. plur. מִדָּוֹנִים, verbal from דָּוָן. 1. *strife, contention, dissension.* Prov. 15:18. 16:28. 17:14.

2. *object of contention,* Germ. *Zankapfel.* Ps. 80:7.

II. מִדָּוֹן m. verbal from מִדָּה=מִדָּה, *extension, extent.* 2 Sam. 21:20 Keri

מִדָּה vir longus, i. q. אִישׁ מִדָּה 1 Chr. 20:6. The Kethib is to be read מִדָּה in the same sense.

מִדָּוֶי wherefore? on what account? for the most part interrogatively, Josh. 17:14. 2 Sam. 19:42. but sometimes without an interrogation, Ex. 3:3.—Job 21:4 אִם-מִדָּוֶי לֹא-תִחַצֵּר רוּחִי wherefore should I not be angry. אִם only strengthens the interrogation, or is pleonastic. (Perhaps compounded of מִדָּוֶי and *quâ mente? on what account?*)

מִדָּוֶי Chald. verbal from דָּוָה, *a dwelling-place, residence.* Dan. 4:22, 29. [4:25, 32.] 5:21.

מִדָּוֶי f. denom. from דָּוָה no. 3. dec. X. *a pile of wood*, literally the place of a pile of wood; comp. מִדָּוֶי. Ezek. 24:9. Is. 30:33.

מִדָּוֶשׁ f. verbal from דָּוַשׁ, dec. X. *a threshing*; hence, as a concrete, *what threshes or is threshed.* Is. 21:10. See under דָּוָן no. 2.

מִדָּהּ m. verbal from דָּהּ, *ruin, destruction.* Prov. 26:28.

מִדָּהּ plur. fem. verbal from דָּהּ, *concitatio.* Ps. 140:12 מִדָּהּ concitatio, in haste, speedily, urgently.

מִדָּה Media. Gen. 10:2. Dan. 5:28. Est. 1:3. (Syr. مِدْيَة idem.) The gentile noun is מִדָּה a Mede, Dan. 11:1.

מִדָּה a contraction of מִדָּה what is enough. 2 Chr. 30:3.

מִדָּה see דָּהּ.

מִדָּוֶן m. found only in the plur. מִדָּוֶנִים, verbal from דָּוָן, *strife, contention.* Prov. 18:18. 19:13. and more frequently in the Keri for מִדָּוֶנִים. See מִדָּוֶן.

מִדָּן f. Midian, proper name of an Arabian tribe, near Mount Sina, (Ex. 3:1. 18:5.) and on the east side of Canaan, near the Moabites, Amorites, and Amalekites, (Judg. 6:7.—8:28.) In some passages the names Midianite and Ishmaelite appear to be almost synonymous, as Gen. 37:28. Judg. 7:12; comp. 8:22, 24.

מְדִינָה f. verbal from דָּן, dec. X. liter. *a jurisdiction*; hence

1. *a province, e. g. a district of the Persian empire.* Est. 1:1, 22. 3:12, 14. — **בְּנֵי הַמְּדִינָה** Ezra 2:1. Neh. 7:6. *the children of the province*, i. e. the Israelites who returned from the provinces of Persia.

2. *a land, country.* Dan. 11:24 **וּבְשָׂמִינִי מְדִינָה** and into the fertile land, i. e. Palestine, *he shall enter.* Lam. 1:1. Ezek. 19:8. Ecc. 2:8. (comp. Ezra 4:13.) Ecc. 5:7. See the following article.

מְדִינָה f. Chald. 1. *a province.* Dan. 3:2, 3.

2. *a land, country.* Dan. 2:48, 49. 3:1, 12, 30. Ezra 5:8.

מֹדָה f. verbal from דָּק, *a mortar.* Num. 11:8.

מֹדָן proper name of a city in the territory of Moab. Jer. 48:2. As an appellative i. q. **מִדְבָּר**.

מְדִמְנָה f. 1. denom. from דָּמָן, *a dung-hill, dung-heap.* Is. 25:10.

2. proper name of a city in the tribe of Benjamin. Is. 10:31.

מִדְּנִים i. q. **מִדְּנִים** and **מִדְּנִים**, verbal from דָּן, *strife, contention, discord.* Prov. 6:14, 19. 10:12.

מִדָּע and **מִדָּע** m. verbal from דָּע, dec. II. only in later Hebrew. (Chald.

מִדָּע; Syr. **ܡܕܥܐ**.)

1. *knowledge.* 2 Chr. 1:11, 12. 2 Chr. 1:10. Dan. 1:4, 17.

2. *thought.* Ecc. 10:20. Sept. **νομιση**.

מִדָּע see **מִדָּע**.

מִדְּקָרוֹת plur. fem. verbal from דָּק, dec. XI. *piercings.* Prov. 12:18.

מִדְּרָגָה f. dec. X. *a cliff, precipice.* Cant. 2:14. Ezek. 38:20. Root **דָּרַג**, in Arab. and Chald. *gradatim ascendit*.

מִדְּרָגָה m. verbal from דָּרַג, dec. II. b. *a place to tread upon, a footing.* Deut. 2:5.

מִדְּרָשׁ m. (verbal from דָּרַשׁ to ex-

amine,) dec. II. b. *an exposition, interpretation.* (In Rabbinic frequent.) 2 Chr. 24:27 **סֵפֶר מִדְּרָשׁ** *the exposition of the book of kings.* 13:22. Others incorrectly, *book generally*, after the Arab.

מִדְּרָס liber.

מָה, **מַה**, and **מֶה**, (see the Note.)

1. *what?* spoken of things, as of persons. Judg. 11:12 **מָה לִּי הָאֵל** *what have we, I and thou, to do with each other?* comp. 2 Sam. 16:10. 19:23. Without a copula, Jer. 2:18 **מָה לָּךְ לַעֲרֹךְ מִצִּדְדֵּי** *what hast thou to do with the way of Egypt?* Hos. 14:9.

2. without an interrogation, *what, whatever, something, any thing.* Prov. 9:13 **בְּלִי-עֲרֶךְ** *she careth for nothing.* 2 Sam. 18:23 **מָה יִהְיֶה לִּי** *whatever it may be, i. e. howsoever, let me, I pray thee, run.* Job 13:13, 14. Joined with **שֶׁ**, *that, which, what,* Ecc. 1:9. 3:15, 22. 6:10. (Aram. **ܡܐ** idem.)

3. before substantives, *what, of what sort, qualis.* Josh. 22:16 **מָה הַפֶּסַל הַזֶּה** *what a transgression is this!* 1 Sam. 28:14. 1 K. 9:13.

4. *how?* Gen. 44:16 **מָה נִצְמָקָה** *how shall we justify ourselves?* Ex. 10:26. Gen. 28:17 **מָה יִהְיֶה** *how dreadful!*

5. *wherefore?* (So the Lat. *quid?* for *cur?*) Judg. 8:1. Ps. 42:12.

6. *not*, (as in Chald. and Arab.) The negation arises from the reproachful inquiry. Cant. 8:4 **אַתְּ תִּשְׁכַּח** *O wake not, disturb not the lovely one*; liter. *why wake ye, why disturb ye the lovely one?* Comp. 2:7. 3:5. where **אַתְּ** is used to express the negation. The transition to this sense is found in such passages as Job 16:6. 31:1, 20, 24. where the ancient versions for the most part have expressed the negation. See particularly **לֹא**.

The most frequent combinations of this word with prepositions are the following:

1. **מָה** *whereby?* Judg. 16:5. *why?* 2 Chr. 7:21.

2. **כִּמְהָרָה** (1.) *how many?* Gen. 47:8. 1 K. 22:16 **כִּמְהָרָה** **כְּעֶבְרָה** *how many times?* Without an interrogation, *so many*, Zech. 7:3 **כִּמְהָרָה** **שָׁנִים** *these so many years.* (2.) *how long?* Ps. 35:17. Job 7:19. (3.) *what, how great.* Zech. 2:6. [2:2.] (4.) *how often.* Ps. 78:40. (Syr. **כַּמְהַר** *idem.*)

3. **לִמְהָרָה** (*Milél*) and **לִמְרָה** (*Milra*), the latter form usually before gutturals and the word **הִנֵּה**. (1.) *wherefore?* Gen. 4:6. 12:18. Ps. 2:1. Without an interrogation, Dan. 10:20. With more intensity **הִנֵּה לִמְהָרָה** *wherefore then?* See **הִנֵּה**. (2.) *lest, that not.* Dan. 1:10.—**לִמְהָרָה** *idem*, Cant. 1:7. (Aram. **לִמְרָה**, **לִמְרָה** *idem.*)

4. **לִמְהָרָה** *since, because.* 1 Chr. 15:13 **לִמְהָרָה** *since at the beginning.* (Comp. 2 Chr. 30:3.)

5. **כִּמְהָרָה** *how long?* Ps. 74:9. 79:5. Num. 24:22.

6. **כִּמְהָרָה** *wherefore?* Num. 22:32. Jer. 9:11.

Note. This word is pointed (1.) with Pathah before the letters ה, ח, ע, or before Makkeph and Dagesh euphonic. (2.) with Segol before ה, ח, and ע, with Kamets. (3.) with Kamets before א and ר with and without Makkeph. (4.) Sometimes it is united both in pronunciation and orthography with the following word, as **כִּמְהָרָה** *what is this?* Ex. 4:2. **כִּמְהָרָה** *what have you?* Is. 3:15. Mal. 1:13.

מָהָרָה Chald. *what*, as in Heb. with and without an interrogation.—**מָהָרָה** *that which*, Dan. 2:28. Combined with prepositions, (1.) **כִּמְהָרָה** *how, how very.* Dan. 3:33. (2.) **לִמְהָרָה** Ezra 4:22. and **לִמְהָרָה** *lest, that not.*

מְהִירָה found only in Hithpalp. **מְהִירָה** *to linger, tarry, delay.* Gen. 19:16. 43:10. 2 Sam. 15:28.

מְהִירָה f. verbal from **מהר**, dec. X.
1. *tumult, commotion.* 2 Chr. 15:5; (antith. **שָׁלוֹם** *peace.*) Prov. 15:16.
2. *consternation, confusion.* Deut. 7:

23. 1 Sam. 5:9, 11 **מְהִירָה** *a deadly consternation.*

מְהִירָה m. verbal adj. from **מהר**, dec. III. a. *quick*; hence, *ready, apt, skilful*, at any art or business. Prov. 22:29. Is. 16:5. Ps. 45:2. (Syr. **مِهْرَان** *idem*; Arab. **مِهْرَان** *to be experienced, to be skilful.*)

מְהִירָה i. q. **מָהָרָה** *to circumcise.* (In Chald. more frequent. Compare the analogies, p. 147.) Hence, by a figure common with the Arabians, *to adulterate or dilute wine*, Is. 1:22.

מְהִירָה m. verbal from **הִלַּךְ**, dec. II. b.
1. *a way, journey.* Neh. 2:6. Jon. 3:3, 4.

2. *a walk, passage, ambulatorium.* Ezek. 42:4.—But **מְהִירָה** Zech. 3:7. denotes *companions*, and is the plur. part. Hiph. from **הִלַּךְ** *to go, to accompany.*

מְהִירָה m. verbal from **הָלַל**, dec. II. b. *praise, commendation.* Prov. 27:21 *what the crucible is to gold,—that let a man be to the mouth that praiseth him,* i. e. let him examine the praise carefully.

מְהִירָה plur. fem. verbal from **הָלַל**, *strokes, blows.* Prov. 18:6. 19:29.

מְהִירָה plur. fem. found only Ps. 140:11. according to the Hebrew commentators, *pits.* (So in Talmud. But the etymology is unknown.)

מְהִירָה f. verbal from **הָפַךְ**, dec. X. *overthrow, destruction.* Deut. 29:22. In some places it is used as an infin. (like **הָפַךְ**) Is. 13:19 **מְהִירָה** **אֵלֶּיֶם** **אֵת** **סֹדֹם** *as when God destroyed Sodom.* Jer. 50:40. Amos 4:11.

מְהִירָה f. verbal from **הָפַךְ**, *a wooden frame, in which the feet, perhaps also the hands and head of prisoners were confined, shackles, stocks, pillory, nervus, cippus.* Jer. 20:2, 3. 29:26. 2 Chr. 16:10 **בֵּית מְהִירָה** *a house of stocks, a prison.*

I. **מְהִירָה** *to hasten, to be in haste*, in Kal only Ps. 16:4.

PI. **מְהִירָה** 1. *to hasten, to make haste*; construed with a finite verb with and

without the copula, e.g. 1 Sam. 17: 48. Gen. 19: 22 **בָּרַח** *hasten (and) deliver thyself*. With an infin. with and without **בְּ**, e.g. Ex. 2: 18. 10: 16. This verb may be often expressed in English by the adverbs, *hastily, quickly, suddenly, soon*, Gen. 27: 20 **כִּדְרָהּ** *how then hast thou found it so quickly?* Ex. 2: 18. The infin. **בָּרַח** is likewise used as an adv. *in haste, quickly*, Judg. 2: 17, 23. Ps. 79: 8.

2. trans. *to hasten, to do in haste, to urge on*. Is. 5: 19. Gen. 18: 6 **בָּרַח** *bring quickly three seahs of flour*. 1 K. 22: 9.

Niph. **בָּרַח** *to be too much hurried, to be over hasty, rash, inconsiderate*. Job 5: 13 **בָּרַח** *the counsel of the crafty is over hasty*, i. e. is carried headlong. Hence part. **בָּרַח** *inconsiderate*, Is. 32: 4. *timid, fearful*, 35: 4. *impetuous, violent*, Hab. 1: 6.

II. **בָּרַח** *to buy, purchase*, namely, a wife, by a dowry or present to the father. Ex. 22: 15. See **בָּרַח**. (Comp. **בָּרַח**.)

בָּרַח verbal adj. from **בָּרַח**, *hastening*. Zeph. 1: 14.

בָּרַח m. verbal from **בָּרַח**, no. II. *a portion or dowry, paid by the bridegroom for his bride*. Gen. 34: 12. Ex. 22: 16. 1 Sam. 18: 25. (Syr. and Arab. *idem*.)

בָּרַח f. verbal from **בָּרַח**, *haste, celerity, quickness*. Ps. 147: 15. Hence **בָּרַח** Ecc. 4: 12. and **בָּרַח** as an adv. *hastily, quickly*, Num. 17: 11. [16: 46.]

בָּרַח plur. fem. verbal from **בָּרַח**, *deceits*. Is. 30: 10.

מו an enclitic syllable, annexed to the prefixes **בְּ**, **לְ**, **מִ**, to make them independent words, as **בְּמוֹ**, **לְמוֹ**, **מִמוֹ**, the signification not being affected thereby. These lengthened forms are exclusively poetical.

מוֹאב *Moab*, in later times *Moabitis*, a people and country on the east side of the Dead Sea, extending to the brook Arnon. (As the name of a peo-

ple, of the masc. gen. Jer. 48: 11, 13. as the name of a country, fem. Jer. 48: 4.)—**מוֹאָב** *the plains of Moab*, mentioned Deut. 34: 1, 8. Num. 22: 1. in which the Israelites encamped for a long time, were beyond the Arnon, over against Jericho, and are also called **מוֹאָב** Deut. 28: 69. [29: 1.] 32: 49. but did not pertain to the proper territory of Moab, which the Israelites are expressly said not to have entered, Judg. 11: 18. 2 Chr. 20: 10.—In Gen. 19: 30—38. the name is derived from **מוֹאָב** *ex patre*. The gentile noun is **מוֹאָבִי**, fem. **מוֹאָבִית** or **מוֹאָבִית**, Ruth 4: 5. 2 Chr. 24: 26.

מוֹאָל the Aramean orthography for **מוֹאָב** *over against*. Neh. 12: 38. Comp. **מוֹאָב**.

מוֹרָא m. dec. II. b. i. q. **מוֹרָא** *entrance*. Ezek. 43: 11. and 2 Sam. 3: 25 Keri. In both passages, this form appears to have been adopted on account of its similarity with **מוֹרָא**, with which it is connected.

מוֹרָא *to flow, dissolve, melt*. Metaphorically *to melt, faint, despond*, (from fear.) Comp. **מוֹרָא**. Ezek. 21: 20. [15.] Ps. 46: 7. Amos 9: 5. Transitively Is. 67: 6 **מוֹרָא** *thou causest us to despond*.

Niph. 1. *to melt away or disappear*, spoken of people, 1 Sam. 14: 16.

2. *to despond* (from fear.) Ex. 15: 15. Josh. 2: 9, 24. Ps. 75: 4.

Po. **מוֹרָא** *to let dissolve, to soften, to melt*. Ps. 65: 11 **מוֹרָא** *thou softenest it (the thirsty earth) with showers*. Metaphorically Job 30: 22 **מוֹרָא** *thou meltest away my prosperity*.

Hithpo. 1. *to flow, overflow*. Am. 9: 13.

2. *to melt or despond*, (from fear.) Nah. 1: 5. Ps. 107: 26.

מוֹרָא see **מוֹרָא** Po.

מוֹרָע m. Prov. 7: 4. and **מוֹרָע** Ruth 2: 1 Keri; verbal from **מוֹרָע**, *familiarity, acquaintance*; and as a concrete, *a friend, an acquaintance*.

מורעת fem. of מורע, dec. XIII. m. *idem*, used as a concrete. Ruth 3:2.

מורט, fut. מרט, in Kal and Niph. *to move, quake, tremble*; spoken of the mountains, Ps. 46:3. 60:4. of a country or kingdom, Ps. 46:7. 60:4. of persons, Prov. 10:30. 12:3. Ps. 10:6. In the same sense we find מרסה רגל' the *foot of any one slides*, Deut. 32:35. Ps. 38:17. comp. Lev. 25:35 *if thy brother become poor* עקב ר' עקב *and his hand tremble with thee*, i. e. if he loses his substance.

Hiph. *declinare fecit, to cause to fall, to let come down*. Ps. 55:4. 140:11 Kethib.

Hithpo. i. q. Kal and Niph. Is. 24:19.

מורט m. verbal from מורט, dec. I.

1. *a moving, shaking, trembling*. Ps. 66:9. 121:3.

2. *a bar, pole, vectis, for moving things*. Num. 13:23.

3. *a frame or carriage, consisting of several bars or poles*. Num. 4:10, 12.

4. *a yoke*. Nah. 1:12. See מוקד.

מוטת fem. of מוט, dec. X.

1. *a bar, pole, vectis*. 1 Chr. 15:15. See מוט no. 2.

2. מוטת יגל *vetes jugi*, Lev. 26:13. Ezek. 34:27. *a piece of wood bent round the neck of the ox, so that its two ends might be fastened into the wooden yoke*.

3. *the yoke itself*. Is. 58:6, 9. Jer. 27:2. 28:10, 12. Ezek. 30:18.

מוקד i. q. מוקד *to be reduced in circumstances, to become poor*. Lev. 25:25, 35, 39, 47.

מול *to circumcise* (the foreskin). Gen. 21:4. Ex. 12:44. Metaphorically Deut. 10:16 *וּמָלֵאתֶם אֶת עֵרְלֵי לְבָבְכֶם* *and circumcise the foreskin of your hearts*, i. e. remove the impurity of your hearts. 30:6.

Niph. pass. Gen. 17:10, 13. Metaphorically Jer. 4:4 *וּמָלֵאתֶם אֶת עֵרְלֵי לְבָבְכֶם* *circumcise yourselves for Jehovah*, i. e. purify your hearts before him.

Hiph. *to destroy* (a people). Ps. 118:10, 11, 12.

Hithpal. מולתו *to be cut off, blunted*, spoken of arrows. Ps. 58:8 *וְכַוְכָּבֵי הָרֶחָק כְּכַוְכָּבֵי הָרֶחָק* *his arrows are as it were blunted*.

מול Deut. 1:1; elsewhere מול, a preposition.

1. *before, coram*. Ex. 18:19 *מול הָאֱלֹהִים* *before God*.

2. *over against, e.g. a city*. Deut. 3:29. 4:46. 11:30. Josh. 19:46.—1 K. 7:5 *מול מִדְּבַר אֵל מִדְּבַר* *window over against window*.

It occurs equally often in combination, as (1.) מול אל *over against, towards*. Ex. 34:3. Josh. 8:33. 9:1. (2.) מול פני אל מול פני *before, in fronte*. Ex. 26:9 *מול פני* אל מול *in front of the tent*. 28:25 *מול פני* אל מול *to the front*. 28:37. 34:3. (3.) מול (a.) *a coram*, i. q. מוקד. 2 Sam. 5:22. Mic. 2:8 *מול מִדְּבַר אֵל מִדְּבַר* *from over the under garment*. (b.) i. q. מול *over against*. 1 K. 7:38. Num. 22:5.

מוֹלָדָה proper name of a city in the southern part of the tribe of Judah, which was transferred to the tribe of Simeon. Josh. 15:26. 19:2. 1 Chr. 4:28. Neh. 11:26.

מוֹלָדָת f. verbal from מול, dec. XIII. a.

1. *birth, origin, descent*. Est. 2:10, 20. Pluri. מולדות *natales, origines*, Ezek. 16:3, 4.—אֶרֶץ מולדת *the country of one's birth, native land*, Gen. 11:28. 24:7.

2. i. q. מולדת. Gen. 12:1. 24:4.

3. *kindred, fellow-countrymen generally*. Est. 8:6.

4. *children, posterity, descendants, proles*. Gen. 48:6. Lev. 18:9, 11.

מולת f. verbal from מול dec. X. *circumcision*. Ex. 4:26.

מור m. dec. I. *a stain, blemish*. (In Syr. *idem*.)

1. *a bodily injury, blemish, defect*. Lev. 21:17 ff. 22:20, 21, 25. It belongs to beauty to be *without blemish*, 2 Sam. 14:25. Cant. 4:7.

2. *a stain, blemish, in a moral sense*. Deut. 32:5. Job 11:15. 31:7.

מוֹסֵב m. verbal from **סָבַב** *circuit* (of a house). Ezek. 41:7.

מוֹסֵד verbal from **סָדַד**, dec. II. b. found only in the plur. **מוֹסְדוֹת** Jer. 51:26. const. **מוֹסְדוֹת**, **מוֹסְדוֹת**, *foundations*, e. g. of a building, Jer. 51:26: of the earth, Prov. 8:29. of the heavens, 2 Sam. 22:8. Hence, because they remain after the destruction of the building, *ruins*, Is. 58:12.

מוֹסֵד m. verbal from **סָדַד**, dec. II. b. *idem.* Is. 28:16.

מוֹסְדָה f. verbal from **סָדַד**, dec. XI. a.

1. *idem.* Ezek. 41:8 Keri. In the Kethib **מִסְדוֹת**.

2. *an institution or appointment* (of God). Comp. the root **סָדַד** Kal and Pi. no. 2. Is. 30:32 **מִסְדָּה** *the rod of correction appointed of God.*

מוֹסָף m. verbal from **סָפַף**, dec. II. b. *a covered walk.* 2 K. 16:18 Keri. In the Kethib **מִסָּף**.

מוֹסֵר for **מֹאסֵר** verbal from **אָסַר** found only in the plur. **מֹסֵרִים** and **מֹסֵרוֹת**, m. *bonds, fetters, vincula.* Ps. 2:3. 107:14. 116:16. As a proper name **מוֹסֵר** and **מֹסֵר** a station of the Israelites in the desert.

מוֹסֵר m. verbal from **יָסַר**, dec. II. b.

1. *warning, correction*, as of God to men, of parents to children. Ps. 50:17. Jer. 2:30. Prov. 1:8. 4:1. 5:12. 8:33. Hence also, *a warning or instructive example*, Ezek. 5:15. comp. the verb 23:48.

2. *instruction, knowledge, wisdom*, parallel with **יָדָע**, **חָקָה**. Prov. 1:2. 4:13. 23:23. 6:23.

3. *chastisement, punishment.* Job 5:17 **מוֹסֵר** *the chastisement of the Almighty.* Prov. 22:15 **מוֹסֵר** *the rod of chastisement.* 23:15 **מוֹסֵר** *withhold not chastisement from a child.* Job 12:18 **מוֹסֵר מַלְכִים** *he loosens the chastisement, i. e. the violence, of kings.*

1. **מוֹעֵד** m. verbal from **עָדַד**, dec. VII. a.

1. *an appointed or definite time.* Gen. 17:21 **לְמוֹעֵד הַהוּא** *about this*

time in the coming year. Jer. 8:7 *the stork יָדָעָה מוֹעֲדֶיהָ* *knows her times of passage.* Gen. 1:14 **וּלְמוֹעֲדֵיהֶם** *they shall be for signs and for times, i. e. signs of times.* Hab. 2:3 **עַד יָבוֹא לְמוֹעֵד** *the vision refers to a somewhat remote time.* Dan. 8:19. 11:27, 35. Especially (1.) *a year*, in the indefinite language of prophecy. Dan. 12:7. comp. 7:25. (2.) *a festival.*—**מוֹעֲדֵי יְהוָה** *festivals of Jehovah*, Lev. 23:2, 4, 37, 44. — **זֶה מוֹעֵד** *idem*, Hos. 9:5. 12:10. Hence, *a festival sacrifice, victim*, 2 Chr. 30:22. (comp. **זֶה** no. 2.)

2. *a meeting*, (comp. **מוֹעֵד** no. 2.) Job 30:23. Is. 33:20. Num. 16:2 **מוֹעֵד** *those invited to the meeting; otherwise יָקָרְאֵי הַמוֹעֵד*—Is. 14:13 **הַר-מוֹעֵד** *the mount of meeting (of the gods,) the mount of the gods*, prob. with reference to some fabulous mountain in the remotest north. (So Caucasus is called the abode of the gods, Spanhem. ad Callim. Hymn. in Del. v. 70.)—**אֹהֶל מוֹעֵד** *the tent of meeting, the tabernacle of the congregation* so called. According to Ex. 25:22. Num. 17:19. [17:4.] *it was the tent where God met with Moses*, hence *a tabernacle of conference, place of an oracle*; but perhaps also *the tent for meetings of the people on festival occasions.* Comp. no. 3. The Germ. *Stiftshütte* is a translation of the Greek *σκήνη μαρτυρίου*, or the Lat. *tabernaculum testimonii*, as if **מוֹעֵד** were derived from **עָדַד** *testari*; comp. **אֹהֶל מוֹעֵד** *the tent of the law.* Num. 9:15.

3. *appointed place of meeting.* Josh. 8:40.—**מִוֹעֵד** *place of meeting with God*, i. e. the temple, Lam. 2:6. Ps. 74:4. So in the plur. Ps. 74:8. of the halls of the temple, or as a pluralis excellentiæ, or, (if the psalm pertains to the time of the Maccabees,) of the Jewish synagogues.

4. *a concerted sign, signal.* Judg. 20:38.

II. **מוֹעֵד** verbal from **עָדַד**, dec. VII. a. *a slipping*, liter. *that which slips*; (comp. **אָדָר** *destruction.*) Job 12:5.

מוֹרֵד m. verbal from מָרַד, dec. II. b. prob. *a collection, congregation, host.* Is. 14: 31 בְּמוֹרֵדוֹ אֵין אֶחָד *no one is by himself in their hosts*, i.e. they advance in close order; comp. 5: 27.

מוֹעֵדָה f. plur. מוֹעֵדוֹת, verbal from מָעַד, *a festival.* 2 Chr. 8: 13.

מוֹעֵדָה f. verbal from מָעַד, liter. *a place fixed upon for safety, a place of refuge, asylum.* Josh. 20: 9 עֲרֵי הַמּוֹעֵדָה *free cities, cities of refuge, urbes asyli.* (Syr. כַּל סֻגְלָא *refuge, harbour*; כַּל סֻגְלָא *an asylum.*)

מוֹעֵדָה see מָעַד.

מוֹעֵדָה m. verbal from the Hoph. of מָעַד no. II. *darkness.* Is. 8: 23. [9: 1.]

מוֹעֵדָה f. i. q. מָעַד, verbal from מָעַד, dec. XI. b. found only in the plur. מוֹעֵדוֹת *counsels, plans, purposes, devices.* Ps. 5: 11. 81: 13. Prov. 1: 31 כִּמְעֵדוֹתָם יִמָּלֵא *they shall be filled with their own devices*, i.e. with the consequences of them.

מוֹעֵדָה f. verbal from the Hoph. of מָעַד, *an oppressive burden.* Ps. 66: 11.

מוֹרֵת m. (perhaps for מִרְעָה; comp. the Arab. أَوْت *a wonder.*) dec. VII.

1. *a wonder, a wonderful occurrence, portentum, prodigium*; e.g. in heaven, Joel 3: 3. [2: 30.] Hence *a miracle wrought by God or his messengers*, Ex. 4: 21. 7: 3, 9. 11: 9. Deut. 4: 34. 6: 22. Ps. 105: 27. Particularly *a sign, token, pledge, omen*, given by a prophet for the accomplishment of something future; comp. מִרְעָה no. (4.) 1 K. 13: 3—5. Deut. 13: 2, 3.

2. *a symbol, emblem, a type of a future event*, contained in some action, Lat. *portentum.* See מִרְעָה no. (5.) Is. 8: 18 behold I and the children which Jehovah has given me, וְלִמְעֵדוֹתָם *are emblems and symbols*, i.e. on account of our significant names we are symbols of future events. 20: 3. Zech. 3: 8 אֲנִי מִימֵר *typical or symbolical men.* So in N.T. τύποι, Rom. 5: 14. Sometimes

the prophet performs an action, and asserts that it is ominous or emblematic of something future, Ezek. 12: 6, 11. 24: 24, 27.

מוֹרֵץ (kindred with מָרַד and מָרַץ,) *to oppress.* Part. מָרֵץ *an oppressor*, Is. 16: 4. Deriv. מָרֵץ.

מוֹרֵץ see מָרֵץ *chaff.*

מוֹרֵץ m. verbal from מָרַץ, dec. I.

1. *a going out, coming forth, rising.* Num. 33: 2. Also *the rising of the sun*, Ps. 19: 7.

2. *place of rising.*—מוֹרֵץ מִים *a place where water rises, a spring*, Is. 41: 18. מוֹרֵץ הַשֶּׁשֶׁשׁ *the place where the sun rises, the east*, Ps. 75: 7. 65: 9 בֹּקֶר וָעֶרֶב מוֹרֵץ תִּרְנֶנָּה *thou makest the goings forth of the morning and of the evening to rejoice.* (The word מוֹרֵץ is here applied to the evening by the figure called zeugma.) Hence *a door, gate, passage out*, Ezek. 42: 11.

3. *that which comes out.*—מוֹרֵץ מִסִּתֵּימִם *that which comes out of the lips*, Num. 30: 13. Deut. 23: 24.

4. *origin, descent, race.* 1 K. 10: 28.

מוֹרֵצָה f. fem. of מוֹרֵץ, dec. X.

1. *origin, descent.* Mic. 5: 1.

2. plur. מוֹרֵצוֹת *a privy, sink, loca in quæ effertur stercus*; see מִצָּה, מִצָּה. 2 K. 10: 27 Keri.

מוֹרֵץ m. verbal from מָרַץ, *the pouring out or casting of metals.* 1 K. 7: 37.

2. *something cast or solid.* Job 37: 10.

מוֹרֵץ m. verbal from the Hoph. of מָרַץ, *straitness, oppression.* Job 36: 16.

מוֹרֵצָה f. verbal from מָרַץ, dec. X. *a tunnel, funnel, infundibulum.* Zech. 4: 2.

מוֹרֵץ found only in Hiph. מִרְעָה *to imitate, to mock, deride.* Ps. 73: 8. (Aram. Pa. מִרְעָה idem.)

מוֹרֵד m. verbal from מָרַד, dec. VII. b.

1. *heat, burning.* Is. 33: 14.

2. *materials for burning, brush, dry wood.* Ps. 102: 4.

מוֹרֵדָה f. verbal from מָרַד, *the place*

on the altar where the victim was burnt, perhaps the pile of wood. Lev. 6:2. [6:9.]

מוֹרֶשׁ m. verbal from מָרַשׁ, dec. VII. b.

1. a snare, a springe; e. g. for animals, birds, Job 40:24. Am. 3:5 (מֶרֶס appears here to denote snares lying on the ground.) מוֹקְשֵׁי מָוֶה snares of death, Ps. 18:6.

2. metaphorically an object by which any one is seduced and caused to fall. Ex. 10:7 לְמֹקֶשׁ הָאֵלֹהִים הַזֶּה הֲלֹא לְמֹקֶשׁ הָאֵלֹהִים הַזֶּה הֲלֹא לְמֹקֶשׁ הָאֵלֹהִים הַזֶּה how long shall he be to us for a snare? i. e. bring us into misfortune? 23:33, 34:12. Deut. 7:16. Josh. 23:13. Plur. מֹקְשִׁים, once n— Ps. 141:9.

מור see מור.

מור in Kal not used.

Hiph. מָוֶה 1. to change, exchange. Lev. 27:33. Construed with אֶל of the thing for which the exchange is made, Ps. 106:20. Jer. 2:11. Hos. 4:7.

2. used absolutely, to undergo change, to suffer alteration. Ps. 15:4 he swears מָוֶה and changes not, i. e. breaks not his oath. 46:3 לֹא נִירָא בְּהִמְיָר אֶרֶץ we will not fear, though the earth change: (comp. 102:27.)—In Jer. 2:11, we find מָוֶה for מָוֶה.

Niph. מָוֶה, (as if from מָוֶה,) to be altered. Jer. 48:11.

Deriv. מָוֶה.

מוֹרָא m. verbal from מָוֶה, dec. II. b.

1. fear. Gen. 9:2 מוֹרָאֵם the fear of you. Deut. 11:25. Mal. 1:6.

2. the object of fear or reverence. Is. 8:12, 13. Ps. 76:12.

3. something astonishing or wonderful. Deut. 26:8. 34:12. Jer. 32:21. Plur. מוֹרָאִים Deut. 4:34.

מוֹרֶג m. Is. 41:15. Plur. מוֹרְגִים 2 Sam. 24:22. and מוֹרְגִים (after the Chaldaic form) 1 Chr. 21:23. prim. dec. VIII. f. a threshing sledge or dray, trahea, a plank armed with iron or sharp stones, which was drawn by oxen, like a sledge, over the grain, to cut the straw in pieces,

after which it was winnowed. In Span. trillo. (Arab. نَرْج by a commutation of م and ن.)

מוֹרֵד m. verbal from מָרַד, dec. II. b.

1. a descent, declivity. Josh. 7:5. 10:11.

2. 1 K. 7:29 מְעֻשֵׁי מוֹרֵד work hanging down, festoons.

I. מוֹרֵה m. verbal from מָרַה no. I.

1. an archer. See מָרַה no. I. Hiph. no. 1.

2. the early rain. See מָרַה no. I. Hiph. no. 2.

II. מוֹרֵה m. verbal from מָרַה no. II.

2. a teacher. Is. 9:14. Hence i. q. מוֹרֵה הָכֵם wise, spoken of God, Job 36:22. Others adopt the rendering of the Sept. מוֹרֵה, comp. the Aram. מוֹרֵה a lord; but would not this be written in Hebrew מוֹרֵה? Others make it i. q. מוֹרָא no. 2. the object of fear, the dreadful one. (Comp. Ps. 9:21.)

As a proper name מוֹרֵה Gen. 12:6. and מוֹרֵה Deut. 11:30. the turpentine-trees of Moreh, in the neighbourhood of Shechem; and מוֹרֵה הַבְּשֵׁת the hill of Moreh, in the valley of Jezreel, Judg. 7:1.

I. מוֹרֵה m. a razor. Judg. 13:5. 16:7. 1 Sam. 1:11. (Root prob. מָוֶה Arab. مَرَى ubera strinxit, plagis perstrinxit, whence novacula stringens. According to others, i. q. מוֹרָא timor, the razor being so called from the danger in using it.)

II. מוֹרֵה Ps. 9:21 Kethib, i. q. מוֹרָא fear, terror, which is the reading of the Keri.

מָרַשׁ see מָרַשׁ.

מָוֶה see מָוֶה.

מוֹרֶשׁ m. const. מוֹרֶשׁ, verbal from מָרַשׁ. (with Kamets impure,) a possession. Obad. 17. Is. 14:23. Job 17:11 מוֹרֶשֶׁי לִבִּי the possessions, i. e. the fondest hopes, of my heart.

מוֹרֶשֶׁה f. verbal from מָרַשׁ *idem.* Ex. 6:8. Deut. 33:4.

מוֹרֶשֶׁת גַּת Mic. 1:14. a place in the neighbourhood of Eleutheropolis. the birth-place of the prophet Micah. The gentile noun is מוֹרֶשֶׁתִּי Mic. 1:1. Jer. 26:18.

I. מוֹשׁ 1. *to depart.* Num. 14:44. Josh. 1:8.

2. *causat. to put away, to remove.* Zech. 3:9.

Hiph. 1. as in Kal no 1. *to depart, cease.* Ex. 13:22. Jer. 17:8 וְלֹא יִמָּשׁ וְלֹא יִמָּשׁוּ *and it shall not cease from yielding fruit.*

2. *causat. as in Kal no. 2. to remove, withdraw.* Mic. 2:3, 4.

3. *to let escape.* Nah. 3:1.

II. מוֹשׁ i. q. מָשַׁשׁ *to feel, touch.* Gen. 27:21.

מוֹשֵׁב m. verbal from יָשַׁב, dec. II. b.

1. *a seat, stool,* 1 Sam. 20:18, 25.

2. *a company or circle of persons sitting together, consessus.* Ps. 1:1. 107:32.

3. *a habitation.* Gen. 27:39.—בֵּית מוֹשֵׁב *a dwelling-house,* Lev. 25:29. Hence (1.) *the time of dwelling.* Ex. 12:40. (2.) *as a concrete, people dwelling together.* 2 Sam. 9:12 מְיֻשְׁבֵּי בֵּית צִיבָא *all that dwell in the house of Ziba.*

4. *the situation (of a city).* 2 K. 2:19.

מוֹשְׁכוֹת fem. plur. dec. VII. a. *bands, fetters.* Job 38:31. (Arab. مَسَكَة)

compes, from مَسَكَ to hold, to hold fast.)

מוֹשְׁעוֹת plur. fem. verbal from מָשַׁע, *deliverance, salvation.* Ps. 68:21.

מוֹת, pret. מָת.

1. *to die.* 1 Sam. 25:37 וַיָּמָת לִבּוֹ בְּקִרְבּוֹ *then died his heart within him.* Comp. מָתָה Gen. 45:27. Judg. 15:19. Part. מֵת *a dead man, a corpse,* also, as an epicene, *for the corpse of a woman,* Gen. 23:4. (So in German, *ein Kranke, ein Todter.*)—Spoken of inanimate nature, Job 14:8. hence Gen. 47:19

wherefore should we die, we and our land? Comp. מָתָה Ps. 78:47. and Bocharti Hieroz. P. I. p. 1.

2. *to perish, be destroyed,* spoken of a state, Am. 2:2. *to become wretched or unfortunate,* Prov. 15:10. Hos. 13:1. See מָתָה.

Pil. מוֹחַ and Hiph. הָמַח *to kill, slay.* (More frequently in Hiph.) 1 Sam. 14:13. 2 Sam. 1:16. Judg. 16:30. Part. מוֹחֵם *the destroyers,* prob. *the angels of death,* Job 33:22.

Hoph. הוּמַח *to be killed.* Deut. 21:22. 1 Sam. 19:11.

Deriv. out of course מוֹחֵם, מוֹחֵם.

מוֹת m. with הַ paragogic הַמּוֹתָה Ps. 116:15. const. מוֹת, plur. מוֹתִים Ezek. 28:10. verbal from מוֹת, dec. VI. e.

1. *death.*—מִלִּי מוֹת *deadly weapons,* Ps. 7:14. אֶשֶׁן מוֹת *to sleep the sleep of death,* Ps. 13:4. בְּנֵי מוֹת *and אִישׁ מוֹת one condemned to die,* 1 K. 2:26. 2 Sam. 19:28. Sometimes death is personified, as in Ps. 49:15.

2. *the region of the dead, the subterranean world, hades.* Job 28:22. שְׁעֵי מוֹת *the gates of hades,* Ps. 9:14. הַחַמְרֵי מוֹת *the chambers of hades.* Prov. 7:27.

3. *adversity, ruin, destruction,* in opposition to הַיָּס *prosperity, happiness.* Prov. 11:19. 12:28.

4. *pestilence.* Jer. 15:2. 18:21. 43:11. Job 27:15. Comp. *Σάρατος,* Rev. 6:8. 18:8. Chald. מוֹחָא *pestilence,* and the Heb. דָּבָר.

מוֹת Chald. *idem.* Ezra 7:26.

מוֹתָר m. verbal from מָתַר, dec. II. b.

1. *pre-eminence.* Ecc. 3:19.

2. *abundance.* Prov. 14:23. 21:5.

מוֹזֶבֶת m. const. מְזֻבָּה, plur. מְזֻבּוֹת, verbal from מָזַב, dec. VII. d. *an altar.*—הַמְזֻבָּה *upon the altar,* Lev. 1:9, 13, 15. 2 Chr. 29:22.—מְזֻבָּה הַעֹלָה *the altar of burnt-offering,* Ex. 30:28. also called מְזֻבָּה הַזָּהָבָה *the brazen altar,* in front of the temple or tabernacle, in the open air, Ex. 39:39.—מְזֻבָּה הַקְּטֹרֶת *the altar of incense,* also called *the golden*

altar, in the sanctuary, Ex. 30:27. 1 K. 7:48.

מִזְג m. *mixed wine, spiced wine.* Cant. 7:3. (Root מזג, in Arab. and Aram. *to mix*.) Comp. מִסְךְ.

מָוֶה m. adj. dec. IX. b. found only Deut. 32:24 מָוֶה מִן רֶעֶב *exhausted or consumed by hunger.* Comp. the kindred roots מָצָה, מָצֵן, Arab. *to suck*.

מָוֶה m. plur. מָוֶהִים, dec. VI. a. i. q. *a corner.* Once Ps. 144:13.

מַזְוֵזָה f. dec. X. *a door-post.* Ex. 12:7. 21:6. Deut. 6:9. Root perhaps מזז *to move*, because the door-post is that on which the door *turns* or *is moved*.

מָזוֹן m. verbal from מזן *food.* Gen. 45:23.

מָזוֹן Chald. *idem.* Dan. 4:9. [4:12.]

מַזְוִיר m. verbal from מזר no. I. dec. III. a. literally *the bandage of a wound*, hence *the wound itself.* Hos. 5:13. Metaphorically Jer. 30:13.

מַזְוִיר m. *a snare, insidiæ.* Obad. 7. So Sept. Vulg. Chald. Syr. Root מזר no. II. see in Arab. *زار*; *to lie, to deceive.* According to others, liter. *a net*, from מזר in Aram. *to stretch out*.

מָזֶה Ps. 109:19. Is. 23:10. and

מָזִית m. Job 12:21. *a girdle.* The etymology is unknown.

מַזְלוֹת fem. plur. 2 K. 23:5. *the constellations of the zodiac.* (In Chald. and Rabbin. *idem*, also *a lucky star*.)

In Arab. *مَنْزِل* *a house, dwelling.* The Arabians call the zodiac *the circle of palaces*, i. e. the twelve palaces in which the sun dwells.) See מְנוּחָה.

מִזְלָה m. *a flesh-hook, a flesh-fork.* 1 Sam. 2:13, 14. The etymology is uncertain.

מַזְלָה f. found only in the plur. מַזְלוֹת dec. XI. b. *idem.* Ex. 27:3. 38:3.

מִזְמוֹה f. verbal from מזם, dec. X.

1. *a thought.* Ps. 10:4. Particularly

a plan, purpose, device, Job 42:2. Most frequently in a bad sense, Ps. 10:2. 21:12. 37:7. Jer. 23:20.

2. as a quality of mind, *wisdom, discretion.* Prov. 1:4. 3:21. 5:2. 8:12. Also in a bad sense, *craft, maliciousness,* Prov. 12:2 אִישׁ מִזְמוֹה *a crafty man.* 14:17.—בָּעַל מִזְמוֹת *idem*, 24:8.

3. *wickedness.* Job 21:27. Ps. 139:20.

מִזְמוֹר m. verbal from מזר no. II, dec. I. *a song.* Only in the supercriptions of the Psalms, e. g. Ps. III. IV. V. VI. VIII. IX. etc.

מִזְמוֹרוֹת plur. fem. verbal from מזר no. I. *knives* or rather *snuffers*, as appurtenances of the candlestick. 1 K. 7:50. 2 K. 12:14. Jer. 52:18.

מַזְמִירָה f. verbal from מזר no. I. dec. XI. b. *a pruning-knife.* Is. 2:4. 18:5. Joel 4:10. [3:10.]

מִזְעַר adv. *a little, in small quantity or number.* Is. 10:25. 29:17. 24:6. (Root מזר Chald. *to be small or few*; comp. in Heb. *מִזְרִי*.)

מַזְרִים plur. Job 37:9. in opposition to מִזְרַי *the south*, hence prob. *the north*, or some northern star. Vulg. *Arcturus*, Sept. ἀρκτὺρία (perhaps ἀρκτὺρ, ἀρκτὺρος.) Chald. *fenestræ tōw Mesarim.* According to Kimchi: (*venti*) *dispergentes*, i. e. north winds. According to others, i. q. מְנוּחָה 38:32.

מַזְרוֹת plur. fem. Job 38:32. prob. i. q. מַזְלוֹת (see the letter ז) *the constellations of the zodiac.* Sept. μαζουρωθ. Chald. מַזְרִי. Vulg. *lucifer.* Others: *northern crown*; (comp. מִזְרִי.)

מַזְרָה m. verbal from מזר, *a winnowing fan or shovel.* Is. 30:24. Jer. 15:7.

מַזְרָה m. verbal from מזר, dec. II. b. *the sun-rising, the east.* Ps. 103:12. Towards the east is expressed by מַזְרוֹה Neh. 12:37. by מַזְרוֹה וְשֶׁשֶׁשׁ, Deut. 4:47. by מַזְרוֹה, Ex. 27:13. and by מַזְרוֹה וְשֶׁשֶׁשׁ, Deut. 4:41.—מַזְרוֹה יְרִיחוֹ *on the east of Jericho*, Josh. 4:19.

מִזְרַע m. verbal from **זָרַע**, *a sown field, standing corn*. Is. 19:7.

מִזְרֶק m. plur. **זֵם** and **זֶם**, verbal from **זָרַק**, dec. II. b. liter. *a vessel used for sprinkling; hence a large dish*, Num. 7:13, 19 ff. *a basin*, Ex. 38:3. Num. 4:14. *a drinking vessel*, Am. 6:6.

מִיחַ m. adj. (Root **מחה** in Arab. conj. IV. *to be full of marrow*, spoken of bones; *to be fat*, spoken of sheep.) dec. I.

1. *fat*, particularly *a fat sheep*. Ps. 66:15.

2. *rich, opulent*, like **דָּשֵׁן**. Is. 5:17.

מִיחָ m. verbal from the same root, *marrow*. Job 21:24. (Arab. and Aram. *idem.*)

מָחָה i. q. Aram. **מָחָה** *to smite together, to clap*. Ps. 98:8 **מָחָה מְחָהּ** *let the streams clap their hands*, i. e. rejoice. Is. 55:12.

Pi. *idem.* with **ך**. Ezek. 25:6.

מָחָה Chald. *to smite*. Dan. 2:34, 35. Part. **מָחָה** Dan. 5:19, better **מָחָה** part. Aph. of **מָחָה** *to keep alive*.

Pa. **מָחָה** *idem.*—*To smite on the hand, for to restrain, hinder*, Dan. 4:32. [4:35.] (So in Talmud. and Arab.)

Ithpe. *to be fastened or nailed*. Ezra 6:11.

מִחְבֵּאת m. verbal from **חָבֵא**, *a hiding-place, a lurking-place*. Is. 32:2.

מִחְבְּאִים masc. plur. verbal from **חָבֵא** dec. I. *idem.* 1 Sam. 23:23.

מִחְבֵּרֶת f. verbal from **חָבַר** no. 1. dec. XIII. a. *the place of joining, the juncture*; e. g. of the parts of the curtain, Ex. 26:4, 5. of the front and hinder parts of the ephod, Ex. 28:27. 39:20.

מִחְבְּרוֹת fem. plur. verbal from **חָבַר**.
1. *beams*, so called from their *binding* the parts of the house together. 2 Chr. 34:11.

2. *iron hooks*. 1 Chr. 22:3.

מִחְבֵּת f. (a contraction of **מִחְבֵּרֶת**, as **מִשְׁרֵת** of **מִשְׁרֵתָה**;) *a frying or baking pan*. Lev. 2:5. Ezek. 4:3. See **חֲבִיבִים**.

מִחְגֶּרֶת f. verbal from **חָגַר**, *a girdle*. Is. 3:24.

I. **מָחָה** I. *to wipe off, to wash out*, Num. 5:23. E. g. *to wipe away tears*, Is. 25:8. *to wipe the mouth*, Prov. 30:20. *to blot out or erase from a book*, Ex. 32:32, 33. *to blot out sin*, i. e. to pardon it, Ps. 51:3, 11. Is. 43:25. 44:22.

2. *to destroy*, (a people, a state.) The origin of this signification is seen 2 K. 21:13 *I will wipe, i. e. destroy, Jerusalem, as one wipeth a dish; he wipeth it and turneth it upside down*. Gen. 6:7. 7:4. *To destroy the name or remembrance of any one*, Ex. 17:14. Deut. 9:14.

Niph. fut. apoc. **יִמָּח** for **יִמָּח**, pass. of Kal, especially of no. 2. *to be destroyed*. Ezek. 6:6. Judg. 21:17. Spoken of **שֵׁם** *the name or memory of any one*, Deut. 25:6.

Hiph. i. q. Kal. fut. apoc. **יִמְחֶה** Neh. 13:14. Jer. 18:23.—Prov. 31:3 **לֹא תִמְחֶה** **מְלָכִים** usually rendered: *and (give not) thy ways to destroy kings*, as a caution against a fondness for war. Better: *to the destroyers of kings*, i. e. to harlots; as if **מְחָה** were the fem. plur. of an adj. **מָחָה**. Others derive the same signification from a change in the vowel-points, **לְמָחָה מְלָכִים**.

II. **מָחָה** i. q. **מָחָה** *to strike*, (as a geographical line,) *to reach to, pertinere ad*; construed with **עַל**. Deut. 34:11. Deriv. **מָחָה**.

מִחוּגָה f. verbal from **חָגַג**, *a compass, an instrument for drawing circles*. Is. 44:13.

מִחוּז m. dec. III. a. *the sea-coast*. Once Ps. 107:30. (In Chald. *idem.*, also *a country*. Arab. **حَوْز** *border, side, country*. The ancient versions render it, *haven*.)

מִחוּל m. verbal from **חָלָה**, dec. III. a. *a circular dance, a dance*. Ps. 30:12. 149:3. 150:4. See the verb, Kal no. 3. and Pilel no. 1.

מחולל or מחלה f. verbal from חל, dec. X. *idem.* Cant. 7:1. [6:13.] Plur. Ex. 15:20.

מחזה m. verbal from חזה, dec. IX. a. *a sight, vision.* Gen. 15:1. Num. 24:4, 16.

מחנה f. verbal from חנה, *a window.* 1 K. 7:4, 5.

מחי m. verbal from מחה no. II. dec. VI. *a smiting.* Ezek. 26:9 מְחִי קָנָה Chald. *percussio tormentorum suorum*, which rendering makes מְחִי or קָנָה the name for an engine used in sieges. Others make the whole phrase, (*percussio rei opposita*), to denote a battering-ram.

מחיה f. verbal from חיה, dec. X.
1. *the preservation of life.* Gen. 45:5. 2 Chr. 14:12. Ezra 9:8, 9.
2. *means of living, support.* Judg. 6:4.

3. *prob. a sign, mark, indication.* Lev. 13:10 בשר חי מחיה an indication of raw flesh. Verse 24 תִּהְיֶה הַמַּחֲיָה וְהָיָה שָׁם אֶתְּמָרָהּ and there shall be a mark of burning.

מחיר m. dec. I. (*prob. kindred with מיר to sell, and מיר to buy.*

1. *price.* Prov. 17:16. 27:26. במחיר for a price, for money, 2 Sam. 24:24. לא במחיר without price, i. q. חנם, Is. 45:13. 55:1.

2. *a reward.* Mic. 3:11. Dent. 23:28.

מחלה m. verbal from חלה no. I. dec. IX. a. *sickness, disease.* Prov. 18:14. 2 Chron. 21:15.

מחלה f. verbal from חלה no. I. *idem.* Ex. 15:26.

מחלה f. see מחולה.

מחלה m. a gentile noun, *a Meholithite, an inhabitant of* מְחִלָּה Abel-meholah, q. v. 1 Sam. 18:19. 2 Sam. 21:8.

מחלה f. verbal from חל, dec. X. *a hole, cave.* Is. 2:19.

מחלותי masc. plur. verbal from חלה, *sicknesses.* 2 Chr. 24:25.

מחלף m. dec. II. b. *a knife, a knife for slaying victims.* Ezra 1:9. Syr. مَحْلَف, Rabbin. חֲלָף *idem.*)

מחלפות plur. fem. dec. II. b. Judg. 16:13, 19. *braided locks or tufts of hair.* (The sense of *braiding* is allied to that of *changing*, which is found in the Piel and Hiphil of the root חלף.)

מחלצות plur. fem. *costly garments.* Is. 3:22. Zech. 3:4. Root חלץ i. q. Arab. خلع (by a commutation of γ and ψ, see ψ) *to clothe in a costly manner*; hence, خَلَعٌ *a costly garment, a kaftan.* See N. G. Schröder De Vestitu Mulierum Heb. p. 206—225.

מחלקת f. with suff. מְחַלְקֶת, plur. מְחַלְקוֹת, verbal from חלק, dec. XIII. f.

1. *smoothness, hence a slipping away, an escaping.* So in the proper name סֵלָה הַמַּחְלָקוֹת Sela-hammahlekoth, 1 Sam. 23:28.

2. *a division, class*; spoken particularly of the division of the Levites and priests into 24 courses, (ἐφημέριοι, κλήροι.) 1 Chr. 27:1 ff. 2 Chr. 8:14. 31:2. 35:4.

מחלת Ps. 53:1. 88:1. *prob. i. q. Ethiop. mahhlet, αἰσθημα.* Others: *a pipe, i. q. חֲלִיל.*

מחמאות plur. fem. found only Ps. 55:22 חֲלָקִי מַחְמָאוֹת פִּי according to this punctuation, *smooth are the milky words of his mouth*, as if מַחְמָאוֹת were a denom. from חמא. But it would better suit the parallelism, to read with Kimchi and others מַחְמָאוֹת, *his mouth is smoother than cream or butter.*

מחמד m. plur. מַחְמָדִים, verbal from חמד, dec. VIII. a.

1. *desire, object of desire.* מַחְמָדֵי עֵינַי what thine eyes desire. 1 K. 20:6.

2. *pleasantness, agreeableness, loveliness.* Cant. 5:16. Hos. 9:16 מַחְמָדֵי בִּטְנָם the beloved of their womb, i. e. their most beloved offspring.

3. *costliness, precious things*. Is. 64: 10. Joel 4: 5. [3: 5.] 2 Chr. 36: 19.

מַחְמָדִים m. verbal from חָמַד, *precious things*. Lam. 1: 7, 10.

מַחְמֵל m. dec. II. b. Ezek. 24: 21 מַחְמֵל נַפְשָׁא that which your soul desires or loves. The root חָמַל to pity, may here have the kindred sense of love, affection, and be synonymous with חָמַד. Some MSS. read מַחְמַד. But חָמַל is in Arab. i. q. حَمَلَ, and joined with מָל signifies *desiderio ferri ad aliquam rem*; whence it would be exactly synonymous with חָמַד in verse 25.

מַחְמֶצֶת f. verbal from חָמַץ, any thing leavened. Ex. 12: 19, 20.

מַחֲנֶה m. (fem. Gen. 32: 9.) verbal from חָנָה, dec. IX. a.

1. an encampment, either of an army, or of a Nomadic tribe, *castra*. Gen. 32: 8. 33: 8. Ex. 16: 13.

2. a host, army. Ex. 14: 24. Judg. 4: 16. a multitude or company of men generally, Gen. 50: 9. an army or swarm (of locusts), Joel 2: 11.

Dual מַחְנֵי Cant. 7: 1. [6: 13.]

Plur. מַחְנֵי Num. 13: 19. and מַחְנֵי. — מַחְנֵי הַקֹּדֶשׁ the courts in which the priests of Jehovah lodged, 2 Chr. 31: 2.

מַחְנֵי־דָן (the camp of Dan) a place near Kirjath-jearim in the tribe of Judah. Judg. 18: 12.

מַחְנֵי (two hosts of angels; see Gen. 32: 2.) proper name of a city beyond Jordan, in the tribe of Gad, near the tribe of Manasseh, assigned to the Levites. Josh. 13: 26, 30. 21: 36. 2 Sam. 2: 8, 12, 29. 17: 24, 27. 1 K. 2: 8. 4: 14.

מַחְנֶק m. verbal from חָנַק, strangling, also death generally, parallel with חָנָה. Job 7: 15.

מַחְסֶה m. with suff. מַחְסֵי, verbal from חָסָה, dec. IX. a. *refuge, a place of refuge*. Is. 25: 4. Ps. 104: 18. Spoken of Jehovah, Ps. 62: 9. 46: 2. 61: 4. Joel 4: 16. [3: 16.] Ps. 71: 7.

מַחְסוּם m. verbal from חָסַם, a basket or muzzle for the mouth. Ps. 39: 2.

מַחְסוֹר m. (plur. Prov. 24: 34.) verbal from חָסַר, dec. I. want. — מַחְסוֹרָא every want of thine. Judg. 19: 20. Used absolutely, *poverty, indigence*, Prov. 28: 27. Prov. 21: 17 מַחְסוֹר אִישׁ a man of poverty, i. e. a poor man.

מַחֵץ 1. to shake or agitate; e. g. the foot in blood. Ps. 68: 24.

2. to break or smite in pieces, e. g. the head of any one, Ps. 68: 22. 110: 6. the loins, Deut. 33: 11. Metaphorically Job 36: 12 by his wisdom he smiteth the haughtiness (of the sea).

מַחֵץ m. the place smitten, stroke. Is. 30: 26.

מַחְצֵב m. verbal from חָצַב, a hewing, — אֲבָנֵי מַחְצֵב hewn stones, 2 K. 12: 13. 22: 6.

מַחְצֶה f. verbal from חָצַה, dec. IX. a. the half. Num. 31: 36, 43.

מַחְצִית f. verbal from חָצַה, dec. I.

1. the half. Ex. 30: 13.

2. the middle. Neh. 8: 3.

מַחֵק to smite. Judg. 5: 26. In Arab.

مَحَق to destroy.

מַחְקֶר m. verbal from חָקַר, dec. II. b. what is searched into, the inmost part, i. q. חָקַר, no. 2. Ps. 95: 4.

מַחֵר subst. and adv.

1. to-morrow, on the morrow. — מַחֵר idem, Num. 11: 18. — בְּעֵת מַחֵר to-morrow about this time, 1 K. 19: 2. or more fully, בְּעֵת מַחֵר הַזֶּה, Josh. 11: 6. — בְּעֵת מַחֵר about this time to-morrow (or) the day after to-morrow, 1 Sam. 20: 12.

2. in future, in time to come. Ex. 13: 14. Josh. 4: 6, 21. בְּיוֹם מַחֵר idem, Gen. 30: 33. Comp. מַחֲרִי.

מַחְרָא f. a sink, privy. 2 K. 10: 27 Kethib. See מַחְרָא.

מַחְרֶשֶׁת and מַחְרֶשֶׁת f. 1 Sam. 13: 20. the names of two different cutting instruments, one of which is prob. a ploughshare, (from מַחֲרֵשׁ no. 3.) but the other, some cutting tool, (from מַחֲרֵשׁ no. I.)

The plur. מִתְּחִלָּה verse 21. appears to embrace both the above mentioned instruments, at least it stands in the place of both.

מִתְּחִלָּה f. const. מִתְּחִלָּה, *the morrow, the following day*; comp. מִתְּחִלָּה. Joined with יום Num. 11:32. but elsewhere without it.—למִתְּחִלָּה *on the morrow*, Jon. 4:7. מִתְּחִלָּה *idem*, Gen. 19:34. Ex. 9:6.—With a genitive following, like the French *lendemain*, Lev. 23:11. 15:16 מִתְּחִלָּה הַשַּׁבָּת *on the day after the sabbath*. Num. 33:3. 1 Sam. 20:27. — מִתְּחִלָּה 1 Sam. 30:17. perhaps with an adverbial termination, like יוֹמָם.

מִתְּחַשֵּׂה m. verbal from חָשַׁה, *a place stripped or made bare, a streak*. Gen. 30:37.

מִתְּחַשְׁבֶּה and מִתְּחַשְׁבֶּת f. plur. מִתְּחַשְׁבוֹת, const. מִתְּחַשְׁבוֹת, verbal from חָשַׁב.

1. *view, design*. 2 Sam. 14:14.

2. *project, plan, device*. Job 5:12. Prov. 12:5. Particularly *an evil device*, with and without the addition of כִּי, Est. 8:3, 5. 9:25. Ezek. 38:10.

3. *cunning or mechanical work*. Ex. 31:4. 35:33, 35.

מִתְּחַשֵּׂה m. verbal from חָשַׁה, dec. VIII. a. *darkness*. Is. 29:15. Ps. 88:19 מִתְּחַשֵּׂה מִיָּדִי *mine acquaintance are (in) darkness*, i. e. invisible to me. Plur. מִתְּחַשְׁמוֹת *dark places*, Ps. 88:7. 74:20 מִתְּחַשְׁמוֹת הַלְּחָיִים *the lurking-places of the country*. Particularly *hades*, Ps. 143:3.

מִתְּחַה f. verbal from חָה, dec. X.

1. *a coal-pan, a fire-pan*. Ex. 27:3. 38:3. Perhaps in the form of a fire-shovel, comp. Num. 16:6 ff.

2. *prob. small tongs or snuffers*. Ex. 25:38. 37:23.

מִתְּחַה f. verbal from חָה, dec. X. *liter. a breaking in pieces*; hence

1. *destruction*, Prov. 10:14. 13:3. 18:7. Jer. 17:17. *something destroyed, ruins*, Ps. 89:40.

2. *discouragement, consternation*. Prov. 10:15. See the root, signif. no. 2.

3. *terror*. Prov. 10:29. 21:15. Is. 54:14. (See חָה Niph. Pi. Hiph.)

מִתְּחַה f. verbal from חָה, *a breaking through or in, as of a thief*. Ex. 22:1. Jer. 2:34.

מִתְּחַה, מִתְּחַה Chald. 1. *to come, arrive*. Dan. 7:22.

2. *to come to any person or place*. Dan. 6:24, 25. 7:13.

3. *to reach*. Dan. 4:8, 17, 19. [4:11, 20, 22.]

4. *to come upon or befall any one*, construed with עַל. Dan. 4:21, 25. [4:24, 28.]

Note this verb is etymologically connected with the Heb. מָצָא, but differs from it in signification.

מִתְּחַמֵּה m. *a besom, broom*; see מִתְּחַמֵּה.

מִתְּחַה m. from חָה, *a slaughter, overthrow*. Is. 14:21.

מִתְּחַה m. (fem. Mic. 6:9.) Plur. מִתְּחַה, once מִתְּחַה Hab. 3:15. verbal from חָה *to stretch out*, in Niph. *to extend itself*; comp. מִתְּחַה from חָה; dec. IX. a.

1. *a bough, branch*. Ezek. 19:11 ff.

2. *a staff, stick, rod*. Ex. 4:2.—מִתְּחַה לֶחֶם *to break the staff of bread*, i. e. to cause a famine, since bread is said by the Hebrews to support the heart, (comp. חָה) Lev. 26:26. Ps. 105:16. Ezek. 4:16. 5:16. 14:12.—Particularly *a rod of correction*, Is. 9:3 מִתְּחַה לְבָחַת *the rod for his back*. 10:5, 24. Nah. 1:13. Ezek. 7:10. Hence *punishment*, Mic. 6:9.

3. *a tribe of the Israelites*, (comp. מִתְּחַה; e. g. מִתְּחַה לֵוִי *the tribe of Levi*, Num. 1:49. also מִתְּחַה לְמָנַשֶׁה *the tribe of the children of Manasseh*, Josh. 13:29.—רָאשֵׁי הַמִּטְחָה *the heads of the tribes*, 1 K. 8:1.

4. perhaps *an arrow, javelin*, (like Lat. *hasta*.) Hab. 3:9, 14.

5. *an inclining or sinking downwards, a low or deep place*. Hence, with He local, מִתְּחַה an adv. *down, downwards, beneath*, Deut. 28:43. Prov. 15:24. With prepositions, (1.) לְמִתְּחַה (a.) *downwards*. Ecc. 3:21. (b.) *beneath, below*. 2 K. 19:30. (c.) *under, below*. 1 Chr.

27:23. *from twenty years old and under.* (d.) *less than.* Ezra 9:13 *below our misdeeds*, i.e. less than they deserve. (2.) *מִתַּחַת* beneath. Ex. 26:24. 27:5.

מִטָּה f. verbal from נָסָה, as in Greek *κλίνη* from *κλίνω*; dec. X.

1. *a bed.* Gen. 47:31.

2. *a cushion, to sit upon at meals,* Est. 1:6. Ezek. 23:41. *a couch, sofa,* generally, Am. 3:12. 6:4.

3. *a portable bed, litter, sedan.* Cant. 3:7.

4. *a bier.* 2 Sam. 3:31.

מִטָּה, מִטָּה, plur. מִטּוֹת, verbal from the Hophal of נָסָה.

1. *a stretching out.* Is. 8:8.

2. *a bending or perversion of justice.* Ezek. 9:9.

מִטָּה m. verbal from נָסָה, *something spun.* Ex. 35:25.

מִטְּוִיל m. *a forged or wrought bar of iron.* Once Job 40:18. Root מִטַּל Arab. *to work, to forge*, particularly iron. *metal*

מִטְּמוֹן, plur. מִטְּמֻנִים, verbal from מָטַן, dec. I. a. and c.

1. *a place where any thing is buried.* Particularly *a subterranean granary,* Jer. 41:8.

2. *a subterranean treasure,* Prov. 2:4. Job 3:21. *a treasure* generally, Gen. 43:23.

מִטַּעַ m. verbal from נָסַע dec. I. and II. *a planting.* Ezek. 17:7. 34:29.

מִטְּעָמִים masc. plur. Gen. 27:4 ff. and **מִטְּעָמוֹת** fem. plur. Prov. 23:3, 6. verbals from טָעַם, *dainties, savoury meats.*

מִטְּשֶׁפֶת f. verbal from טָשַׁף, dec. XIII. m. Ruth 3:15. Plur. מִטְּשֶׁפֹת. Is. 3:22. *a wide garment for women.*

מָטַר *to rain.* In Kal not used.

Hiph. הִמָּטַר *to cause to rain.* Gen. 7:4. Applied also to the sending of hail, Ex. 9:23. lightning, Ps. 11:6. manna, Ex. 16:4. Ps. 78:24. (In Syr. Chald. and Arab. *idem.*)

Niph. *to be rained upon.* Am. 4:7.

מָטָר m. plur. const. מִטְּרוֹת, verbal from מָטַר, dec. IV. a. *rain.* Ex. 9:33. Job 37:6.

מִטְּרָה f. verbal from מָטַר.

1. *a prison.* Neh. 3:25. 12:39.

2. *aim, mark, object, scopus,* (from Arab. *to see*, like *σκοπος* from *σκόπτωμαι*.) 1 Sam. 20:20. Job 16:12. Also with the Aramean orthography מִטְּרָה, Lam. 3:12.

מִי an interrogative pronoun.

1. *who?*—As a genitive, מִי־כִי *whose daughter?* Gen. 24:23.—Judg. 21:8 *what one among the tribes of Israel?* comp. 2 Sam. 3:23. Rarely in reference to things, like מִי־כִי, Gen. 33:8. Judg. 9:28 *וְמִי שָׁכֵם בִּי נִתְּבָנוּ and what is Shechem that we should serve him?* 13:17.—Also without an interrogation, e.g. Gen. 43:22. hence *whoever*, Judg. 7:3 *מִי יִצְחָק וְיִדְדָר who is fearful and afraid.* Is. 54:15. With אֲשֶׁר following, Ex. 32:33. 2 Sam. 20:11.

2. *how?* (like *qui?* for *quomodo?*) Am. 7:2, 5. Ruth. 3:16. Is. 51:19.

מִידְבָּה proper name of a city in the tribe of Reuben, situated in a plain of the same name. Num. 21:30. Josh. 13:9, 16. 1 Chr. 19:7. According to Is. 15:2, it belonged afterwards to Moab. Otherwise written מִידְבָּה, 1 Mac. 9:36. and מִידְבָּה, מִידְבָּה, Josephi Antiq. xiii. 1. 17. 23. xiv. 2.

מִיטֵב m. verbal from טָבַע, dec. II. b. *the best of any thing.* 1 Sam. 15:9, 15 *מִיטֵב הַצֹּאן the best sheep.* Ex. 22:5 *מִיטֵב הָאָדָם the best of his own field,* and *the best of his own vineyard.* Gen. 47:6 *בְּמִיטֵב הָאָרֶץ in the best part of the land.* Verse 11.

מִיכָאֵל (*who is as God*) Michael, proper name of one of the seven archangels before the throne of God. He was the particular patron of the Jewish people. Dan. 10:13, 21. 12:1.

מִיכָה Micah, proper name of a

prophet. It is a contraction of מִיכָה (who is as Jehovah.) Mic. 1:1.

מִיכָל 1. masc. 2 Sam. 17:20 מִיכָל a small brook. Root מכל, in Arab. to have little water, spoken of a well.

2. fem. Michal, proper name of a daughter of Saul, and wife of David. 1 Sam. 14:49. 19:11 ff. 2 Sam. 6:16 ff.

מֵיִם masc. plur. prim. irreg. const. מֵי, also מַיִם, with suff. מִימָךְ.

1. water or waters. (The singular in Arabic is ماء water.)—מֵיִם הַיִּים living water, i. e. fresh, Gen. 26:19. מֵיִם קְדוֹשִׁים holy water, Num. 5:17. Sometimes construed with a verb preceding in the singular; with a verb following, only in Num. 19:13, 20.—With He local הַמַּיִם to the water.—Water in which one sinks or is overwhelmed is used to represent adversity, Ps. 18:17. 32:6. 69:2, 3, 16. Job 27:20.

2. i. q. זֶרַע seed. Is. 48:1. (Arab. مَاء semen.) Better waters or fountain; see Gesenius on Is. 48:1.

מִין m. dec. I. sort, kind, species. Gen. 1:11 פֶּרִי לְמִינוֹ fruit after its kind. Verses 12, 24. Lev. 11:15.

מִינֵקֶת a nurse, see the Hiph. of יָנַק.

מִסְדָּ 2 K. 16:18 Kethib, i. q. מִסְדָּ, q. v.

מִיפְעֵת Josh. 21:37. Jer. 48:21. and מִפְעֵת Josh. 13:18. a Levitical city in the tribe of Reuben beyond Jordan, subsequently belonging to the Moabites. In the Kethib of Jer. 48:21. it is written מִפְעֵת.

מִיץ m. dec. I. a pressing, wringing, churning. Prov. 30:33. See מָצָץ.

מִישׁוֹר m. verbal from יָשַׁר. 1. a level country, a plain. Is. 40:4. 42:16. Ps. 143:10. This name is applied particularly to the plain in the tribe of Reuben, near the city מִדְבָּא; hence joined with the article, Deut. 3:10. 4:43. Josh. 13:9, 16, 17, 21. 20:8. Jer. 48:21.

2. right, righteousness. Ps. 45:7. As an adv. righteously. Ps. 67:5.

מִישָׁרִים plur. masc. verbal from יָשַׁר, dec. I.

1. straightness. Is. 26:7. Hence with י and ה, as an adv. aright, smoothly, recta, Prov. 23:31. Cant. 7:10.

2. uprightness, sincerity; and as an adv. sincerely, Cant. 1:4.

3. righteousness, as of a judge. Ps. 99:4. מִישָׁרִים Ps. 9:9. and מִישָׁרִים Ps. 58:2. with righteousness, righteously. Right, justice, generally, Prov. 1:3. 8:6. Ps. 17:2.

4. unity, peace.—שָׁמַח מִישָׁרִים to make peace, Dan. 11:6. comp. verse 17. and Mal. 2:6.

מִיתָר m. found only in the plur. i. q. יָר no. II. dec. II. b.

1. string of a bow. Ps. 21:13.

2. a tent cord. Num. 3:37. 4:32. Jer. 10:20.

מִכְאֹב and מִכְאָב m. plur. יָם and יָה, verbal from כָּעַב, dec. I.

1. pain. Job 33:19.

2. metaphorically, sorrow, grief. Ex. 3:7. Lam. 1:12, 18.

מִקְבֵּיר abundance, see קֶבֶר.

מִקְבָּר m. dec. II. b. a grate, a lattice-work. Ex. 27:4. 38:4, 5, 30. See קֶבֶר.

מִקְבֶּר m. 2 K. 8:15. something woven, a mattress, here perhaps מַטָּעוֹשׁ, a fly net. See קֶבֶר.

מִכָּה f. plur. יָם and יָה, verbal from כָּה, dec. X.

1. a smiting. Deut. 25:3. 2 Chr. 2:9 rendered usually as if i. q. wheat beaten or threshed out, perhaps a corruption of מִכָּה, as it is called in 1 K. 5:25. [5:11.] Used particularly of the plagues sent by God, Lev. 26:21. Deut. 28:59, 61. 29:21.

2. an overthrow, slaughter; in battle, Josh. 10:10, 20. Judg. 11:33. 15:8. or more immediately from God, 1 Sam. 6:19.

3. a wound. 1 K. 22:35. Is. 1:6.

מָכָה f. verbal from **כָּה**, dec. X. a. *a place or spot burnt.* Lev. 13:24, 25, 28.

מָכוֹן m. verbal from **כָּן** *to stand*, dec. III. a.

1. *a place.* Ezra 2:68. Particularly *a dwelling-place* (of Jehovah). Ex. 15:17. 1 K. 8:23, 39, 43. Ps. 33:14.

2. *foundation.* Ps. 89:15. 97:2. 104:5.

מְכוּנָה and **מְכוּנָה** f. verbal from **כָּוַן**, dec. X.

1. *a place.* Ezra 3:3.

2. *a stand or base.* 1 K. 7:27—36.

3. proper name of a city in the tribe of Judah. Neh. 11:28.

מְכוּנָה f. verbal from **כָּוַן**, dec. X. a. *a place or foundation.* Zech. 5:11.

מְכוּרָה f. Ezek. 16:3. and **מְכוּרָה** 21:35. 29:14. dec. X. *birth, origin.* The etymology is obscure. The Hebrew commentators explain it by **מְנוּחָה** *a dwelling.* Others derive it from **כָּדַר** i. q. *to dig*, hence *effossiones for origines*, by a metaphor taken from mining; comp. Is. 51:1.

מְכִיר m. (*sold*) proper name of a son of Manasseh, father of Gilead. Gen. 50:25. Hence used poetically for *Manasseh*, Judg. 5:13.—The gentile noun is **מְכִירִי**.

מִכְנֶה (kindred with **מָכַן**) *to sink*, *to be overthrown.* Ps. 106:43.

Niph. fut. **יִכְנֶה** *to sink or settle down*, spoken of a building. Ecc. 10:18.

Hoph. plur. **הִכְנוּ** *they sink away.* Job 24:24.

מְכִילָה m. verbal from **כָּלַה** *to shut up*, *confine*, which often commutes its **מ** for **ה**; dec. II. a. *a pen, fold*, for sheep. Hab. 3:17. Plur. **מְכִילוֹת** Ps. 50:9. 78:70.

מְכִילָה m. verbal from **כָּלַה** *perfection*, *perfect beauty.* Ezek. 23:12. 38:4 **לְבָשׁ מְכִילָה** *perfectly or gorgeously apparelled*, *vestiti perfectè.*

מְכִילוֹת plur. fem. verbal from **כָּלַה**,

found only 2 Chr. 4:21 **מְכִילוֹת זָהָב** *perfectiones auri*, i. e. *perfect or pure gold.* Comp. **כָּלָה** adv. *entirely.*

מְכִילָה m. verbal from **כָּלַה**, dec. II. b. *perfection.* Ps. 50:2.

מְכִילָיוֹם masc. plur. verbal from **כָּלַה**, *liter. ornaments*, hence *costly garments.* Ezek. 27:24. comp. particularly **מְכִילוֹת**.

מִזְכָּלָה f. *food.* Once 1 K. 5:25. [5:11.] a contraction of **מִזְכָּלָה**, or else of the Syriac form **מִזְכָּלָה**, from the root **מָכַל**.

מְכִמְמוֹם masc. plur. dec. VIII. h. *treasures.* Once Dan. 11:43. Root **כָּמַן**, in Syr. and Chald. *to conceal*, *to be concealed.*

מְכִמְמָם Ezra 2:27. **מְכִמְמָם** 1 Sam. 13:2, 5. **מְכִמְמָם** Neh. 11:31. (as an appellative, *concealed, a treasure*, see **כָּמַן**,) name of a place in the tribe of Benjamin, according to 1 Sam. 13:5. on the east of Beth-aven. In 1 Mac. 9:73, it is called **Μαχμὰς**, in Josephus **Μαχμὰς**. Antiq. vi. 6. xiii. 2.

מְכִמְמָר m. Is. 51:20. and **מְכִמְמָר** Ps. 141:10. *a net, snare.* It is i. q. **מְכִמְמָר**, **מְכִמְמָר** (q. v.) by a commutation of **מ** and **ב**.

מְכִמְמָרָה f. Hab. 1:15, 16. and **מְכִמְמָרָה** Is. 19:8. *a net, drag.*

מְכִמְמָשׁ see **מְכִמְמָם**.

מְכִנָּס verbal from **כָּנַס**, found only in the dual or plur. const. **מְכִנָּסִים** *breeches* (of the priests). Ex. 28:42. 39:28. Lev. 6:3. 16:4. Ezek. 44:18. Vulg. *feminalia*. According to Josephus (Antiq. iii. 8.) they reached only to the middle of the thigh.

מְכִסָּה m. (perhaps from **כָּסַס**, like **מְכִסָּה** from **כָּסַר**), dec. VI. h. *a tribute.* Num. 31:28, 37—41. (Aram. and Arab. **مَكْسَمَة**.)

מְכִסָּה *census, vectigal.*) Hence

מְכִסָּה f. denom. from **כָּסַס**, dec. X.

1. *number.* Ex. 12:4.

2. *amount, price.* Lev. 27:23.

מְכִסָּה m. verbal from **כָּסַס**, dec. IX.

a. *a covering*, of a tent, Ex. 26:14. 36:19. of a ship, Gen. 8:13.

מִכְסֶּה liter. part. Pl. from מָסַה, dec. IX. a.

1. *a covering, stragula*. Is. 14:11. 23:18. Also of a ship, Ezek. 27:7.

2. *the fat caul over the inwards, omentum*. Lev. 9:19. Expressed more fully הַחֵלֶב הַמְכֻסֶּה אֶת־הַקֶּרֶב Ex. 29:13, 22.

מִכְפֹּלָה f. (*a doubling*) a country near Hebron, where Sarah was buried. Gen. 23:9, 17, 19. 25:9. 49:30. 50:13.

מָכַר, fut. מֵכֵר, *to sell*. Gen. 37:27, 28. Construed with זָ of the price, Ps. 44:13.—*To sell one's daughter*, i. e. to give her in marriage, the father on such occasions receiving a price or portion (מָדָר) from the bridegroom, Gen. 31:15. Ex. 21:7.—*To sell a people*, i. e. to deliver them to their enemies, spoken of Jehovah, Deut. 32:30. Judg. 2:14 וַיִּמְכְּרוּם בְּיַד אוֹיְבֵיהֶם *and he sold them into the hand of their enemies*. 3:8. 4:2, 9.

Niph. נִמְכַּר 1. *to be sold*. Lev. 25:34. Metaphorically Is. 50:1.

2. *to sell one's self (for a slave)*. Lev. 25:39, 42, 47.

Hithpa. 1. *to be sold*. Deut. 28:68.

2. *to sell one's self*, in the phrase הִמְכַּר לְעֹשֵׂוֹת הָרָע *to sell one's self, i. e. to give one's self up, to do iniquity*, 1 K. 21:20, 25. 2 K. 17:17.

Derivatives out of course מִמְכָּר, מִמְכָּרָה.

מִכְרָה m. with suff. מִכְרִי, verbal from מָכַר, dec. VI. h.

1. *something presented for sale, merchandise, venum, venale*. Neh. 13:16.

2. *price or worth of any thing*. Num. 20:19.

3. prob. *property, substance*. Deut. 18:8.

מִכְרָה m. verbal from נָכַר, dec. I. *an acquaintance, friend*. 2 K. 12:6, 8.

מִכְרָה m. verbal from קָדַח, dec. IX. a. *a pit, mine*. Zeph. 2:9.

מִכְרָה f. found only Gen. 49:5.

prob. *a sword, weapon*. Hence מִכְרֵיהֶם *instruments of cruelty (are) their swords*. Jerome: *arma eorum*. The root in that case is supposed to be

פָּר i. q. Arab. كَرَّ conj. II. *prostravit*; comp. קָדַח *to dig, to bore through*. Others make it synonymous with מָכַר (in Ezek.) *a dwelling*. Hence *weapons of violence (are in) their dwellings*. Others explain it *plans, purposes*, from the Ethiop. מַכַּר *consilium cepit*; or *craft, deceit*, from the Arabic verb which signifies *to deceive*.

מִכְשׁוֹל m. verbal from מָשַׁל, dec. I.

1. *a stumbling block or stone*. Lev. 19:14. Is. 8:14 מִכְשׁוֹל צוּר *a stone of stumbling*. 57:14. Metaphorically Ezek. 3:20 וְנָתַתִּי מִכְשׁוֹל לְפָנָיו הוּא יִמּוֹת *then I will throw a stumbling block before him, and he shall die*. Is. 6:21. Metaphorically, (1.) *a cause of falling or of misfortune*. Ezek. 18:30. 44:12. Ps. 119:165. (2.) *a seducement or cause of sin*. (Comp. the verb, Mal. 2:8.) Ezek. 7:19. 14:3 מִכְשׁוֹל לְעֵינֵיהֶם *their seducement to sin, i. e. their idols*. (3.) *offence of heart, scruple of conscience*. 1 Sam. 25:31.

מִכְשָׁלָה f. verbal from מָשַׁל, dec. X.

1. *ruin (of a state)*. Is. 3:6.

2. *a cause of stumbling, a seducement to sin*. In the plur. spoken of idols, Zeph. 1:3.

מִכְתָּב m. verbal from כָּתַב, dec. I.

1. *a writing*. Ex. 32:16. Deut. 10:4.

2. *a letter*. 2 Chr. 21:12.

3. *a song*. Is. 38:9, where it occurs as a title. Comp. מִקְרָא.

מִכְתָּה f. verbal from קָטַח, dec. X. *a breaking in pieces*. Is. 30:14.

מִכְתָּם m. in the superscriptions of Psalms xvi. lvi. lvii. lviii. lix. lx. most prob. i. q. מִקְרָא Is. 38:9. (by a commutation of מ and ב, see p. 63.) *a writing, by way of eminence a song*. Others derive it from קָהָם *gold*, hence *a golden piece, carmen aureum*, a commendatory title; but קָהָם is barely a

poetical name for gold, and there appears no special reason in these psalms for this designation.

מִכְתָּשׁ m. verbal from כָּתַשׁ.

1. a mortar. Prov. 27:22.

2. Judg. 15:19 prob. the cavity for the teeth, in Greek *δαμίσκος*, Lat. *mortariolum*. See Bucharti Hieroz. T. I. p. 202.

3. Zeph. 1:11, probably the name of a place in or near Jerusalem.

מָלֵא, fut. יִמְלֵא. intrans. to be or become full. Josh. 3:15. Construed with an accus. of the thing which fills, Gen. 6:13 מָלְאָה הָאָרֶץ חָמָס the earth is full of wickedness. Judg. 16:27 וְהִבֵּיתָ מְלֵא הָאֲנָשִׁים and the house was full of men and women. Job 32:18 מְלֵא מִדְּבָרִים for I am full of words. 2 K. 6:17. Ps. 10:7. 26:10. 33:5. 48:11. 65:10. 104:24. Is. 11:9. 14:21. 27:6. Jer. 23:10. 46:12. 51:5. Ezek. 9:9. with לָ, Hab. 2:14. with כֵּן perhaps Is. 2:5. Used also (1.) of time, to be fulfilled or completed. Gen. 25:24 וְיִמְלֵא יְמֵיהָ לֵרָחָה and her time was fulfilled that she should be delivered. 29:21 מְלֵא יְמֵי for my time is completed. 50:3 מְלֵא יְמֵי בִּן יְמֵיָיו for so long does the time of embalming last; (comp. Est. 2:12.) Lev. 8:33. 12:4, 6. Lam. 4:18. Jer. 25:34. (2.) of a desire, to be fulfilled or satisfied. Ex. 15:9 מְלֵא יְמֵי מִנְּשֵׁי מִנְּשֵׁי my desire respecting them shall be satisfied, liter. my soul shall be full of them. The suffix יְמֵי is the accus. of the thing filling, which the verb requires after it.

2. trans. to fill, to make full. (In Arabic it is written in the preceding signification with med. E; in this with med. A.) (1.) Construed with an accus. of the place filled, Gen. 1:22 מָלֵא אֶת הַיָּם וְהַיָּם fill the waters in the seas. Verse 28. 9:1. Ex. 40:34 וְהָרָא אֶת הַכְּבוֹד וְהָרָא אֶת הַכְּבוֹד and the glory of Jehovah filled the dwelling. Verse 35. 1 K. 8:10, 11. Ezek. 10:3. Ex. 32:29. So Est. 7:5 where is he, מִי מֵלֵא לִי לְעֵשֶׂת כֵּן, whom his heart has filled, i.e. who has dared, to do thus. Comp. Ecc. 8:11.

(2.) Spoken of the person filling, as in Piel, and construed with a double accus. of the place filled and of the thing which fills, Ezek. 8:17 מָלֵא אֶת הָאָרֶץ חָמָס for they fill the land with wickedness. 30:11 מָלֵא אֶת הָאָרֶץ חָמָס and they fill the land with the slain. 28:16. Jer. 16:18 וְהִנֵּחֻם מִלְּאָה אֶת הַנְּחֻלָּה and they fill mine inheritance with their abominations. Rarely with כֵּן before the thing filling, Ex. 16:32 מָלֵא הַדֶּמֶר כֵּמֶשׁ fill an omer with it. Comp. Lev. 9:17.

Note. In Ezek. 28:16, מָלֵא stands for מָלֵא. In Job 32:18, מָלֵא for מָלֵא. The infin. is מְלֵא and מְלֵא.

Niph. 1. to be filled, to be full; construed with an accus. of the thing, as in Kal. Gen. 6:11 וְהָיְתָה הָאָרֶץ חָמָס and the earth was full of wickedness. Ex. 1:7 וְהָיְתָה הָאָרֶץ חָמָס and the land was full of them. 1 K. 7:14 וְהָיְתָה הָאָרֶץ חָמָס and he was filled with skill and understanding. 2 K. 3:17. Construed with כֵּן, Ezek. 32:6. It has the signification of Kal no. 1. (1.) Ex. 7:25. of Kal no. 1. (2.) Ecc. 6:7.

2. to come to an end, to perish. Job 15:32 מְלֵא יְמֵי הָאָדָם before his time he (scil. filled his soul) perishes; i. q. מְלֵא יְמֵי his days are completed.

Note. Niph. is perfectly synonymous with Kal no. 1. but the preterite of Kal and the future of Niph. are in more common use.

Pi. מָלֵא, rarely מָלֵא (Jer. 51:34.) infin. מְלֵא and מְלֵא, fut. יִמְלֵא, once יִמְלֵא (Job 8:21.)

1. to fill. Spoken of a person filling, and construed with a double accus. of the thing filling and the place filled, like Kal no. 2. (2.) Ex. 28:3. 35:35 מָלֵא אֶת הַלֵּב חָכְמָה he filled them with a wise heart. Job 3:15 מָלֵא אֶת הַבָּיִת כֶּסֶף who filled their houses with silver. 22:18. Ps. 107:9. 129:7. Is. 33:5. Jer. 41:9. 1 K. 18:35. More rarely with כֵּן of the thing filling, Ps. 127:5 happy is the man מִי מֵלֵא אֶת הַלֵּב חָכְמָה who fills his quiver with them. Jer. 51:34. Lev. 9:17. The following metaphorical sig-

nifications and phrases are worthy of notice;

2. *to fulfil, complete, or pass a certain time.* Gen. 29:27 מלא שבוע זאת *fulfil her week.* Verse 28. Job 39:2 תספור חודשים תמלאהם *canst thou number the months which they fulfil, i. e. go with young.* Also causat. *to cause to pass or be completed,* Dan. 9:2 למלאות להרבות ירחיך *to make seventy years to pass over the desolations of Jerusalem.* Comp. 2 Chr. 36:21.

3. *to satisfy desire, hunger, or the like.* Job 38:39. Prov. 6:30.

4. *to fulfil a petition,* Ps. 20:6. a promise, 1 K. 8:15 *who spake with his mouth to David my father, and with his hand hath fulfilled it.* Verse 24. Jer. 44:25. a prophecy, 1 K. 2:27 תמלא את דבר יהוה *to fulfil the word of Jehovah.*

5. *to make complete in number.* Ex. 23:26 *I will complete the number of thy days, i. e. I will cause thee to reach the full term of life.* Comp. Is. 65:20. —1 Sam. 18:27 *and David brought their foreskins, and they gave them in full number to the king.* —1 K. 1:14 *and I will come after thee and make thy words complete, i. e. add what is wanting, supplebo verba tua.*

6. *to fill the hand of any one, i. e. to transmit to him the office of priest.* Ex. 28:41. 29:9. Lev. 21:10. Num. 3:3. Judg. 17:5.

7. *to fill one's hand for Jehovah, i. e. to give to him liberally.* 1 Chr. 29:5. 2 Chr. 29:31. Comp. Ex. 32:29. —2 Chr. 13:9 *every one who cometh to present a bullock and seven rams, becomes a priest.*

8. *to set or enchain precious stones.* Ex. 28:17. 31:5. 35:33. Pual, Cant. 5:14.

9. *to fill one's hand with the bow, i. e. to take the bow into his hand.* 2 K. 9:24. This phrase differs from מלא יתשח i. q. תבדיל *to bend the bow,* Zech. 9:13. So in the Syriac

version, מלא סמל Ps. 11:2. for the Heb. מלא; and in Arab. מלא conj. IV. *valide traxit arcum.*

10. When connected with another verb, it serves sometimes for a periphrasis of the adverb *fully.* Jer. 4:5 קראו מלא *clamate plenā voce.* Sept. *ἐκφραζεσθαι ὡς.* Syr. *clamate altā voce.* Vulg. *clamate fortiter.* Comp. 12:6. The same use of the word is found in Arabic; as *ملا انفسه intense intuitus est aliquem.* Comp. Frähn on Nah. 1:10. Here belongs the elliptical construction מלא אחרי יהוה for תלך אחרי יהוה *to follow Jehovah fully, to yield him perfect obedience,* Num. 14:24. 32:11, 12. Deut. 1:36. Josh. 14:8, 9, 14. 1 K. 11:6. J. D. Michaëlis incorrectly resolves the phrase thus: *implet quæ sunt post Jehovah, i. e. vestigia Jehovah premit.* Vulg. simply *sequi Deum.* Sept. for the most part *συνακολουθεῖς.* Chald. *implere post timorem Dei.*

Pu. see Piel no. 8.

Hithpa. *to assemble or come together in full number,* construed with *נגד, against* any one. Job 16:10. Arabic *concordârunt et unanimes fuerunt aliquâ in re,* construed with *علي.* Comp. *ملا;* and the Arab. *turba, cætus.*

מלא Chald. *to fill.* Dan. 2:35.

Ithpe. *to be filled.* Dan. 3:19.

מלא, fem. מלאה, verbal adj. from *מלא,* dec. V. e. and X.

1. intrans. *full.* —מלא מלא *full price,* Gen. 23:9. Generally construed with an accus. Deut. 6:11 *בתי מלאים כל טוב houses full of every good thing.* 34:9. More rarely with a genitive, Jer. 6:11 *מלא שנים stricken in years, plenus dierum.* Is. 1:21. As a neuter adjective it stands (1) for the subst. *fulness.* Ps. 73:10 *מלא מים waters of fulness, i. e. full streams.* (2) for the adv. *plene;* and hence *plenā voce,* Jer. 12:6. *pleno numero,* Nah. 1:10.

2. trans. *filling.* Is. 6:1. Jer. 23:24.

מלא, מלוא, מלו (Ezek. 41:8.) m. verbal from מלא, dec. I.

1. *that wherewith any space is filled.* (Generally to be expressed in English by the word or syllable *full*.)—מלא המניכב—*your hands full*, Ex. 9:8. Judg. 6:38 מלא המסל מים *a bason-full of water*. Applied also to measures of length, Ezek. 41:8 מלו המקד *the length of the measuring rod*. 1 Sam. 28:20 *and he fell his whole length*.

2. *a multitude.* Gen. 48:19 מלא הוּמִים *a multitude of nations*. Is. 31:4.

מלאה f. verbal from מלא, dec. X. *fulness, abundance, plenty*, (of grain and wine,) presented as tithes or first fruits. Used particularly of grain, Ex. 22:28. Deut. 22:9. of wine, Num. 18:27.

מלאה f. verbal from מלא, dec. X. *a setting or enchasing of precious stones*. Ex. 28:17, 20. 39:13. See the root, Piel no. 8.

מלאים masc. plur. verbal from מלא, dec. I.

1. *a consecration or initiation into the priest's office.* Lev. 8:33. Ex. 29:22, 26, 27, 31. See the root, Piel no. 6.

2. *a consecration-offering*, (comp. e.g. חטאת *a sin*, and *a sin-offering*.) Lev. 7:37. 8:28, 31.

3. i. q. מלאה *a setting of precious stones*. Ex. 25:7. 35:9.

מלאך m. verbal from obsol. מלאך, dec. II. b.

1. *a messenger.* Job 1:14. 1 Sam. 11:3.

2. particularly *a messenger of God*; and (1.) *an angel*, usually expressed by מלאך דתה. Gen. 16:7. 21:17. 22:11, 15. Comp. De Wette Bibl. Dogmatik des A. and N. T. p. 64. 143. (2.) *a prophet, or a priest*. Hag. 1:13. Mal. 2:7. 3:1. Ecc. 5:5. (3.) spoken of the Israelitish people. Is. 42:19.

מלאכה (a Syriasm for מלאכה) f. const. מלאכה, with suff. מלאכה, plur. const. מלאכות, verbal from obsol. מלאך, dec. XI. h.

1. *business.* (The root מלאך *to send* has here the kindred signification *to order, to execute*.) Gen. 39:11. Ex. 20:9, 10.

2. *work, labour*, of an artificer, mechanic.—מלאכת עור *any thing made of skin*, Lev. 13:48.—מלאכה בית דתה *work on the house of Jehovah*, 1 Chr. 23:4. Ezra 3:8.—מלאכה עמי *the labourers*, 2 K. 12:12. מלאכה אשר על המלאכה *the overseers of the work*, 1 K. 5:30. [5:16.] But מלאכה in Neh. 2:16. denotes *one concerned in public business*, and in Est. 3:9. 9:3. perhaps particularly *an overseer of the royal treasury*. Vulg. *arcarius*. Comp. 1 Chr. 29:6.

3. *goods, substance, res alicujus*. Ex. 22:7, 10. Particularly *cattle*, Gen. 33:14. 1 Sam. 15:9. comp. מלאכה.)

מלאכי m. (angelical) *Malachi*, proper name of a prophet. Mal. 1:1. Sept. in the superscription Μαλαχίας, in the text ἄγγελος. Vulg. *Malachias*.

מלאכות f. const. מלאכות, denom. from מלאך, dec. III. a. *a message*. Hag. 1:13.

מלאות f. Cant. 5:12. *fulness, perfect beauty*.

מלבוש m. verbal from לבש, dec. I. *a garment*, i. q. לבוש. 2 K. 10:22.

מלבן m. (denom. from לבנה *a brick*), *a brick-kiln*. Jer. 43:9. Nah. 3:14.

מלה f. plur. מים and מין, verbal from מלה, dec. X.

1. *a word, speech*, (synonymous with דבר,) in Aramean the common word, but in Hebrew used only in poetry. Prov. 23:9. Ps. 19:5. 139:4. 2 Sam. 23:2. Also *a proverb, by-word*, Job 30:9 ואני להם ולמה *and I am to them for a by-word*.

2. *a thing*, like דבר. Job 32:11.

מלה f. Chald. emphat. מלה, plur. מלין.

1. *a word, speech*. Dan. 4:28, 30. [4:31, 33.] 5:15.

2. *a thing*. Dan. 2:8, 15, 17.

מלוא, מלו, see מלא.

מִלְּחָאִים see מְלָחִים.

מִלְּוֹא m. name of the fortress at Jerusalem, or of some part of the fortifications. 2 Sam. 5:9. 1 K. 9:15, 24. 11:27. 1 Chron. 11:8. 2 Chr. 32:5. See Hamelsveld Bibl. Geographie, Th. 2. p. 35 ff. Prob. the same with מְלוֹא ביה מלוֹא 2 K. 12:21. But *Millo* Judg. 9:6, 20. is prob. different.

מִלְּוִיחַ m. in Greek *ἄλμυρος*, *atriplex halimus*, Linn. a plant resembling lettuce, the green leaves of which, either raw or boiled, furnished food for poor people. Job 30:4.

מִלְּוִיכָה f. verbal from מָלַךְ, a kingdom. — מִלְּוִיכָה הַמְּלִיכָה the royal city, 2 Sam. 12:26. מִלְּוִיכָה הַמְּלִיכָה the royal line, Jer. 41:1. Dan. 1:3. מִלְּוִיכָה עָשָׂה to exercise dominion, to rule, 1 K. 21:7.

מִלְּוִן m. verbal from לָוַן, dec. III. a. a lodging-place, an inn. Gen. 42:27. 43:21. Ex. 4:24.

מִלְּוִיכָה fem. of מִלְּוִיכָה.

1. a shed or lodge, for the watchman in a garden. Is. 1:8.

2. particularly a hanging bed, such as travellers, or the keepers of gardens and vineyards, in hot climates, suspend from high trees, for safety by night from wild beasts. Is. 24:20. See Niebuhr's Description de l'Arabie.

I. מִלְּחָה (in Arab. with ح) to salt. Lev. 2:13.

Pu. pass. Ex. 30:35.

Hoph. הִמְלַח, infin. absol. הִמְלַח, to be washed with salt water, spoken of a newborn child. Ezek. 16:4.

II. מִלְּחָה (in Arab. with خ) to depart quickly, to pass away. Only in Niph. *dispelli*. Is. 51:6 מִלְּחָה מִלְּחָה מִלְּחָה פִּי שָׁמַיִם מִלְּחָה מִלְּחָה מִלְּחָה for the heavens pass away like smoke.

I. מִלְּחָה m. dec. VI. salt.—הַמְּלַח the salt sea, see יָם מִלְּחָה the valley of salt, see יָם מִלְּחָה Num. 18:19. 2 Chr. 13:5. (comp. Lev. 2:13.) a covenant of salt, *fedus salitum*, i. e. a

solemn covenant, because salt is sacred, and the contracting parties in a covenant partake of it.—מִלְּחָה a pillar of salt, Gen. 19:26.

II. מִלְּחָה or מִלְּחָה found only in the plur. מִלְּחָה *torn garments, rags, panni*. Jer. 38:11, 12. Root מִלַּח in Arab. and Ethiop. to pull, to tear.

מִלְּחָה Chald. denom. from מִלַּח, to eat salt. Ezra 4:14.

מִלְּחָה Chald. salt. Ezra 4:14.

מִלְּחָה m. (with Kamets impure,) denom. from מִלַּח i. q. ἁλς the salt sea, dec. I. a mariner. Ezek. 27:9, 26, 29. Jon. 1:5.

מִלְּחָה f. verbal from מִלַּח, salted, of course unfruitful land. Job 39:6. Ps. 107:34. Joined with מִלַּח, Jer. 17:6. Comp. Virg. *Æn.* II. 238. *Salsa tellus —Frugibus infelix.*

מִלְּחָמָה f. once מִלְּחָמָה (1 Sam. 13:22.) with suff. מִלְּחָמָה, plur. מִלְּחָמָה, verbal from מִלַּח, dec. XI. f.

1. war.—עָשָׂה מִלְּחָמָה to carry on war, construed with אִתָּא (את) and with עִמָּא, with any one. Gen. 14:2. Deut. 20:12, 20. מִלְּחָמָה הָיָה there was war with any one, 2 Sam. 21:15, 20. אִישׁ מִלְּחָמָה a man of war, a warrior, Num. 31:27. also, an enemy in war, 1 Chr. 18:10.

2. battle, slaughter. Ex. 13:17. Job 39:25.

3. by a metonymy, a weapon, i. q. מִלְּחָמָה. Ps. 76:4. comp. Hos. 1:7.

מִלְּטָה in Kal not used. Liter. to be smooth, slippery; hence to slip away, to escape.

Pi. מִלַּט and מִלַּט 1. to let escape (from danger), to deliver. Job 6:23. 29:12. מִלַּט נַפְשִׁי to save one's life, 1 Sam. 19:11. 2 Sam. 19:6.

2. ova parere. Is. 34:15. See Hiph. no. 2.

Hiph. 1. to deliver. Once Is. 31:5.

2. to bear, bring forth. Is. 66:7.

Niph. 1. to be delivered. Ps. 22:6.

More frequently reflex. *to deliver one's self, to escape.* Gen. 19:19. 1 Sam. 30:17.

2. *to hasten, to go quickly, (without the idea of flight.)* 1 Sam. 20:29 מִלְכָּהּ אֶתְּמַלְכֵנִי *let me, I pray thee, go quickly.*

Hithpa. i. q. Niph. Job 19:20 וְאֶת־מִלְכָּהּ בָּעוֹר שָׁנִי (scarcely) *am I escaped with the skin of my teeth*, a proverbial phrase for *there is scarcely a sound spot in my body.*—Job 41:11 [41:19] sparks of fire fly out.

מִלְטָה m. mortar, cement. Jer. 43:9.

This word is found in some occidental languages, as in Greek *μάλθα*, soft wax, pitch, to spread over the bottoms of vessels; in Ital. *malta*, mud, clay. Root מלץ Syr. *مَلَّزَ* to spread over.

מִלְיָה f. dec. X. *an ear of corn.*

Once Dent. 23:26. Prob. from מלל=מל, *to cut off* ears of corn. Job 24:24.

מִלְיָה f. verbal from מלץ.

1. *liter. an interpretation, hence what needs an interpretation, an enigma, riddle, dark saying.* Prov. 1:6.

2. *a satire.* Hab. 2:6.

מִלְכָּה, fut. מִלְכָּהּ. 1. *to be king, to reign;* construed with א or על. Josh. 13:12, 21. Judg. 4:2. 1 Sam. 12:14.

2. *to become king.* 2 Sam. 15:10.

Hiph. *to cause to be king;* construed with an accus. 1 Sam. 15:35. 1 K. 1:43. with a dative, 1 Chr. 29:22.

Hoph. *to be made king.* Dan. 9:1.

Niph. *to consult, to take counsel.* Neh. 5:7. In Syr. the predominant meaning. Compare the Latin *consulere* and *consul*.

Deriv. out of course מִלְכָּה, מִלְכָּה, מִלְכָּה.

מִלְכָּה m. with suff. מִלְכָּה, plur. מִלְכָּה, once מִלְכָּה (Prov. 31:3.) and once with Aleph as a mater lectionis מִלְכָּה 2 Sam. 11:1.) verbal from מלך, dec. VI. a. *a king.*—מִלְכָּה the king of kings, a title of the king of Babylon, Ezek. 26:7. Spoken frequently of Jehovah, Ps. 5:3. 44:5. 48:3. 68:25. Is. 8:21. also of false gods, Am. 5:26. comp. Zeph.

1:5. Comp. βασιλεύς, Hom. Il. γ. 351. π. 233.

מִלְכָּה m. Chald. emph. מִלְכָּה, plur. מִלְכָּה, also מִלְכָּה Ezra 4:13. *a king*, as in Heb.—מִלְכָּה the king of kings, Dan. 2:36, 37. Ezra 7:12. a title of the Persian and other Asiatic monarchs; in Pers. *Shahinshah*. See Brissonius De regio Persarum Principatu, § 3.—In Dan. 7:17, מִלְכָּה stands for *kingdoms*.

מִלְכָּה m. Chald. with suff. מִלְכָּה, *advice, counsel.* Dan. 4:24. [4:27.]

מִלְכָּה always joined with the article הַמֶּלֶךְ, (the king,) *Molech*, proper name of an idol of the Ammonites, to which also the Hebrews sometimes offered human sacrifices in the valley of Hinnom. Lev. 18:21. 20:2 ff. 1 K. 11:7. 2 K. 23:10. Aqu. Symm. Theod. Vulg. *Μολάχ*, *Moloch*. His brazen image, the Rabbins say, resembled an ox as to the head, and a man as to the other parts. It was hollow within, and made hot beneath; and the children to be sacrificed were placed in its arms. A similar description is given of an image at Carthage, by the name of Saturn; see Carpzov Apparatus. Antiqu. Sac. Cod. p. 87. 404.

מִלְכָּה f. verbal from מלך, dec. XIII. *a net, snare*, for taking animals. Job 18:10.

מִלְכָּה fem. of מלך, dec. XII. a. *a queen.* Est. 1:9 ff. 7:1 ff. Plur. מִלְכָּה *queens, sultanas of princely blood*, different from מִלְכָּה, Cant. 6:8, 9.

מִלְכָּה Chald. *idem.* Dan. 5:12.

מִלְכָּה f. Chald. const. מִלְכָּה, emph. מִלְכָּה.

1. *reign, rule, dominion.* Dan. 4:26. [4:31.] Ezra 4:24. 6:15.

2. *a kingdom.* Dan. 2:39, 41, 44. Plur. מִלְכָּה Dan. 2:44. 7:23.

מִלְכָּה f. denom. from מלך.

1. *royalty, royal dignity, or authority, reign*, used almost exclusively in the

later writers, and equivalent to מַלְכָּה in the more ancient. 1 Chr. 12:23 מַלְכֵי שָׁאוּל *the royal authority of Saul*. Dan. 1:1. *in the third year* of the reign of Jehoiaikim. 2:1. 8:1. 1 Chr. 26:31. — מַלְכֵי הַמִּלְכּוֹת *the royal palace*, (otherwise called מִבְּתֵי הַמֶּלֶךְ) Est. 1:9. 2:16. 5:1 *and Esther put on the royal garments*.

2. a kingdom.—מַלְכּוּת הַיְּהוּדָה *the kingdom of Judah*, 2 Chr. 11:17. מַלְכּוּת הַכַּדְדִּים *the kingdom of the Chaldeans*, Dan. 9:1. Plur. מַלְכּוֹת Dan. 8:22.

מֶלֶךְ-צֶדֶק m. (*king of righteousness*) Melchisedek, proper name of a king of Salem, and priest of Jehovah. Gen. 14:18. Ps. 110:4.

מִלְכָּם i. q. מִלְכָּם and מִלְכָּם, an idol of the Ammonites and Moabites. Jer. 49:1, 3. Zeph. 1:5. (In Am. 1:15, the word is an appellative, and does not belong here.) As the proper name of a person, 1 Chr. 8:9.

מִלְכָּם Milcom i. q. Molech, an idol of the Ammonites. 1 K. 11:5, 33. 2 K. 23:13.

מִלְכֶּת f. found only Jer. 7:18. 44:17, 18, 19, 25 מִלְכֶּת הַשָּׁמַיִם, an object of idolatrous worship to the Israelitish women. According to the Sept. in Jer. XLIV. and the Vulg. in all the passages, i. q. מִלְכֶּת הַשָּׁמַיִם *the queen of heaven*, perhaps Astarte, the moon. Another explanation is followed by many MSS. which read in full מַלְאכָה, from which the punctuation of the common reading appears to be derived, namely, *worship of heaven*, i. e. the abstract being put for the concrete, the god or goddess of heaven. Chald. *stella cæli*. Syr. *cultus cæli*.

מִלְלָה as in Aram. *to speak*. In Kal only Prov. 6:13.

Pi. *idem*. Job 8:2. Ps. 106:2 מִי יִמְלָל who can speak the mighty deeds of Jehovah?

Deriv. מִלְלָה.—For the forms יִמְלָל and יִמְלָל, see יָמַל and מָלָה.

מִלְלָה Chald. found only in Pa. מִלְלָה *to speak*. Dan. 7:8, 11, 20, 25.

מִלְכָּד m. dec. II. b. Judg. 3:31 מִלְכָּד *an ox-goad*, for driving oxen. Root מִלְכָּד i. q. מִלְכָּד *to strike, smite*.

מִלְיָא *to be smooth*. Comp. the kindred root מִלְיָא. Used only metaphorically, *to be pleasant*, Ps. 119:103.

מִלְצָר, with the article הַמִּלְצָר Dan. 1:11, 16. a steward, *οικονόμος*, in the Babylonian court. It is usually considered a proper name; but the prefixing of the article, and its etymological meaning, (comp. Pers. مالىس *præfectus palatii seu thesauri*), are in favour of its being an appellative.

מִלֵּךְ *to break*, but without separating entirely. Lev. 1:15. 5:8. Others: *to pinch off*. Sept. ἀποσπῆσαι.

מִלְקוֹת m. verbal from מִלַּךְ, dec. I.

1. *prey, booty, spoil*; but strictly only of living animals. Hence Num. 31:13 מִלְקוֹת הַחַיָּים וְהַמִּלְקוֹת *captivos et prædam et exuvias*. In verses 11, 27, 32, it includes *the captives* (שָׁבִי) Is. 49:24, 25.

2. מִלְקוֹת *the jaws, fauces*. Ps. 22:16.

מִלְקוֹשׁ m. verbal from מִלַּךְ, *the latter rain*, which in Palestine falls in the months of March and April, before the harvest. Deut. 11:14. Jer. 3:3. 5:24. Comp. מִלְקוֹשׁ and מִלְקוֹשׁ *the early rain*.

מִלְקוֹתִים masc. dual, verbal from מִלַּךְ.

1. *pincers, tongs*. Is. 6:6.
2. *snuffers*. 1 K. 7:49. 2 Chr. 4:21.

מִלְקוֹתִים masc. dual, dec. I. i. q. מִלְקוֹת no. 2. Ex. 25:38. 37:23.

מִלְתָּחָה f. *a chamber in which clothes are kept, a wardrobe*. 2 K. 10:22. (In Ethiop. מִלְתָּחָה *vestis byssina*.)

מִלְתָּעוֹת plur. fem. dec. X. *eye-teeth, dentes canini*. Ps. 58:7. See מִלְתָּעוֹת.

מִמְבָּרָה f. (with Dagesh euphonic,) dec. X. Joel 1:17. *a storehouse, gra-*

nary, corn-loft. Derived either from *מזר* Arab. *vendidit*, or directly from the subst. *מגרה* a *storehouse*, by prefixing *מ*; like *מזרה* a *pile of wood*; *מזרשוח*, *מזרחלוח*, etc.

מְמָדִים masc. plur. dec. VIII. verbal from *מדד*, the *measures* or *measuring rods*. Job 38:5.

מָמוּת found only in the plur. *מִמָּוֶת*, dec. III. a.

1. *deaths, mortes*. Jer. 16:4. Ezek. 28:8.

2. 2 K. 11:2 Kethib, as a concrete, *the killed*. In the Keri *מִמָּוֶת*.

מִמְזִיר m. found only Deut. 23:3. Zech. 9:6. according to the Rabbins and the ancient versions in Deut. a *bastard*. The etymology is doubtful.

Perhaps we may compare *מזר* Syr. *ܡܙܪܐ* in Aph. to *despise*, in Arab. by transposition, *מזר* *idem*.

מִמְכָּר m. verbal from *מכר*, dec. II. b.

1. *a sale*. Lev. 25:27, 29, 50.

2. *something sold*. Lev. 25:25 *מִמְכָּר* *אֲדָמָה* that which his brother hath sold. Verses 28, 33. Ezek. 7:13.

3. *something for sale, venale*. Lev. 25:14. Neh. 13:20.

מִמְכָּרָה fem. of *מִמְכָּר*, *a sale* or *selling*. Lev. 25:42.

מִמְלָכָה f. const. *מִמְלָכָהּ*, with suff. *מִמְלָכָהּ*, plur. *מִמְלָכוֹת*, verbal from *מלך*, dec. XI. f.

1. *a kingdom*.

2. *royal authority* or *dominion, reign*. 1 K. 11:11. 14:8.—*עִיר הַמִּמְלָכָה* the *royal city*, Josh. 10:2. 1 Sam. 27:5.—*בֵּית הַמִּמְלָכָה* the *royal residence*, Am. 7:13.

מִמְלָכוֹת f. const. *מִמְלָכוֹתֶיהָ*, verbal from *מלך*, dec. III. c. *idem*. Josh. 13:12 ff.

מִמְסָךְ m. verbal from *מסך*, *mixed wine, spiced wine*. Prov. 23:30. Is. 65:11.

מִמָּר m. *bitterness, affliction, grief*. Prov. 17:25. Root *מר*; comp. *מָרָם* from *מָרָה* *מָרָה* from *מָרָה*.

מִמְרָא Gen. 23:17, 19. 35:27.

Mamre, and *מִמְרָא* 13:18. 18:1. *the turpentine trees of Mamre*, a country not far from Hebron, so called from *מִמְרָא* an Amorite, and confederate with Abraham. 14:13, 24.

מִמְרָרִים masc. plur. (with Dagesh euphonic,) verbal from *מרר*, *bitterness, bitter lot*. Job 9:18.

מִמְשָׁח m. *extension, measure*. Ezek. 28:14 *מִמְשָׁח* Vulg. *Cherub extentus*, i.e. *Cherub alis extentis*. Comp. Ex. 25:20. Root *משח* in Aram. to *stretch out, extend*.

מִמְשָׁל m. verbal from *משל* no. I. dec. II. b.

1. *dominion*. Dan. 11:3, 5.

2. plur. *מִמְשָׁלִים* 1 Chr. 26:6. as a concrete, *rulers, princes*.

מִמְשָׁלָה f. verbal from *משל* no. I. *dominion*. Mic. 4:8.

מִמְשָׁלָת f. plur. *מִמְשָׁלוֹת*, verbal from *משל* no. I. dec. XIII. a.

1. *rule, dominion*. Gen. 1:16. Ps. 136:8, 9.

2. *a kingdom, a dominion*. 2 K. 20:13.

3. as a concrete, *leaders, princes, chiefs, the general staff*. 2 Chr. 32:9. See *מִמְשָׁל* no. 2.

מִמְשֶׁק m. dec. II. b. found only Zeph. 2:9 *מִמְשֶׁק* *הָאֵשׁ* a *place where nettles grow, possessio urticae*. Root *משק*, prob. to *possess*; see *משק*.

מִמְתָּקִים masc. plur. from *מתק*, dec. VIII. *sweetness*. Cant. 5:16.

מִן m. with suff. *מִנֵּךְ* (in some MSS. without Dagesh) Neh. 9:20. dec. VIII. *the Arabian manna*, a sweet gum, which, in Arabia and other parts of the east, especially in the months of July and August, before sunrise, and more frequently after a heavy mist, oozes out of the leaves of several trees, particularly of the *hedysarum alhagi*, Linn. and is gathered by the inhabitants in small transparent kernels. Ex. 16:31 ff. Num. 11:6. Comp. Niebuhr's Description de l'Arabie. J. E. Faber Historia

not, lest. Deut. 33:11 מִןּוֹתָן Sept. μετ' ἀναστροφῆς. Vulg. non consurgant.

The following combinations are worthy of notice; (1.) מֵאַחֲרֵי and מֵאַחֲרֵי from behind. 2 Sam. 7:8 מֵאַחֲרֵי הַצֹּאן from behind, i. e. from following, the sheep. (2.) מֵאַחֲרֵי from the side of any one, from any one. 1 Sam. 17:30. 1 K. 3:20. (3.) מֵאַחֲרֵי i. q. מֵאַחֲרֵי from the side of, also simply from. Job 2:10. Ex. 27:21 let this be an eternal statute מֵאַחֲרֵי בְנֵי יִשְׂרָאֵל on the part of the children of Israel. (4.) מֵבֵין from between, out of; see בֵּין. (5.) מֵבֵין idem; see בֵּין. (6.) מֵבֵין from over against. (7.) מֵבֵין from above, from upon; see מֵבֵין. (8.) מֵבֵין from with; see מֵבֵין. So in Chald. מֵבֵין, מֵבֵין.

Note. The force of מֵבֵין is sometimes, though more rarely, entirely lost; as מֵבֵין after; מֵבֵין with; מֵבֵין beside, Jer. 36:21. As synonymous with מֵבֵין we find מֵבֵין, Judg. 19:30. Ex. 9:18. • מֵבֵין Chald. idem.—מֵבֵין because, since, Dan. 3:22. —מֵבֵין certainly, truly, Dan. 2:8, 47. With suff. מֵבֵין, מֵבֵין, מֵבֵין.

מֵבֵין Chald. see מֵבֵין

מֵבֵין, see מֵבֵין.

מֵבֵין f. verbal from מֵבֵין, dec. X. a satire, i. q. מֵבֵין. Lam. 3:63.

מֵבֵין f. Chald. i. q. מֵבֵין (by a resolution of the Dagesh forte into Nun), tribute, custom. Ezra 4:13. 7:24. Root מֵבֵין.

מֵבֵין m. Chald. i. q. Heb. מֵבֵין (by a resolution of the Dagesh forte into Nun.) Root מֵבֵין to know, fut. מֵבֵין.

1. knowledge, intelligence. Dan. 2:21. 5:12.

2. understanding, mental faculties. Dan. 4:31, 33. [4:34, 36.]

מֵבֵין 1. to number, to count; e. g. a people. 1 Chr. 21:1, 17. 27:24.

2. to levy, muster, an army. 1 K. 20:25.

3. to appoint. Is. 65:12.

Niph. 1. to be numbered, counted. Gen. 13:16. Ecc. 1:15.

2. to be reckoned, accounted. Is. 53:12.

Pi. 1. to appoint, assign; construed with מֵבֵין. Dan. 1:5. Job 7:3. Ps. 61:8 מֵבֵין מֵבֵין appoint or grant that they may preserve him.

2. to appoint, destine, order; spoken of God. Jon. 2:1. 4:6, 7, 8.

3. to set or appoint over any thing. Dan. 1:11.

Pu. pass. 1 Chr. 9:29.

מֵבֵין or מֵבֵין Chald. to count, number. Dan. 5:26. Part. pass. מֵבֵין numbered, verses 25, 26.

Pa. מֵבֵין to appoint to an office. Dan. 2:24, 49. 3:12. Ezra 7:25.

מֵבֵין m. dec. IX. b. (Arab. مَنَه, Syr. مَنَه;) a maneh, a Hebrew weight, which according to 1 K. 10:17. comp. 2 Chr. 9:16. contained 100 shekels. Another statement is found in Ezek. 45:12 twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. We may supply between these numbers either and or or. In the first case we have one maneh of 60 shekels; in the latter 3 different manehs of 20, 25, and 15 shekels.

מֵבֵין verbal from מֵבֵין, dec. X. and XI. a.

1. a part, portion. Ex. 29:26. Lev. 7:33. Particularly of food. 1 Sam. 1:4.—מֵבֵין מֵבֵין to send portions, from a banquet, Neh. 8:10, 12.

2. i. q. מֵבֵין lot, destiny. Jer. 13:25.

מֵבֵין found only in the plur. מֵבֵין times, Lat. vices. Gen. 31:7, 41. Liter. parts, (from מֵבֵין to number;) comp. מֵבֵין no. 7.

מֵבֵין m. verbal from מֵבֵין, dec. II. b. a driving of a chariot. 2 K. 9:20.

מֵבֵין f. dec. X. a hole, cavern. Judg. 6:2. Root מֵבֵין in Arab. to dig.

מֵבֵין m. verbal from מֵבֵין, dec. III. a. Ps. 44:15 מֵבֵין ראשׁ a shaking of the head, i. e. an object at which the head is shaken.

מְנוּחָה m. plur. מְנוּחָה Ps. 116:7. verbal from מָנַח, dec. III. f.

1. *a resting-place.* Gen. 8:9. Deut. 28:65.

2. *rest.* Lam. 1:3. Also *rest* or *provision* for a woman by marriage, Ruth 3:1.

מְנוּחָה fem. of מְנוּחָה, dec. X.

1. *a resting-place.* Num. 10:33. Mic. 2:10.

2. *rest, state of quietness.* Ruth 1:9. (comp. 3:1.) Jer. 45:3. — **מְנוּחָה** מִי *still waters*, Ps. 23:2. Particularly *the quiet possession of Canaan*, Ps. 95:11. Deut. 12:9.

מְנוּן m. according to the Jewish commentators, *a child, soboles*, (see מָנָן and מְנוּן.) Prov. 29:21 *if any one delicately bringeth up his servant from a child, וְאַחֲרָיו יִהְיֶה בְנוֹן then shall he afterwards become his son.* Luth. *so will er darnach ein Junker seyn.* Others: *in-gratitude*, from מָנָן in Arab. *benefacta exprobravit.*

מְנוֹס, with suff. מְנוֹסִי, verbal from מָנַס, dec. III. f.

1. *a flight.* Jer. 46:5.

2. *a refuge.* Ps. 142:5. Job 11:20.

מְנוּסָה fem. of מְנוֹס, dec. X. *a flight.* Lev. 26:36. Is. 52:12.

מְנוּר m. dec. III. a. *jugum.* (Syr. and Arab. *jugum aratorium et textorium.*)—**מְנוּר** אֲרָגִים *a weaver's beam*, 1 Sam. 17:7. 2 Sam. 21:19.

מְנוּרָה f. verbal from מָנַר, dec. X. *a candlestick*, particularly *the great candlestick or chandelier* in the tabernacle of the congregation. Ex. 25:31 ff. 30:27. 31:8. 37:17. 39:37.

מְנוֹרִים masc. plur. (with Dagesh euphonic,) dec. I. Nah. 3:17. *chiefs, princes, optimates*, i. q. מְנוֹר Gen. 49:26. Deut. 33:16.

מְנוּחָה f. verbal from מָנַח in Arab. *to give*, dec. XII. b.

1. *a present, gift.* Gen. 32:14.

2. particularly *a present* or *offering* to the deity. Gen. 4:3, 4, 5. In the

Mosaic ritual *a meat or a drink offering*, such as was brought with the animal sacrifice, Lev. 2:1, 4. 5:6. 6:7 ff. 7:9. Hence זָבַח וּמִנְחָה *sacrifice and offering*, Ps. 40:7.

3. *a tribute, custom*, to a ruling nation. 2 Sam. 8:2, 6. 1 K. 5:1. [4:21.] 2 K. 17:4. Ps. 72:10.

מְנוּחָה Chald. *idem.* Dan. 2:46. Ezra 7:17.

מְנִי Is. 65:11. name of an idol, perhaps *the god of destiny*, from מָנָה, (like מְנִי.) Comp. مَنْهَ Manah, one of the three daughters of God in the mythology of the Arabians before the time of Mohammed.

מְנִי Jer. 51:27. (perhaps Ps. 45:9.) name of a country, according to the Syriac and Chaldaic versions, *Armenia*; but most prob. only a province of that country, as it is mentioned in connexion with מְנִי (q.v.) Bochart (Phalleg, lib. I. cap. 3. p. 19, 20.) compares מִנְטֶס, a district of Armenia. Josephi Antiq. I. 3. 6.

מְנִי i. q. מָן, a poetic form with paragogic Yod. Judg. 5:14. Is. 46:3. Also written מְנִי Is. 30:11.

מְנוּיֹת, see מְנוּת.

מְנוּן m. Chald. *number.* Ezra 6:17. Root מָנָן.

מְנוּת a place in the territory of the Ammonites. Judg. 11:33. Wheat was brought from this place to the market of Tyre, Ezek. 27:17.

מְנוּלָה dec. IX. a. prob. *a possession, prosperous condition.* With suff. מְנוּלָה Job 15:29. Root מָנָה Is. 33:1. *to finish*,

make an end, i. q. Arab. نَالَ (med Ye,) whence نَالَ, نَيْل *power, substance, possession.*

מְנוּעַ *to hold back, stop, check.* Ezek. 31:15 וְאֶמְנַע נְהֹרֹתָיָהּ *and I will check its streams.* Construed (1.) with מָנָן, *to restrain* or *preserve* from any thing. 1 Sam. 25:26, 34 וְאִשָּׁר מְנוּעֵי מְרוֹגֵי אֶחָד *who has*

restrained me from doing evil to thee. Jer. 2: 25 מָנַח רַגְלִי מִלָּרֶדּוּ *preserve thy foot from being unshod*, i. e. run not so fast as to lose thy shoes. 31: 16. (2.) with an accus. of the thing and מָנַח of the person, *to withhold from any one, to deny or refuse him.* Gen. 30: 2 אֲשֶׁר מָנַח מִן הַבְּרִיָּה *who hath withheld from thee the fruit of the womb.* 2 Sam. 13: 13. 1 K. 20: 7. Job 22: 7. More rarely with ל of the person, Ps. 84: 12. or with an accus. of the person and מָנַח of the thing, Num. 24: 11. Ecc. 2: 10.

Niph. *to be kept back, stopped.* Jer. 3: 3.

2. reflex. *to hold one's self back, to forfear.* Num. 22: 16.

3. *to be withheld or denied*, construed with מָנַח. Job 38: 15.

מִנְעֵל m. verbal from מָנַח, dec. I. a bar. Cant. 5: 5. Neh. 3: 3.

מִנְעֵל m. verbal from מָנַח, dec. II. b. idem. Deut. 33: 25.

מִנְעָמִים masc. plur. dec. VIII. *dainties, delicacies.* Ps. 141: 4. Root מָנַח, in Arab. spoken also of rich food.

מִנְעִנְעִים masc. plur. 2 Sam. 6: 5. name of a musical instrument, according to the Vulg. *sistra*; liter. part. Pi. from מָנַח *to be shaken, agitated.*

מִנְקִית found only in the plur. מִנְקִיִּים, *dishes for receiving the blood of victims.* Ex. 25: 29. 37: 16. Num. 4: 7. (Syr. idem, from the root מָנַח in Pa. *to pour out, libare.*)

מִנְקֵת f. a nurse. See the Hiph. of מָנַח.

מִנְשֵׁה m. (causing to forget, see Gen. 42: 51.) *Munasseh*, the son of Joseph, who, being adopted by his grandfather, inherited equally with the sons of Jacob. Gen. 48: 1ff. The territory of this tribe lay one half on the east, and one half on the west of Jordan, Josh. 17: 8ff. The patronymic noun is מִנְשֵׁה, Num. 4: 43.

מִנְתָּה f. for מִנְתָּה, (from מָנַח) irreg. plur. מִנְתָּה Neh. 12: 44. and מִנְתָּה 12: 47.

13: 10. (with Kamets impure,) *a part, portion.* Ps. 63: 11 מִנְתָּה שְׂעָלִים *a portion or prey for foxes shall they be, pars vulpium erunt.* Ps. 11: 6 מִנְתָּה שִׂסָּם *this shall be the portion of their cup*, 16: 5. Particularly *a portion of food*, see the passages in Nehemiah.

מָס m. Job 6: 14. *unhappy, afflicted, cast down.* Root מָס.

מָס m. dec. VIII. f. *tribute, soccage*, more fully מָס עֲבָר, 1 K. 9: 21. 2 Chr. 8: 8.—מָסָה Deut. 20: 11. Judg. 1: 30, 33: 35. Is. 31: 8. and מָס עֲבָר Gen. 49: 15. Josh. 16: 10. *to become tributary, to be obliged to serve.*—מָסָה לְמָסָה Josh. 17: 13. מָסָה לְמָסָה Judg. 1: 28. and מָסָה לְמָסָה Est. 10: 1. *to impose a tribute on any one, to make him tributary.*—מָסָה עַל הַמָּסָה an overseer over the tribute, an important officer in the court of Israel, 2 Sam. 20: 24. 1 K. 4: 6. 12: 18.—מָסָה מָסָה *collectors of tribute, taskmasters*, Ex. 1: 11. The etymology is uncertain.

מִסָּב m. verbal from מָסָה, dec. VIII. f.

1. subst. *a circle of persons sitting together, a divan, consessus.* Cant. 1: 12. comp. the root מָסָה I Sam. 16: 11.

2. as an adv. *round about.* 1 K. 6: 29.

3. plur. const. as a prep. *round about.* 2 K. 23: 5 מִסָּבֵי יְרוּשָׁלַם *round about Jerusalem.* idem, Job 37: 12.

מִסְגֵּר m. verbal from מָסָה, strictly part. Hiph.

1. *a smith.* 2 K. 24: 14, 16. Jer. 24: 1. 29: 2.

2. *a place of confinement, a prison, liter. that which encloses.* Ps. 142: 8. Is. 24: 22.

מִסְגֵּרוֹת f. plur. מִסְגֵּרוֹת, verbal from מָסָה, dec. XII. a.

1. *a prison.* Ps. 18: 46. Mic. 7: 17.
2. *a border, ridge.* Ex. 25: 25ff. 37: 14.

3. 1 K. 7: 28, 29, 31, 32, 35, 36. 2 K. 16: 7. *ornaments or decorations* of the brazen bases or stands for the molten sea. It appears from verses 28, 29, 31. that they were four-cornered plates on

the four sides of each stand. Comp. Syr. **ܡܫܬܢܐ**.

מִסָּד m. *foundation* of a building. 1 K. 7:9. Root **יָסַד** to *found*, whose Yod assimilates itself in many forms of the verb.

מִסְדָּרוֹן m. *a colonnade, porch, porticus*, denom. from **סָדַר**, **סִדְרָה** a *row*. Once Judg. 3:23.

מָסַח i. q. **מָסַס** to *dissolve*. (In Chald. **ܡܫܚܐ**, Syr. **ܡܫܠܚܐ** to *dissolve, rot, decay*.)

Hiph. 1. to *cause to dissolve or run down*. Ps. 6:7 **בְּדַמְעֵי עֵינַי אֶמְסַח** *I make my bed to run down with tears*. 147:18. Fut. apoc. **תִּמְסַח** 39:12.

2. metaphorically with **זָבַח**, to *cause the heart to melt, to throw into consternation*. Plur. **הַמְסִי** for **הַמְסִי** Josh. 14:8.

מָסָה, const. **מִסָּה**, dec. X. *enough, sufficient*. (Syr. **ܡܫܚܐ**, Chald. **ܡܫܚܐ**.) Deut. 16:10 **כִּמְסֵה יְדִי־יִתֶּן** *as much as thy hand can give*.

מִסָּה f. verbal from **נָסָה**, dec. X. *a temptation*.

1. spoken of the miracles of Jehovah, by which he tried the people of Israel. Deut. 4:34. 7:19. 29:2.

2. *a tempting of Jehovah*, i. e. a murmuring against him. Ps. 95:8. Hence the name of a place in the desert **מִסְהָ**, Ex. 17:7. Deut. 6:16. 9:22. 33:8.

3. *a suffering or trial from God*, i. q. **πρασμὸς** in N. T. Job 9:23.

מִסְכָּה m. *a covering, veil*. Ex. 34:33, 34, 35. Root **סָכַח** not used. Arab.

مِسْكَا *a covering for a camel*.

מִסְכָּה f. i. q. **מִסְכָּה** *a thorn hedge, a quick hedge*. Mic. 7:4. Root **סָכַח** to *hedge, to hedge about*.

מִסָּה m, verbal from **נָסָה**, *a keeping off*. 2 K. 11:6.

מִסְחָר m. dec. II. b. *traffic, commerce*. 1 K. 10:15. Root **סָחַר** to *traffic*.

מִסְכָּה to *mix*, i. q. **μίσγω**, *miscue*.

Ps. 102:15. Is. 19:14 **יָצַח מִסְכָּה בְּקִרְבָּהּ רִחַח** *Jehovah has poured out in the midst of them a spirit of giddiness*, i. e. has brought consternation among them. Used especially of the mixing of wine with spices to make it more intoxicating, Prov. 9:2, 5. Is. 5:22.

Deriv. **מִסְכָּה**, **מִסְכָּה**.

מִסְכָּה m. verbal from **בָּסַךְ**, *mixed wine, spiced wine*. Ps. 75:9.

מִסְכָּה m. const. **מִסְכָּה**, verbal from **בָּסַךְ**, dec. IV. a. *a covering*. 2 Sam. 17:19. particularly *the curtain* before the door of the tabernacle of the congregation, Ex. 26:36 ff. 39:38. 40:5. and before the gate of the court. 35:17. 39:40. More fully **מִסְכָּה הַמִּסְכָּה** *the veil of the covering*, 35:12. 39:34. 40:21. — Is. 22:8 **וַיֵּצֵא אֶת־מִסְכָּה יְהוּדָה** *and he removed the covering of Judah*, i. e. he exposed them to every reproach.

מִסְכָּה f. verbal from **בָּסַךְ**, dec. X. *a covering*. Ezek. 28:13.

I. **מִסְכָּה** f. verbal from **נָסַךְ** no. I. dec. X.

1. *a casting or pouring out of metal*. — **עֵגֶל מִסְכָּה** *a molten calf*, Ex. 32:4, 8. **אֱלֹהֵי מִסְכָּה** *molten gods*, Ex. 34:17.

2. particularly *a molten image*. Deut. 9:12. Judg. 17:3, 4.

3. *a covenant, a making of peace*, **σπένθη**, Is. 30:1.

II. **מִסְכָּה** f. verbal from **נָסַךְ** no. II. *a covering*. Is. 25:7.

מִסְכֵּן m. *poor, unfortunate*. Ecc. 4:13. 9:15, 16. It is a quadriliteral and the **ס** is radical. (Found in all the cognate dialects. Likewise in several western languages; as in Ital. *meschino*, *meschinello*; in Portug. *mesquinho*, subst. *mesquinhez*; in French *mesquin*, subst. *mesquinerie*, *poverty, indigence*, for the most part in the sense of reproach.)

מִסְכֵּנוֹת f. denom. from **בָּסַךְ**, *poverty, want*. Deut. 8:9. See **מִסְכֵּן**.

מִסְכֵּנוֹת plur. fem. *stores, magazines*, by transposition for **מִסְכֵּנוֹת**, from

נָסַח *to heap up*, comp. נָסַח. Ex. 1:11.
1 K. 9:19. 2 Chr. 8:4.

מִסְפָּת f. *threads of yarn, a web*;
perhaps more particularly *the warp or*
woof. Judg. 16:13, 14. Root מִסַּךְ in
the signification here of the Arab. نَسَجَ
to weave.

מִסְלָה f. verbal from מָלַל, dec. X.

1. a *way, highway*. Judg. 20:31,
32. 1 Sam. 6:12. Is. 40:3. Metapho-
rically a *manner of life*, Prov. 16:17.

2. a *flight of steps, a stair-case*, i. q.
מִסְלָה. 2 Chr. 9:11.

מִסְלֹל m. verbal from מָלַל, a *way*,
path. Is. 35:8.

מִסְמָרִים masc. plur. Is. 41:7. מִסְמָרִים
1 Chr. 22:3. and מִסְמָרוֹת 2 Chr. 3:9.
Jer. 10:4. *nails, pegs*. (Chald. תַּסְרָא *to*
nail, to fasten with nails; Arab. مَسَّار
a *nail*.)

מָסַח *to dissolve, melt, faint*. In Kal
only Is. 10:18. Kindred with מָסַח.

Niph. מָסַח, in pause מָסַח, fut. מָסַח, infin.
מָסַח.

1. *to melt, flow asunder or down*. Ex.
16:21. Ps. 68:3. Is. 34:3. Judg. 15:
14 and *his bands melted*, i. e. loosed,
from off his hands.—Spoken of scabby
or mangy cattle, 1 Sam. 15:9. of a sick
person, Is. 10:18.

2. used figuratively with מָלַל, *to faint*
or fail, (from fear or alarm.) Deut. 20:
8. Josh. 2:11. 5:1. The figure is
sometimes continued, as Josh. 7:5 *the*
heart of the people melted וַיִּהְיֶה לִּמְיָם *and*
became as water. More rarely *to faint*
or waste away, (from sorrow or pain),
Ps. 22:15. Comp. Ovid. Ex Ponto,
1.2.57. Also without מָלַל in both these
acceptations, 2 Sam. 17:10 and *also the*
valiant man יָפֶה הָיָה shall utterly faint
or despond. Spoken of inanimate na-
ture, Ps. 97:5. Mic. 1:4.—Ps. 112:10
he melts away, (for grief.)

Hiph. *to cause to faint, to discourage*.
Deut. 1:28.

Deriv. מָסַח, מָסַח.

Note. Several forms of the root מָסַח
borrow their signification from מָסַח. See
מָסַח no. II.

מִסְעָה m. a *dart*. Job 41:18. [41:
26.] (Arab. مَنَعَة sagitta, telum.)

מִסַּע m. verbal from מָסַע, dec. II. c.

1. a *removing, breaking up, march-
ing, departing*, (of a Nomadic people,) strictly the Aram. infin. march before the people.
Num. 10:2 מִסַּע אֶת-הַמַּחֲנֵה *for marching*
with the camps. Hence as a subst. a
journey, march, Ex. 40:38. Deut. 10:6.

2. a *station, encampment*. Ex. 17:1
מִסַּעֵיהֶם *after their encampments*. Num.
10:6, 12.

3. a *quarry*. 1 K. 6:7 מִסַּע אֲבָן *unhewn stone from the quarry*. Sept.
λίθοις ἀκατέτοις ἀγείοις.

מִסְעָד m. verbal from מָסַד, a *support*,
balustrade. 1 K. 10:12.

מִסְפָּד m. const. מִסְפָּד, with suff.
מִסְפָּד, verbal from מָסַד, dec. VII. d. a *la-
mentation*. Gen. 50:10. Amos 5:16,
17.

מִסְפּוֹא m. *fodder, provender*, for
cattle. Gen. 24:25, 32. 42:47. 43:24.
Root in Chald. מִסְפָּא Pe. and Aph. cibavit.

מִסְפַּחַת f. i. q. מִסְפַּחַת the *scab*. Lev.
13:6, 7, 8.

מִסְפָּחוֹת pl. fem. dec. XI. a. *cushions*
or coverings, to sleep upon. Ezek. 13:
18, 21. Symm. ὑπαρχήνια. Vulg. cervi-
calia. Root מָסַח *to pour out*, perhaps *to*
spread under. In Ethiop. ሠፍሐ lectum
expandit, stravit.

מִסְפָּר m. verbal from מָסַר, dec. II. b.

1. *number*. As an accus. used ad-
verbially, *in or by number, after the*
number, Ex. 16:16 מִסְפָּר נַפְשֵׁיכֶם *after the*
number of your persons. Job 1:5.
2 Sam. 21:20 מִסְפָּר אַרְבָּעֵים *twenty*
four in number.—מִסְפָּר Gen. 41:49.
יָדְאֵין מִסְפָּר 1 Chr. 22:4. and מִסְפָּר
Job 5:9. 9:10. *without number, innu-
merable*. The opposite of these phrases
is מִסְפָּר *numerable*, i. e. a few; e. g. מִי

אנשי מספר, *few people*, Gen. 34:30. Deut. 4:27. also preceded by a noun in the absolute state, ימים מספר *a few days*, Num. 9:20.

2. *a relation, narration.* (Comp. the verb in Pi.) Judg. 7:15.

מִסֵּר in Kal only Num. 31:16 לִמְסֵר to attempt rebellion against Jehovah. So it may be rendered, in conformity with the Syr. *opus ag-gressus seu ausus est.* But the text is perhaps corrupted, and should be written מִסֵּל as in the parallel passages Num. 5:6. 2 Chr. 36:14. Ezek. 14:12.

Niph. *to be numbered, reviewed,* (so the Sept. comp. מסר in Samar. *visitavit*;) or *to be selected out or given up,* (comp. the Talmud. מסר *tradidit.*) Num. 31:5.

מִסְרָה f. a contraction of מִסְרָה, verbal from מִסֵּר, dec. XIII. *a bond, fetter.* Ezek. 20:37.

מִסֵּר dec. II. b. i. q. מִסֵּר *warning, instruction.* Job 33:16. Root יסר *to admonish, instruct.*

מִסְתוֹר m. verbal from סָתַר, dec. I. *a place of concealment, a covert, a refuge.* Is. 4:6.

מִסְתַּר m. verbal from סָתַר, dec. II. b. *a place of concealment, a lurking-place, a place for lying in wait.* Ps. 10:9. 17:12. Lam. 3:10.

מַעֲבֵד m. dec. II. b. *an action, deed, work.* Job 34:24. Also in Chaldaic, Dan. 4:34. Root עבד Chald. *to do, to make.*

מַעֲבָה m. verbal from עָבָה, dec. IX. a. *thickness.* 1 K. 7:46 בְּמַעֲבָה הָאֲדָמָה *in thick earth.*

מַעְבָּר m. verbal from עָבַר, dec. II. b. 1. *a ford, a shallow part of a river.* Gen. 32:23.

2. *a narrow pass.* 1 Sam. 13:23.

3. *place of passing.* Is. 30:32 מַעְבְּרֵי כָּל מַעְבָּר *every place where the destined scourge passes.*

מַעְבְּרָה f. plur. מַעְבְּרָה, verbal from עָבַר, dec. X.

1. *a ford or passage of a river.* מַעְבְּרוֹת הַיַּרְדֵּן *the fords of Jordan*, Judg. 3:28. 12:5, 6.

2. *a narrow pass.* Is. 10:29. 1 Sam. 14:4.

מַעְגָּל m. plur. מַעְגָּל and מַעְגָּל, verbal from עָגַל *to roll*, or denom. from עָגָל *a waggon*; dec. II. b.

1. *a track of a carriage.* Ps. 65:12.

2. *a path generally.* Ps. 140:6. Often metaphorically, *a manner of life,* (like מַעְיָדָה, נֶחֱדָה.) Ps. 23:3.

מַעְגָּלָה f. (denom. from עָגָל *a waggon*;) *a bulwark or fortification formed by the carriages of an army.* 1 Sam. 17:20. 26:5, 7.

מַעֵד *to totter, slide, slip.* Ps. 18:37. Job 12:5 הָגַל מִמַּעֵדֵי רַגְלִי *those whose feet slip.* Prov. 25:19 הָגַל מִמַּעֵדָה *a tottering foot.* The ancient grammarians regarded it as an uncommon form of the participle Kal, for מַעֲדָה. It may be the participle Pual for מִמַּעֲדָה; or perhaps it should be read מַעֲדָה.

Hiph. *to cause to shake.* Ps. 69:24.

I. מַעֲדָנִים, also מַעֲדָנִים and מַעֲדָנִים, found only in the plur. verbals from עָדָן.

1. *delight, joy.* Prov. 29:17. As an adv. *with delight, cheerfully,* 1 Sam. 15:32.

2. *delicate food, dainties.* Gen. 49:20. Lam. 4:5.

II. מַעֲדָנוֹת masc. plur. *bands*, by transposition for מַעֲדָנוֹת, from עָבַד *to bind, tie.* Job 38:31 מַעֲדָנוֹת תִּקְרָה *the bands of the Pleiades*; see תִּקְרָה.

מַעֲדָר m. verbal from עָדַר, *a mattock, weeding-hook, hoe, sarculum.* Is. 7:25.

מַעָּה f. dec. XI. a. *a small stone, a gravel stone.* Is. 48:19 מַעֲוֵקַי according to the ancient versions, *ut lapilli ejus.* (In Chald. and Talmud. מַעָּה *obolus, nummulus*, a kindred idea.)

מַעֵה m. dec. IX. b. found only in the plur. מַעֵה. (The singular is found in Arabic.)

1. *bowels.*—יָצָא מִמַּעֵי סֵם *prodire e visceribus alicujus, to be descended from*

any one, Gen. 15:4. (comp. 25:23.) 2 Sam. 7:12. 16:11.

2. the inward parts generally, and particularly the womb. Gen. 25:23. Ruth 1:11 *האם תביא לי בנים* shall I yet bear children?—אמי ממעי from my mother's womb, Is. 49:1. Ps. 71:6.

3. in a metaphorical sense, the inward parts, the heart. Job 30:27 *מי רחצו* my heart boiled. Lam. 1:10. Is. 16:11. Ps. 40:9 *החוקה בחדר מי* thy law is in my heart.

4. the belly, body. Cant. 5:14. Comp. the Chald.

מַעֲיָן masc. plur. Chald. i. q. Heb. מַעֲיָן no. 4. Dan. 2:32.

מַעֲוָה m. i. q. *מַעֲוָה* a cake. 1 K. 17:12. comp. verse 13. — Ps. 35:16 *לַעֲנֵי קִשּׁוֹ* *sanniones placente, mockers at feasts*, i. e. parasites who support themselves by their wit. In Talmud. *לשון ענה sermo placente, the talk of a parasite.* See *לֵב* no. 2.

מַעֲוָה m. more rarely *מַעֲוָה*, (with Kamets impure,) with suff. *מַעֲוָה*, plur. *מַעֲוָה*, verbal from *מַעַ* to be strong, fast; dec. VIII. d. a fortress, fortification. Judg. 6:26. Dan. 11:7, 10. *מַעֲוָה*, Is. 17:9. Metaphorically a defence. Ps. 60:9 *מַעֲוָה ראשי* the defence of my head, i. e. my helmet. Is. 23:4 *מַעֲוָה הים* the fortress of the sea, i. e. Sidon; comp. ver. 14. Ezek. 30:15. Spoken of Jehovah, Ps. 31:5. 37:39. 43:2 *מַעֲוָה אֱלֹהֵי הַיָּם* the god of fortresses, Dan. 11:38, a Syrian deity forced upon the Jews by Antiochus Epiphanes.—*מַעֲוָה* for *מַעֲוָה* with Nun epenthetic, which is unusual in the noun suffixes, Is. 23:11.

מַעֲוָה m. plur. *מַעֲוָה* 1 Chr. 4:41. verbal from *מַעַ*, dec. III. a. and f.

1. a dwelling, (1.) of God. Ps. 68:6. Deut. 26:15. (2.) of wild beasts. Nah. 2:12. Jer. 9:10. 10:22. 51:37. —In 1 Sam. 2:29, 31. as an accus. used adverbially, to the dwelling, like *בֵּית* to the house.

2. a place of refuge. Ps. 90:1.

3. proper name of a city in the tribe of Judah, not far from Carmel, Josh. 15:

55. 1 Sam. 25:2. Hence *מַעֲוָה* the wilderness of Maon, 1 Sam. 23:24, 25.

4. name of a people mentioned in connexion with the Amalekites, Sidonians, Philistines, etc. Judg. 10:12. Plur. *מַעֲוָה* 1 Chr. 4:41 Keri. 2 Chr. 26:7. In the last passage they are joined with the Arabians. The Sept. has rendered it 1 Chr. 4:41. *Mavalos*, i. e. an Arabian people on the Red Sea, whose chief city is *Kedza*.

מַעֲוָה and מַעֲוָה fem. of *מַעַ*, dec. X. a dwelling. Jer. 21:13. Particularly (1.) of God. Ps. 76:3. (2.) of wild beasts. Ps. 104:22. Am. 8:4.

מַעֲוָה, see *מַעֲוָה*, *בַּעַל מַעֲוָה*, *בֵּית מַעֲוָה*.

מַעֲוָה m. verbal from *מַעַ* no. II. dec. III. c. darkness. Is. 8:22.

מַעֲוָה m. dec. III. a. plur. *מַעֲוָה* *pu-denda*. Hab. 2:15. Root *מַעַ* Arab. *عَار*

i. q. *عري* to be bare, naked.

מַעַ see מעוה.

מַעַ to be little, small, few in number. Lev. 25:16 *לְפִי מְעַלְמֵי שָׁנִים* according as the years are few. Ex. 12:4. Neh. 9:32. Also to become few, Ps. 107:39. Pi. *מַעַ* intrans. as in Kal. Ecc. 12:3. Hiph. *מַעַ* 1. to make small or few, to diminish. Lev. 25:16. Num. 26:54. 33:54. (See no. 2.) Jer. 20:24 *מַעַלְמֵי הָעָם* lest thou make me (the people) few in number. Ezek. 29:15.—The action to which this verb relates must often be supplied from the context, as Num. 11:32 *הַמְּקַטֵּשׁ אֶתָּה עֲשֵׂהָ הַיּוֹם* he who gathered little, gathered ten homers. Ex. 16:17, 18. 2 K. 4:3 *בֹּרֵךְ לְעֵמֶיךָ הַיָּמִיִּם* and not a few. 2. to give little or less. Num. 35:8. Ex. 30:15 *וְהָיָה לֹא יִקְחֶם* and the poor man shall not give less.

מַעַ, less frequently *מַעַ*, dec. VIII. h.

1. as an adj. a little, a few, paucus. Num. 26:54 *לְמַעַל* to the few. Plur. *מַעַל* few, Ps. 109:8. Ecc. 5:1.

2. more frequently as an adv. a little,

parum. *מעט קצת a little water*, Gen. 18: 4. 24: 17, 43. *מעט אֶלֶּי a little food*, 43: 2. More rarely after the noun, as *מעט יְהוּדִים few people*, Deut. 26: 5. *מעט עֵז little help*, Dan. 11: 34.—Also of time, *a short time*, Ruth 2: 7. Ps. 37: 10. of space, 2 Sam. 16: 1.—*מעט מעט by little and little, gradually, peu à peu*, Ex. 23: 30. Deut. 7: 22.—*הַמְעַט לָּךְ is it too little for you?* Num. 16: 9.—Ezek. 16: 20 *הַמְעַט הָיְתָה שָׁמָּה was there too little of thy idolatry?*

In combination with a prefix, *מְעַט* (1.) i. q. *מעט little, few*, 1 Chr. 16: 19. Ps. 105: 12. *a little*, 2 Sam. 19: 37.—*בְּמְעַט a little moment*, Is. 26: 20. Ezra 9: 8. (2.) *almost, liter. within a little, little was wanting*. Gen. 26: 10. Ps. 73: 2. 119: 87. (3.) *soon, shortly*. Ps. 81: 15. 94: 17. (4.) *scarcely*. Cant. 3: 4. (5.) *suddenly*. Ps. 2: 12. Job 32: 22. (6.) *as nothing*, i. e. nothing worth. Prov. 10: 20.

מַעֲטָה, fem. *מְעַטָּה*, dec. VIII. d. found only Ezek. 21: 20. *smooth*, and spoken of a sword, *glittering, sharp*, synonymous with *כֶּדֶשׁ*. (In Arab. *مِعْطَ glaber fuit*.)

מַעֲטָה m. verbal from *עָטָה*, dec. IX. a. *a garment, covering*. Is. 61: 3.

מַעֲטָפוֹת f. plur. verbal from *עָטַף* no. I. *mantles*. Is. 3: 22.

מְעִיר m. *a heap of rubbish, ruins*, i. q. *עֵר*. Is. 17: 1.

מַעֲרֵל m. dec. I. *an upper garment*, which appears from 2 Sam. 13: 8. and the description of the high-priest's dress, to have been not a mantle, but a second and larger tunic without sleeves. (Comp. Hartmann's *Hebräerin*, Th. 3. p. 312.) It was worn by women, 2 Sam. 13: 8. by magistrates, Job 1: 20. 2: 12. especially by kings, 1 Sam. 15: 27. 18: 4. 24: 5, 12. and priests, 1 Sam. 28: 14. The high-priest wore it under the ephod. Hence *מַעֲרֵל הָאֵפֹד* Ex. 28: 31. 39: 22. (The etymology is doubtful. If the *מ* is servile, then we may collate

the word with *עֵל* Arab. *غِيل amplā vestis*, from *غَالٌ tenuis, subtilis fuit*. But if *מַעֲל* is the root, its significations probably were 1. *to cover*; 2. *to act under cover, to deceive*. Comp. *בָּגַד to deceive, בָּגַד a garment*; *דָּגַל to cover, deceive*.)

מַעֲרֵל bowels, see *מַעֲרָה*.

מַעֲיָן m. with suff. *מַעֲיָנִי*, plur. *מַעֲיָנִים*, const. *מַעֲיָנִי*; and *מַעֲיָנוֹת*, const. *מַעֲיָנוֹת*; i. q. *עֵין a spring, fountain*. Gen. 7: 11. 8: 2. Ps. 84: 7 *and they pass through a valley of weeping, מַעֲיָנוֹת יִשְׁרָאֵל they make it a well*. Ps. 87: 7 *כָּל מַעֲיָנֵי יְהוָה all my springs or fountains are in thee (Zion)*, i. e. all my joys or daily delights. Others: *all my views are directed to thee*; comp. *עֵין*.

מַעֲצֵה *to press, squeeze, crush*. Lev. 22: 24 *מַעֲצֵה בָּמֶרֶץ with broken testicles, castrated*. 1 Sam. 26: 7 *הִנֵּיחוּ מַעֲצֵהוּ בָּאָרֶץ his spear was pressed into the ground*.

Pu. to be pressed, in an immodest manner, spoken of the breasts of females. Ezek. 23: 3.

מַעֲבָה 2 Sam. 10: 6, 8. 1 Chr. 19: 6, 7. and *מַעֲבָה* Josh. 13: 13. *a people and country, east of Jordan, at the foot of Antilibanus*. More fully *מַעֲבָה*, *אֲרָם*, 1 Chr. 19: 6. The gentile noun is *מַעֲבָתִי* Deut. 3: 14. Josh. 12: 5. 13: 11. 2 K. 25: 23. Comp. *בֵּית מַעֲבָה*.

מַעֲלֵל, fut. *יַעֲלֵל* and *יַעֲלֵל*.

1. *to sin, transgress, deal faithlessly*. Prov. 16: 10. 2 Chr. 26: 18. 29: 6, 19. Neh. 1: 8.

2. joined with *בְּיָדָהּ*, *to sin against Jehovah*, especially *to apostatize from him*. Deut. 32: 51. Most frequently in the phrase *מַעֲלֵל מַעֲלָה בְּיָדָהּ to transgress against Jehovah*, 1 Chr. 5: 25. 10: 13. 2 Chr. 12: 2.

3. joined with *אֵל* of the thing, *to offend in anything*. Josh. 7: 1. 22: 20. 1 Chr. 2: 7.

I. *מַעֲלֵל* m. verbal from *מַעֲלֵל*, *a sin, transgression*, always in the phrase *מַעֲלֵל אֵל*. See the verb.

II. *מַעֲלֵל* m. a contraction of *מַעֲלָה*

from *מַעַל*, liter. *what is above*; hence as an adv. *above*. Found only in the compositions,

1. *מַעַל* from above. Is. 45:8. Also simply *above*. Deut. 5:8.—*מַעַל* *above*, upon, Gen. 22:9 *מַעַל* *upon the wood*. Dan. 12:6 *מַעַל* *upon the waters of the river*. Also i. q. *בְּ* *by*, about, Is. 6:2.

2. with *ה* local, *מַעַל* (1.) *upwards*.—*מַעַל* *higher and higher*, Deut. 28:43. (2.) *above*. 1 Sam. 9:2. especially of time, Num. 1:20. (3.) *forward*, *afterwards*. 1 Sam. 16:13.

מַעַל m. Neh. 8:6. *a lifting up*, a contraction of *מַעַל* from *מַעַל*.

מַעַל Chald. plur. *מַעַלִּין*, *setting of the sun*. Dan. 6:15. Root *מַעַל* *to go in*.

מַעַל m. verbal from *מַעַל*, dec. IX. a. 1. *a rising, place of rising*. Neh. 12:37.

2. *a raised place, suggestus*. Neh. 9:4.

3. *a hill, ascent*.—*מַעַל* *the ascent to the city*, 1 Sam. 9:11. 2 Sam. 15:30.

4. *מַעַל* *(hill of scorpions)* Num. 34:4. Josh. 15:3. *a place on the southern boundary of Palestine*.

מַעַל f. verbal from *מַעַל*, dec. X.

1. *an ascending or going up*. Ezra 7:9. Metaphorically *מַעַל* *that which rises in your hearts*, Ezek. 11:5. comp. *מַעַל* *ל*.

2. *height, a high degree*. 1 Chr. 17:17.

3. *a step, stair*. Ex. 20:23. 1 K. 10:19.

4. *a degree, on a sun-dial*. 2 K. 20:9, 10, 11. Is. 38:8.

5. *a loft, story*, i. q. *מַעַל*. Am. 9:6.

6. *מַעַל* *the superscription of Ps. cxx. and of those that follow to the cxxxiv. liter. a song of degrees*, prob. a designation having reference to a certain versification common to these fifteen Psalms. So the Syrians call a certain class of poems *مَعَالِي وَفَنَانٍ* *scale odarum*. A conjecture concerning the origin of these designations may be found in the A. L. Z. 1813. no. 205. Others: *trochaic songs*, but it is not

probable that metre existed in Hebrew poetry. Others: *pilgrim songs, carmina ascensionum*, sung by those who went up to Jerusalem to worship, (comp. *מַעַל* Ps. 122:4.) but this explanation is suited to only a few of them, e. g. to Ps. cxxii.

מַעַל i. q. *מַעַל* Zech. 1:4 Kethib.

מַעַל m. verbal from *מַעַל*, dec. II. b. *a deed, work, action*. Found only in the plur. *מַעַלִּים* (1.) *great deeds, miracles, facinora Dei*. Ps. 77:12. 78:7. (2.) *actions (of men)*. Zech. 1:6.—*מַעַלִּים* *הרע* *הטוב* *to make one's actions good or bad*, i. e. to act well or ill, Jer. 35:15.

מַעַמְד m. verbal from *מַעַמְד*, dec. II. b. *an establishment*. 1 K. 10:5.

מַעַמְד m. Ps. 69:3. *a place for standing, a bottom*. So Sept. Chald. Others make it the part. Hoph.

מַעַמְסָה f. *a burden*. Zech. 12:3. Root *מַעַמְסָה* *to load*.

מַעַמְקִים masc. plur. dec. VIII. *depths*. Is. 51:10. Ps. 69:3. Root *מַעַמְקִים* *to be deep*.

מַעַן a contraction of *מַעַן*, from *מַעַן* Arab. *مَعْنَى* *to have in view, to purpose*; liter. a subst. *object, purpose*. Only in the combination *לְמַעַן*.

1. before verbs, *that, so that*; construed with a fut. Gen. 27:25. Ex. 4:5. with an infin. Am. 2:7. Ezek. 21:20.

2. before substantives, (1.) *on account of*. 1 K. 8:41. With suff. *לְמַעַנִּי*, *לְמַעַנֶּךָ*, *לְמַעַנֵּנוּ* *according to thy name*, Ps. 109:21. 25:11. 31:4. *לְמַעַן חַסְדְּךָ* *according to thy grace*, i. q. *לְמַעַן*, Ps. 6:5. 44:27.

3. *on this account*, (for *לְמַעַן* 1 K. 11:39.) Ps. 30:13. 51:6. Hos. 8:4.

4. *לְמַעַן* *that, ut*, Josh. 3:4. *that, quod*, Gen. 18:19. *on this account*, Lev. 17:5.

מַעַנָה m. verbal from *מַעַנָה*, dec. IX. a.

1. *an answer*. Prov. 15:1, 23.

2. *a hearing*. Prov. 16:1.

3. a refutation, confutation. Job 32 : 3, 5.

4. end, object. Prov. 16 : 4. (comp. Arab. ^{عني} to have in view.)

מַעְרָה f. dec. X. a furrow. Ps. 129 : 3 Keth. 1 Sam. 14 : 14. Usually derived from ^{ערה} subegit.

מַעְרֵית f. idem. Ps. 129 : 3 Keri.

מְעוֹנָה f. a dwelling; see מְעוֹנָה

מַעְצָבָה f. verbal from ^{עצב}, sorrow. Is. 50 : 11.

מַעְצָד m. an axe, hatchet. Is. 44 : 12. Jer. 10 : 3. (Arab. ^{معد} idem; root ^{عصد} to hew. In Talmud. idem.)

מַעְצוֹר m. verbal from ^{עצר}, restraint, hindrance. 1 Sam. 14 : 6.

מַעְצָר m. verbal from ^{עצר}, restraint. Prov. 25 : 28.

מַעֲקֶה m. a battlement or balustrade, round the flat roof of an oriental house. Deut. 22 : 8. Root ^{עקה} Arab. ^{عقا} retinuit, detinuit.

מַעְקָשִׁים masc. plur. verbal from ^{עקש}, crooked paths. Is. 42 : 16.

מַעַר m. a contraction of מַעְרָה from ^{ערה}.

1. nakedness, i. q. ^{ערה}. Nah. 3 : 5.

2. vacant space. 1 K. 7 : 36 ^{במש אש} according to the space of each one.

1. מַעְרֵב m. verbal from ^{ערב} no. I. 2. dec. II. b.

1. traffic, commerce, exchange. Ezek. 27 : 9, 27 ^{שְׂבִי מַעְרֵב} those who carry on thy traffic.

2. merchandise. Ezek. 27 : 13, 17, 19, 27 at the beginning, 33, 34.

II. מַעְרֵב m. verbal from ^{ערב} no. III. dec. II. b. the place of sunset, the west. Ps. 75 : 7. 103 : 12. 107 : 3. Is. 43 : 5.

מַעְרָבָה f. verbal from ^{ערב} no. III. idem. Is. 45 : 6.

מַעְרָה m. an open plain without wood. Judg. 20 : 33. (Arab. ^{عرصة} vacant ground about a city.)

מַעְרֹת fem. plur. 1 Sam. 17 : 23 Keth. perhaps a corruption of מַעְרָה the reading of the Keri. If the Kethib gives any meaning in Hebrew, we may collate it with the Arab. ^{عرصة} caterva hominum.

מַעְרָה f. const. מַעְרָה, plur. מַעְרֹת, dec. X.

1. a hole, cave, cavern. Gen. 19 : 30. 1 Sam. 24 : 4, 8. Root ^{ערה} Arab. ^{غار} to be deep, to be excavated; ^{غار} a hole, cavern.

2. Josh. 13 : 4. according to some a proper name of a place. Vulg. Maara.

מַעְרִיץ m. dec. I. fear, reverence, or the object of fear or reverence. Is. 8 : 13. Root ^{ערץ} to fear.

מַעְרָה m. verbal from ^{ערך}, dec. II. b. arrangement, purpose. Prov. 16 : 1 ^{מַעְרָה לֵב} the purposes of the heart.

מַעְרָה f. verbal from ^{ערך}, dec. XI. a. 1. an arranging, a setting in order. ^{הַמַּעְרָה נִרְאָה} the lamps (of the sacred candlestick) set in order, Ex. 39 : 37. Applied to the arranging of wood on an altar, Judg. 6 : 26. comp. the verb Gen. 22 : 9.

2. order of battle, battle-array. 1 Sam. 4 : 16. 17 : 22, 48.

מַעְרָתָה f. verbal from ^{ערך}, dec. XIII. b.

1. order of battle, also an army in battle-array. 1 Sam 17 : 8.

2. a row, e. g. of the shew-bread. Lev. 24 : 6. Hence ^{הַמַּעְרָתָה לֶחֶם} the shew-bread, for the more ancient name ^{לֶחֶם}, Neh. 10 : 34. Also without ^{לֶחֶם}, 2 Chr. 2 : 3. So in the same sense ^{שִׁלְחַן הַמַּעְרָתָה} 2 Chr. 13 : 11.—^{שִׁלְחַן הַמַּעְרָתָה} the table with the shew-bread, 2 Chr. 29 : 18.

מַעְרָמִים masc. plur. dec. VIII. the naked. 2 Chr. 28 : 15. Root ^{עם} in Arab. to make naked.

מַעְרָה f. sudden violence, terror. Is. 10 : 33. Root ^{ערץ} to fear; comp. ^{עץ}.

מַעְשָׂה m. verbal from ^{עשה}, dec. IX. a. 1. a deed, action, concern, business.

Gen. 44:15. 47:3. Spoken frequently of the mighty deeds of Jehovah, Ps. 86:6. Judg. 2:10. Also *facinus*, as 1 Sam. 20:19 מַעֲשֵׂה יָדָיו *die facinoris*, namely, when Saul attempted to kill David.

2. *a work, labour, something done or wrought*. מַעֲשֵׂה דִי יְהוָה *a work of Jehovah*, Ps. 8:4, 7. 19:2 מַעֲשֵׂה דִי אָדָם *a work of men's hands*, often a designation for *idols*, Deut. 4:28. Ps. 115:4. 135:15. Applied to ingenious mechanical labour, מַעֲשֵׂה דָמָשֶׁק *damash-work*, Ex. 26:1, 31. מַעֲשֵׂה רֶשֶׁת *lattice-work*, 27:4. Also *a poetical work*, ποιμα, Ps. 45:2.

3. *property, res*, like מַלְאָכָה; particularly *the produce of the field*, Ex. 23:16. *cattle*, 1 Sam. 25:2.

מַעֲשֵׂר m. const. מַעֲשֵׂר, with suff. מַעֲשֵׂר, plur. מַעֲשֵׂרוֹת, denom. from עָשָׂר, עֶשֶׂר, dec. VII. d. *the tenth part, tithes*. Gen. 14:20. Deut. 14:23, 28. 26:12. שְׁנַת־הַמַּעֲשֵׂר *the year of tithes*, i. e. every third year, in which the people made a feast of the tithes in their own houses. Deut. 26:12. Comp. De Wette jüd. Archäologie, p. 247. Jahn's Bibl. Archæol. p. 492.

מַעֲשָׁקוֹת fem. plur. *oppressions*. Prov. 28:16. Root עָשָׁק *to oppress*.

מֶמְפִּיִּם Memphis, proper name of an Egyptian city. Hos. 9:6. Otherwise called מֶפֶּי, Is. 19:13. Jer. 2:16. By the Arabian geographers this city is called مَينَف, by the modern Copts ΜΕΝΦ, ΜΕΝΟΥΦ and ΝΟΥΦ, from which we may explain both the Hebrew forms, and also the Greek name Μέμφις. Plutarch (De Iside et Osiride, p. 359. or p. 639 ed. Stephan.) interprets the name ὁρμησὶν ἀγαθῶν (from Copt. meh *full* and nouphi *good*;) or τάφον Ὀσίριδος (from Copt. mhau *a grave*, and onphi *ὠσερίτης*, as Osiris is called.) See Jablonskii Opusc. ed. te Water. T. I. p. 137, 150, 179. T. II. p. 131.

מַפְעֵמָה m. *an attack, or an object of attack*. Job 7:20. Root פָּעַע.

מִפְּחָה m. verbal from פָּחַח, *bellows*. Jer. 6:29.

מִפְּחָה m. verbal from פָּחַח, dec. II. b. Job 11:20 מִפְּחָה נָפֶשׁ *the breathing out or expiring of the soul*; comp. the phrase מִפְּחָה נָפֶשׁ Jer. 15:9. Job 31:39.

מִפְּחִיץ m. *a hammer, a battle-hammer, a maul*. Prov. 25:18. Strictly part. Hiph. from פָּחַץ *to smite in pieces*.

מִפְּלָה m. verbal from פָּלָה, dec. II. b. strictly *that which hangs down, or falls off*. Job 41:51 [41:23] מִפְּלֵי בָשָׂר *the fleshy dewlaps*. Am. 8:6 מִפְּלֵי הַחֵטָה *the refuse of the wheat*.

מִפְּלָאָה f. verbal from פָּלָא, dec. XI. a. *a wonderful work, a miracle*. Job 37:16.

מִפְּלָגָה f. verbal from פָּלַג, dec. X. *a class, division*. 2 Chr. 35:12.

מִפְּלָה f. Is. 17:1. and מִפְּלָה f. 23:13. 25:2. verbals from פָּלָה, *buildings fallen down, ruins*.

מִפְּלָט m. verbal from פָּלַט, *an escaping, flying away*. Ps. 55:9.

מִפְּלָטָה f. dec. XIII. a. *an image, idol*. 1 K. 15:13. Root פָּלַח *to terrify*; comp. Syr. ܡܢܠܬܐ *idolum*, from ܡܢܠ *to fear*.

מִפְּלָשׁ m. dec. II. b. *a waving, balancing*, spoken of clouds. Job 37:16. Root פָּלַשׁ=פָּלַשׁ in Pi. *to weigh*.

מִפְּלָתָה f. verbal from פָּלַת, dec. XIII. a. 1. *fall, ruin*. Prov. 29:16. Spoken of the destruction of a kingdom, Ezek. 26:15, 18. 27:27. 31:16.

2. *something fallen, a fallen trunk*. Ezek. 31:13.

3. *a dead body, a corpse*, like *cadaver* from *cadere*, πτώμα from πίπτω. Judg. 14:8.

מִפְּעֵל m. dec. II. b. Prov. 8:22. and מִפְּעֵלָה f. dec. XI. a. Ps. 46:9. 66:5. verbals from פָּעַל, *a work of God*.

מִפְּעֵת, see מִפְּעֵת.

מַפֵּץ m. a hammer. Jer. 51:20. strictly part. Hiph. from **נָפַץ** to smite in pieces.

מִפְּץ m. verbal from **נָפַץ**, dec. II. b. a smiting in pieces. Ezek. 9:2.

מִפְקֵד m. verbal from **פָּקַד**, dec. II. b. 1. a numbering or census of a people. 2 Sam. 24:9.

2. a command. 2 Chr. 31:13.

3. an appointed place. Ezek. 43:21.

4. **שַׁעַר הַמִּפְקֵד** name of one of the gates of Jerusalem. Neh. 3:31.

מִפְרָץ m. dec. II. b. a haven, harbour. Judg. 5:17. (Arab. **مَرْفُؤ** a haven, place of anchoring.)

מִפְרֶקֶת f. dec. XIII. a. the neck. 1 Sam. 4:18. (Chald. **פִּרְקָא**, **פִּרְקָא** idem.)

מִפְרֹשׁ m. verbal from **פָּרַשׁ**, dec. II. b. 1. a stretching out, a spreading. Job 36:29.

2. a flag, banner. Ezek. 27:7.

מִתְשֵׁהָ f. verbal from **תִּשֵּׁה**, the thigh, the hip, organon gressûs. 1 Chr. 19:4.

מִתְקֵהָ m. verbal from **תָּקַה**, a key. Judg. 3:25. Is. 22:22.

מִתְקָה m. verbal from **תָּקַה**, dec. II. b. an opening. Prov. 8:6.

מִתְפָּן m. dec. II. b. a sill, threshold. 1 Sam. 5:4, 5. Ezek. 9:3, 4. 10:4, 18. The etymology is obscure.

מִץ, once in full **מִצָּ** (Zeph. 2:2.) chaff. Is. 41:15. Usually in phrases such as Ps. 35:5 **יְהוָה כְּמִץ לִפְנֵי רִיחַ** let them be as chaff before the wind. 1:4. Job 21:18. Is. 17:13.

מִצֵּה, fut. **מִצֵּה**, imper. **מִצֵּה**, infin. **מִצֵּה**.

1. to find. Gen. 2:20. 1 Sam. 10:7 do what thine hand shall find, i. e. what shall come to thine hand. 25:8. Ecc. 9:10. Spoken more rarely of the understanding, to find out, discover, comprehend, Ecc. 3:11. 7:27. 8:17. comp. Judg. 14:18, where it is used of the solving of a riddle.

2. to get, obtain, acquire, (as in Lat. *invenire cognomen, laudem*;) e. g. wis-

dom, Prov. 3:13. favour (see **חֵן**;) a vision from Jehovah, Lam. 2:9. fenced cities by conquest, 2 Sam. 20:6. a harvest, Gen. 26:12.—2 Sam. 18:22 **אֵין בְּשׂוּרָה מִצִּיּוֹן** there is no tidings of any importance. Also to meet with affliction, Ps. 116:3 **צָרָה וְנִגְזַן אֶמְצָא** I found or met with affliction and sorrow. Prov. 6:33. Hos. 12:9. (Comp. no. 3. where the same idea is somewhat differently expressed.)—My hand acquires any thing, for I acquire it, or attain to it, Lev. 12:8. 25:28.

3. to befall or happen to any one, construed with an accus. Gen. 44:34. Ex. 18:8 **כָּל הַקְּלָמָה אֲשֶׁר מָצְאָם בְּדַרְךָ** all the trouble which had befallen them in the way. Num. 20:14. 32:23.—**דִּי מָצְאָהּ** my hand comes upon any one (in punishment), 1 Sam. 23:17. with **לְ**, Is. 10:10. Ps. 21:9. (In Aram. **ܡܫܬܐ**, **ܡܫܬܐ** idem. See no. 2.)

4. construed with a dative, to suffice or be sufficient. Num. 11:22. Judg. 21:14. (Comp. the German *hinlangen*, *hinreichen*; the Greek *ἰκανόμενος*, *ἰκανός*, sufficient, from *ἰκανομαι*.)

5. more rarely to seek. 1 Sam. 20:21 **הֵצֵא אֶת הַחֳנִיִּים** go, seek the arrows. Verse 36. Comp. Job 33:10.

Niph. **נִמְצָא** 1. to be found.

2. to be found or be in any place. Gen. 47:14 **כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרָיִם** all the money which was found in the land of Egypt. 1 Chr. 4:41. 2 Chr. 34:32. Hence used absolutely, to exist, to be present, Gen. 19:15 **שְׁתֵּי בָנוֹתַי הַנִּמְצָאוֹת** thy two daughters which are present, in opposition to those which were absent. Comp. verse 14. Ezra 8:25.

3. spoken of God, to let himself be found (of men), i. e. to hear or answer them, (comp. **יִקְרָא**.) 1 Chr. 28:9 **אִם יְהוָה יִרְשָׁנִי** if thou wilt seek him, he will be found of thee, i. e. he will hear thee. 2 Chr. 15:2, 4, 15. Jer. 29:13.

4. to be acquired or possessed by any one, construed with **לְ**, (comp. Kal no. 2.) Deut. 21:17 **כָּל אֲשֶׁר יִמְצָא לוֹ** all which shall be possessed by him. Josh. 17:16.

Jer. 15:16 נִמְצָא דְבָרִי *thy words were gotten (by me).*

Hiph. הִמְצִיא *to cause to find or to participate.* Job 34:11. 37:13.

2. *to cause to come, to deliver up.* 2 Sam. 3:8 הָיָה בְּיָדְךָ לֹא הִצִּיתִיךָ בְּיַד הָעָרָב *I have not delivered thee up into the hand of David.* Zech. 11:6.

5. *to present*, construed with מָצָא. Lev. 9:12, 13, 18.

מָצָב m. const. מִצְבֵּי, verbal from מָצָב, dec. II. b.

1. *the place where any thing stands.* Josh. 4:3, 9. Metaphorically *state, condition*, Is. 22:19.

2. *a military post, a garrison.* 1 Sam. 13:23. 14:1, 4. 2 Sam. 23:14.

מָצָב m. strictly part. Hoph. from מָצָב, *a post, garrison.* Is. 29:3.

מִצְבָּה fem. of מָצָב, *idem.* 1 Sam. 14:12.

מִצְבֵּה f. const. מִצְבֵּה, verbal from מָצָב, dec. XI. b. *something raised up, a pillar, monument, cippus.* Gen. 28:18, 22. Ex. 24:4. Particularly *the statue or image of a god*, e.g. מִצְבֵּה הַבַּל *the image of Baal*, 2 K. 3:2. 10:26. 18:4. 23:14. Mic. 5:13.

מִצְבֵּת f. verbal from מָצָב, dec. XIII. a.

1. i. q. מִצְבֵּת *a pillar.* Gen. 35:14, 20.

2. *a monument.* 2 Sam. 18:18.

3. *a stock, trunk, root*, (from מָצָב in the signif. *to plant*.) Is. 6:13.

מִצְדָּ, plur. מִצְדֹּת, (with Kamets impure,) dec. I. *a fortress, strong hold, castle on a mountain*, 1 Chr. 11:7 וְדָוִד בָּקָעָהּ *and David dwelt in the fortress*, i.e. in Zion. Jer. 48:41. 51:30. Probably used frequently of places strong by nature, as high mountains or rocks, (Arab. مَسَد *the top of a mountain*.) 1 Sam. 23:14, 19, 29. 1 Chr. 12:8, 16. Comp. Judg. 6:2. Ezek. 33:27. See מִצְדָּה, מִצְדֹּת.

מָצָה I. *to squeeze or wring out moisture.* Judg. 6:38. (Chald. and Syr. *idem.*)

2. *to swallow down, to drink with eagerness.* Is. 51:17 *the cup of intoxication thou hast drunken and swallowed down*, i.e. thou hast emptied it to the dregs. Ps. 75:9. Ezek. 23:34. (Syr. *idem.* See the Heb. מָצָה, מָצָה; and comp. קָצָה.)

Niph. I. pass. of Kal no. I. *to be wrung out*, spoken of blood. Lev. 1:15. 5:9.

2. pass. of Kal no. 2. Ps. 73:10.

מָצָה f. dec. X. *something unleavened.* (The etymology is obscure. Usually derived from מָצָה=מָצָה *to press out or to press together*; hence *pressed together, close, heavy*, in opposition to what is leavened or light.)—הָיָה מָצָה *an unleavened cake*, Lev. 8:26. Plur. הָיוּ מָצָה *unleavened cakes*, Num. 6:15; also simply מָצָה in the same sense, Ex. 12:15, 18.—הָיָה מָצָה *the feast of unleavened bread, the passover*, Ex. 23:15. 34:18.

מָצָה f. verbal from מָצָה, *strife, contention.* Prov. 13:10. 17:19.

מָצָה f. verbal from מָצָה, dec. XI. a. *a neighing, snorting.* Jer. 8:16. 13:27.

I. מָצֹד m. dec. III. a. Ecc. 9:14.

מָצֹדָה dec. X. Is. 29:7. Ezek. 19:9. and most frequently מָצֹדָה dec. X. i. q. מָצֹד *the height or top of a mountain.* Job 39:28. 1 Sam. 22:4. Hence *a castle on a mountain, a fortress*, Ecc. 9:14. 2 Sam. 5:7. Used metaphorically of God, Ps. 18:3. 31:4. 71:3. 91:2.

II. מָצֹד m. verbal from מָצָה, dec. III. a. and f.

1. *a catching, hunting.* Prov. 12:12.

2. *a net.* Ecc. 7:27.

I. מָצֹדָה and מָצֹדָה, see מָצֹד no. I.

II. מָצֹדָה Ecc. 9:12. and מָצֹדָה dec. X. verbals from מָצָה.

1. *a prey, booty.* Ezek. 13:21.

2. *a net.* Ecc. 9:12. Ezek. 12:13.

מָצָה f. verbal from מָצָה, dec. X. *a command.* 2 K. 18:36. Spoken of the

commands of God, Deut. 6:1, 25: 7: 11. Lev. 4:13 אִתָּהּ מִקְלוֹ מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשֶׂה *one of the commands of Jehovah, which should not be done*, i. e. one of his prohibitions.—מִצְוֹת הַלְוִיִּים *what was ordered to be given to the Levites*, Neh. 13:5. comp. מִשְׁפָּט.

מִצְוֵלָה Ex. 15:5. Neh. 9:11. and מִצְוֵלָה f. dec. X. i. q. צִוְלָה *the depth*, particularly of the sea, Jon. 2:4. Mic. 7:19. of a river, Zech. 10:11. of mud, Ps. 69:3. See צִוְלָה.

מִצְוֹר m. verbal from צָוַר, *oppression, affliction, straitness*, Ps. 119:143. Jer. 19:9.

מִצְוֹר m. dec. III. a.

1. *a steep mountain or hill*. 1 Sam. 14:5. (Talmud. צָוַר *mons altus et præceps*. Arab. طاق الجبل *mons altus, rupes montium eminentes*.)

2. *foundation* (of the earth). 1 Sam. 2:8. The earth appears to have been regarded as resting on mountains.

מִצְוֹקָה f. verbal from צָוַק, dec. X. *straitness, affliction, trouble*, Job 15:24. Plur. Ps. 25:17.

I. מִצְוֹר m. with suff. מִצְוֹרֶךְ (Ezek. 4:8.) verbal from צָוַר, dec. III. a. and f.

1. *straitness, affliction*. Deut. 28:53 ff.

2. *a siege*. Ezek. 4:7. בָּמִצְוֹר *to be besieged*, spoken of a city, 2 K. 24:10. 25:2.

3. *a wall or bulwark* against a city besieged. Deut. 20:20. Ezek. 4:2. Mic. 4:14.

4. *a fortification, fortress*. 2 Chr. 32:10. Hab 2:1. More frequently מִצְדָּה *a fortress, a fenced city*, Ps. 31:22.

II. מִצְוֹר i. q. מִצְרַיִם *Egypt*, the proper name of a country. (The Hebrews may have conceived of this name as derived from no. I. since the ancients often speak of the natural strength of Egypt. Diod. i. 18. Comp. Bocharti Phaleg, iv. 24.) מִצְרַיִם *the streams of Egypt*, Is. 19:6. 37:25. 2 K. 19:24.

מִצְוֹרָה f. verbal from צָוַר, dec. X.

1. *a wall or bulwark* against a city besieged. Is. 29:3.

2. *a fortress, citadel*. 2 Chr. 11:11. More frequently מִצְוֹרֵי *fenced cities*, 2 Chr. 14:5 מִצְוֹרוֹת *idem*, 2 Chr. 11:10.

מִצְוֹרָה f. verbal from צָוַר, dec. I. i. q. *strife, contention*. Is. 41:12.

מִצְחָה com. gen. (Ezek. 3:8. Is. 48:4.) with suff. מִצְחָתִי, dec. VI. i. *the forehead, brow, front*. 1 Sam. 17:49.—מִצְחָה *the (shameless) front of an harlot*, Jer. 3:3.—Ezek. 3:7 מִצְחָה *of a bold forehead*. Verses 8, 9. Is. 48:4 מִצְחָתְךָ כְּחֹזֶה *thy forehead is of brass*.

מִצְחָה f. dec. X. *greaves*. 1 Sam. 17:6. See מִצְחָה. (The Hebrews employed the same word to express *forehead, shin-bone, greaves*, on account of their resemblance to each other in their external surface.)

מִצְלָה f. plur. מִצְלוֹת, verbal from צָלַל no. I. dec. X. *a small metallic plate*, such as was suspended from horses or camels in the east for the sake of ornament. Zech. 14:20. See מִצְלָה.

מִצְלָה f. verbal from צָלַל no. II. *a shady place*. Zech. 1:8.

מִצְלָתִים dual, verbal from צָלַל no. I. *a cymbal*, a musical instrument consisting of two plates which were struck together, *cymbala*. 1 Chr. 13:8. Ezra 3:10. Neh. 12:27. See מִצְלָתִים.

מִצְנָפֶת f. (verbal from צָנַף *to wind, to wrap round*;) *the turban* of the high-priest, Ex. 28:4, 30. of the king, Ezek. 21:31. The Bible says nothing of the difference between this and the turban of the common priest. For the suppositions of the Rabbins, see Braun, De Vestitu Sacerd. Heb. p. 625 ff.

מִצְעָה m. verbal from צָעָה, *a bed*. Is. 28:20.

מִצְעָד m. verbal from צָעַד, dec. II. b. *a step, going, course*. Ps. 37:23. Prov. 20:24.—בְּמִצְעָדָיו *at his steps*, i. e. in his

train, Dan. 11:43. comp. מַרְוֵי Judg. 4:10.

מַצְעִירָה f. *very small, subparrus, parvulus*, compounded of מָן and צִירָה, (comp. מַצֵּל) Dan. 8:9.

מַצְעֵר m. verbal from צָעַר, dec. II. b.

1. *something small or insignificant*. Gen. 19:20. Job 8:7. לְמַצְעֵר for a short time, Is. 63:18.

2. *a small number*.—מַצְעֵר אַנְשִׁים a small number of men, 2 Chr. 24:24.

3. Ps. 42:7. prob. the proper name of a peak of Mt. Libanus, not far from Hermon. Others: *a small mountain*.

מַצְפָּה m. verbal from צָפָה, dec. IX. a.

1. *a high place affording an extensive prospect, a watch-tower*. Is. 21:8. 2 Chr. 20:24.

2. proper name (1.) of a city in the plain of the tribe of Judah. Josh. 15:38. (2.) of a city in Moab. 1 Sam. 22:3. (3.) of a valley in the region of Mount Libanus. Josh. 11:8. comp. 11:3. (4.) of a city in the tribe of Gad, otherwise called מַצְפָּה. Judg. 11:29. See מַצְפָּה no. 1. (5.) of a city in the tribe of Benjamin, otherwise called מַצְפָּה. Josh. 18:26. See מַצְפָּה no. 2.

מַצְפָּה (*a high place, watch-tower*.)

1. proper name of a place in Gilead, beyond Jordan. Judg. 10:17. 11:11, 34. In Judg. 11:29, called מַצְפָּה-נִיזָּר.

2. also of a place in the tribe of Benjamin, where assemblies of the people were often held, (once called מַצְפָּה Josh. 18:26.) Judg. 10:1. 21:1. 1 Sam. 7:5. 10:17. King Asa strengthened it for a frontier fortification against the kingdom of Israel, 1 K. 15:22. 2 Chr. 16:6. Afterwards the governor Gedaliah had his residence here, Jer. 40:6. comp. Neh. 3:7, 19.

מַצְפָּתִים masc. plur. verbal from צָפַן, dec. I. *hidden places*. Obad. 6.

מַצֵּץ to suck, to sip with pleasure.

Is. 66:11. See מַצָּה no. 2. (Arab. and Chald. *idem*.)

מַצָּר m. verbal from צָרַר, (like מַצָּב from צָבַר,) dec. VIII. k. *a strait, afflic-*

tion, distress. Ps. 118:5. Plur. מַצָּרִים, const. מַצָּרִי, Lam. 1:3. Ps. 116:3.

מִצְרַיִם fem. dual, *Egypt*, the name of a country. Construed with a verb in the singular, Hos. 9:6. Josephus makes the name to be of Coptic origin. (Antiq. i. 6. 2.) But nothing resembling it is found in the present remains of the Coptic language, in which this country bears the name of ^{Ⲭⲏⲩⲣⲏ}ⲙⲓⲣ, see קֶס. In Arab. and Chald. ^{ⲙⲓⲣ}ⲙⲓⲣ, as an ap-

pellative, signifies *limes*. The Arabians preserve the word in the singular (ⲙⲓⲣ.)

The dual, which is used in Hebrew and Syriac, may have respect to the division of the country by the Nile, or to Upper and Lower Egypt. The gentile noun is מִצְרַיִם, plur. מִצְרַיִם, *an Egyptian*; fem. מִצְרַיִת *an Egyptian woman*.

מַצְרֵה m. verbal from צָרַה, *a crucible*. Prov. 17:3. 27:21.

מֶקֶךְ m. (verbal from מָצַח, comp. Ps. 38:6.) *rotteness, corruption*. Is. 3:24 וְהָיָה רִחַת בִּשְׁמֵךְ *and instead of a sweet smell shall be rotteness*, i. e. a bad smell. 5:24 *their root shall be as rotteness*, i. e. as rotten wood.

מַקְבָּה f. (verbal from קָבַה, see Hab. 3:15.) dec. X. *a hammer*. 1 K. 6:7. Is. 44:12. Jer. 10:4.

מִקְבֵּת f. verbal from קָבַה.

1. i. q. מַקְבֵּת *a hammer*. Judg. 4:21.

2. *a hollow or cleft of a rock*. Is. 51:1.

מַקְדָּה proper name of a city in the plain of the tribe of Judah, formerly the seat of a Canaanitish king. Josh. 10:10. 12:16. 15:41.

מִקְדָּשׁ m. verbal from קָדַשׁ, dec. II. b.

1. *a holy place, a sanctuary*, spoken of the tabernacle of the congregation and of the temple. Ex. 25:8. Lev. 12:4. 21:12. Num. 10:21. 18:1. Plur. מִקְדָּשִׁים *sanctuaries*, spoken of the temple, Jer. 51:51. and of high places (בָּמוֹת), Am. 7:9.—מִקְדָּשׁ מֶלֶךְ *a place consecrated to the king*, Am. 7:13.

2. *something consecrated or to be consecrated.* Num. 18:29. Metaphorically *מקדשי אל* prob. *the holy purposes of God*, Ps. 73:17.

3. *an asylum, place of refuge.* Is. 8:14. Ezek. 11:16.

מקהלים plur. masc. Ps. 26:12. and *מקהלות* plur. fem. Ps. 68:27. verbals from *קהל*, *places of meeting*. The latter occurs also as the proper name of a station of the Israelites in the desert, Num. 33:25.

מקנה see *מקנה* no II.

I. *מקנה* m. verbal from *קנה* no. I. dec. IX. a.

1. *hope, confidence.* 1 Chr. 29:15. Ezra 10:2. Also *an object of hope or confidence*, Jer. 14:8. 17:13. 50:7.

II. *מקנה* m. verbal from *קנה* no. II. dec. IX. a.

1. *a collection or company of men.* Under this signification we may place the difficult passage 1 K. 10:28 *במקנה סוחר המלך* and *the caravans of the merchants of the king* *במקנה יקחו מקנה*. According to the common punctuation *מקנה*, the latter part of this verse hardly gives any meaning, for *מקנה* must be rendered *yarn*, (comp. Arab. *تورسيت قوي* *tor-sit funem*; and Heb. *תקנה*, *תקו*.) But it is not probable that the historian has used the word here in two different acceptations, and in the following verse horses are still the subject of discourse. It is better, therefore, to point the word *מקנה* from *Coa*, as in the Vulgate, probably referring to *Co*, an island in the Nile. The Masoretic punctuators could very easily make this mistake. Or the second *מקנה* ought perhaps to be rejected from the text. It is wanting in Cod. 172 Kennic. but is found in all the versions. The writer of Chronicles has adopted the Chaldaic form *מקנה*, 2 Chr. 1:16.

2. *a collection of waters.* Gen. 1:10. Ex. 7:19. Lev. 11:36.

מקנה f. verbal from *קנה*, *a place of collecting, a reservoir.* Is. 22:11.

מקום com. gen. plur. *מקומות*, (verbal from *קום* in the signif. *to stand*.) dec. III. a.

1. *a place.* Gen. 1:9. 24:23, 25. 28:11, 17. Job 16:18 *אין מקום להסתתר* *let there be no place (of concealment) for my cry*, i. e. let it rise incessantly before God. Before the relative pronoun, the const. state is always used, as *מקום אשר* *the place where*, Lev. 4:33. 14:13. Jer. 22:12. So also when the relative is omitted, as in Ps. 104:8. Job 18:21.—*מקום* is sometimes used pleonastically, as *מקום מקום* *loco, quo' for ubi*, Est. 4:3. 8:17. Ecc. 11:3. Ezek. 6:13. So in Syr. ܩܘܡܐ ܩܘܡܐ.)

2. particularly *a dwelling-place.* Gen. 30:25. Ex. 3:8. Num. 24:25.

3. *a place, city, village.* *מקום שכם* *the village of Shechem*, Gen. 12:6. 18:24.

4. *instead of, loco.* Is. 33:21.

מקור m. verbal from *קור*, dec. III. a. *a well, fountain.* *מקור הים* *the fountain of happiness*, Ps. 36:10. *מקור דמים* *the fountain of blood*; an euphemistic expression for *muliebria pudenda*, Lev. 12:7. 20:18. also 20:18. without *דמים* in the same sense.—Ps. 68:27 *מקוראל* *ye of the fountain of Israel*, i. e. ye descendants of Israel. Comp. *מקום* no. 2.

מקח m. verbal from *קח*, dec. II. b. *a taking, receiving.* 2 Chr. 19:7.

מקחות plur. fem. *wares, articles for sale, venalia.* Neh. 10:32. The root *קח* *to take*, has the signif. *to buy*, Neh. 10:31. comp. in Talmud *מקח* *emptio*.

מקטור m. verbal from *קטר*, dec. II. b. *a burning of incense.* Ex. 30:1.

מקטרת f. verbal from *קטר*, dec. XIII. a. *a censer.* 2 Chr. 26:19. Ezek. 8:11.

מקל, const. *מקל* and *מקל*, plur. *מקלות* prim. dec. VII. a. and h. *a staff.* Gen. 30:37 ff.—*מקל* *a hand staff*, a kind of weapon, Ezek. 39:9. (Chald. *מקל* *spiculum*, Castell.)

מְקִלֵּט m. dec. II. b. *an asylum, a place of protection*, for the manslayer from the avenger of blood. **מְקִלֵּט** **עִיר** *cities of refuge*, Num. 35:6—15. Josh. 20:2. Root Chald. קָלַט *to receive*, particularly a fugitive.)

מְקִלֵּט f. verbal from קָלַט no. 2. dec. XIII. m. *a sculpture, carved work, graving*. 1 K. 6:18. Plur. **מְקִלְטוֹת**, const. **מְקִלְטוֹת**, 1 K. 6:29, 32. 7:31.

מִקְנֶה m. verbal from קָנָה, dec. IX. a.

1. *something bought*. Gen. 49:32.

2. *a possession*, but used only of cattle, which among Nomadic tribes is the principal and almost the only property. (For a similar reason, *oxen* in Holstein are called *goods*. Comp. Greek *κατασκευα*, *cattle*, liter. i. q. *κατασκευα*, *a possession*.—**מִקְנֵה אָדָם** *people who raise cattle*, Gen. 46:32, 34. **מִקְנֵה אֶרֶץ** *pasturage land*, Num. 32:1, 4. — This word denotes both oxen and sheep, but does not include horses or asses. See e. g. Gen. 26:14, and particularly 47:17.

מִקְנָה fem. of **מִקְנֵה**, dec. X.

1. *a buying, purchasing*.—**מִקְנָה** **סֵפֶר** *a bill of purchase*, Jer. 32:11 ff.

2. *something bought*. **מִקְנָה** **בָּסָף** *a slave bought with money*, Gen. 17:12, 13, 23.

3. *price of purchase*. Lev. 25:16, 51.

4. *a possession*. Gen. 23:18.

מִקְסָם m. verbal from קָסַם, dec. II. b. *a divining, divination*. Ezek. 12:24. 13:7.

מִקְצוּעַ m. plur. **מִקְצוּעִים** and **מִקְצוּעִים**, dec. I. *a corner*. Neh. 3:19, 20, 24, 25. Ex. 26:24. 36:29. Root קָצַע *prob. to cut off*.

מִקְצוּעָה f. dec. X. *prob. a plane or some similar instrument*. Is. 44:13. Targ. **מִקְצוּעָה** *a knife* generally, also *a plane iron*. Root קָצַע *to scrape off*.

מִקְצֵת f. *a part*. Dan. 1:2. Neh. 7:70. Comp. the Chald. **מִקְצֵת**. Root קָצַח in Chald. *to divide*.

מִקְצֵת in Kal not used.

Niph. **מִקְצֵת** 1. *to flow or run down*. Ps. 38:6 **מִקְצֵת** **מִמֶּנִּי** *my sores run down*, i. e. suppurate.

2. *to consume or waste away, tabesce*; spoken of the eyes and tongue, Zech. 14:12. of persons, Lev. 26:39. Ezek. 24:23. 33:10. Is. 34:4 **מִקְצֵת** **כָּל צֶבֶא הַשָּׁמַיִם** *all the host of heaven shall waste away*.

Hipl. **מִקְצֵת** causat. of Niph. Zech. 14:12.

Deriv. **מִקְצֵת**.

מִקְרָא m. verbal from קָרָא, dec. I.

1. *a calling together*, liter. the Aramean infin. of קָרָא. Num. 10:2. **מִקְרָא** **הַדָּבָר** *to call together the assembly*.

2. *an assembly called together, an assembly*. **מִקְרָא קֹדֶשׁ** *a sacred assembly*, such as was called together on the sabbath, and on the first and seventh days of the great festivals, Lev. 23:2 ff. Num. 28:18, 25. Without **מִקְרָא**, Is. 1:13.

3. *something read, a writing*. Neh. 8:8.

מִקְרָה m. verbal from קָרָה, dec. IX. a.

1. *an accident, chance*. 1 Sam. 6:9. 20:26. Ruth 2:3.

2. *fate, destiny*. Ecc. 2:14 **מִקְרָה אֶחָד** *one destiny happeneth to them all*. Verse 15. 3:19. 9:2, 3.

מִקְרָה m. *the beams of a house*. Ecc. 10:18. See קָרָה *to lay the beams of a house*.

מִקְרָה f. verbal from קָרָה, *a cooling, coolness*. Judg. 3:20, 24.

מִקְשָׁה m. *strictly turned work*, from קָשָׁה i. q. Arab. قَشَا among other significations *opere tornatili elaboravit lignum*. (Comp. **מִקְשָׁה**.) Hence Is. 3:4. **מִקְשָׁה** *twisted or plaited hair*.

1. **מִקְשָׁה** fem. of **מִקְשָׁה**, *turned or rounded work*. Ex. 25:18 **מִקְשָׁה תַעֲשֶׂה אֹתָם** *opere tornatili facias eos (cherubos)*. It appears from comparing 1 K. 6:23. with verse 28, that the cherubim were made of olive wood and covered with gold; hence this word is incorrectly rendered *massive* or *beaten*, as if from קָשָׁה *to be hard, solid*. Used also of the golden candlestick, Ex. 25:31, 36. 37:17, 22. Num. 8:4. of the silver trumpets, Num. 10:2. of a pillar, Jer. 10:5.

II. מִקְשָׁה m. (for מִקְשָׁה) denom. from קָשָׂה, Is. 1:8. *a cucumber or melon garden.*

I. מֵר m. *a drop.* Is. 40:15. Root מֵר in Arab. *مَر* to flow.

II. מֵר, fem. מֵרָה, verbal adj. from מֵר, *to be bitter*, dec. VIII. k.

1. *bitter.* Is. 5:20. Prov. 27:7. Spoken of water, *briny*, Ex. 15:23. Used abstractly, *bitterness.* 1 Sam. 15:32.

2. *afflictive, acerbous*, Prov. 5:4. Am. 8:10. *destructive, pernicious*, Jer. 2:19. 2 Sam. 2:26. Ps. 64:4. Used substantively, מֵר הַקָּדִים Num. 5:18, 19, 24.

3. *troubled, afflicted*, construed for the most part with קָשָׂה. 1 Sam. 30:6. Job 21:25. — מֵר קָשָׁה used as an adj. 1 Sam. 1:10. 22:2. also as a subst. *sorrow*, Job 7:41. 10:1.

4. *bitter, lamentable.* מֵרָה גְּדוֹלָה וְקוֹלָה *a loud and bitter cry*, Gen. 27:34. Est. 4:1. Ezek. 27:31 מֵרָה מִסְפָּר מֵר *a bitter lamentation.* As an adv. מֵר Is. 33:7. and מֵרָה Ezek. 27:30. *bitterly.*

5. *violent, cruel, acerbous, acer.* (Comp. Arab. מֵר *validus, fortis.*) Hab. 1:6. — מֵר קָשָׁה *idem*, Judg. 18:25. 2 Sam. 17:8. This association of ideas is seen in Judg. 14:14, where מֵר *strong* is placed in opposition to מֵרָה *sweet*.

מֵר, מוֹר, before Makkeph מֵר (Ex. 30:23.) m. dec. I. *myrrh*, a white balsam, which distils from a small thorny tree in Arabia like the acacia. The ancients, however, differ in their account of it. Ps. 45:9. Prov. 7:17. Cant. 3:6. 4:14. 5:6, 13. (Arab. *idem*. Root מֵר to drop, distil.) See Celsii Hierobot. T. I. p. 520 ff.

מֵרָה prob. i. q. Arab. مَرِي to urge *a horse on rapidly with a whip.*

High. intrans. in reference to the ostrich's clapping its wings in running. Job 39:18 בָּרָחָהּ בְּמֵרָהּ *when she (the ostrich) moves herself forward*, namely, by clapping her wings. The ancient versions render it, *to lift one's self.*

Note. מֵרָה Zeph. 3:1, stands for מֵרָה *rebellis*; see מֵרָה.

מֵרָה Chald. *a lord.* Dan. 2:47. 4:16, 21. 5:23. (In Syr. and Arab. *idem*.)

מֵרָה בִּלְאֶדָן proper name of a Babylonish king. Is. 39:1. Also written בִּלְאֶדָן q. v. He lived in the time of Hezekiah. See מֵרָה.

מֵרָה m. verbal from מֵרָה, dec. IX. a.

1. *a looking, seeing.* Lev. 13:12. מֵרָה לְבָל כִּמְרָה עַיִן הַכֹּהֵן *wheresoever the priest looketh.* Deut. 28:34 עֵינֶיךָ כִּמְרָה *what thine eyes see.* Verse 67. Is. 11:3. Ezek. 23:16.

2. *sight, vision.* Ex. 3:3. Ezek. 8:4. 11:24. 43:3. Dan. 8:16.

3. *appearance, form.* Ex. 24:17. Ezek. 1:16, 28. Frequently after a noun in regimen, as מֵרָה יָסָה Gen. 12:11. מֵרָה מִיֻּצָה 24:16. 26:7. *of a beautiful form*; also מֵרָה לְמֵרָה *desirable in appearance*, Gen. 2:9. — In the prophetic style, it is used, like מֵרָה (see no. 3.) to express the indistinct forms which appear in vision, Dan. 10:18 וְהִנֵּנִי כִּמְרָה אָדָם *and there touched me something, like a human form.* Ezek. 8:2. Connected with מֵרָה, 1:27. Plur. מֵרָה in the same connexion as the singular, Dan. 1:13, 15. Ezek. 1:5, 13. 10:22. Cant. 2:14.

מֵרָה fem. of מֵרָה, dec. X.

1. *a sight, vision*, i. q. מֵרָה. Dan. 10:7, 8, 16. מֵרָה הַלַּיְלָה *nightly visions*, Gen. 46:2. מֵרָה אֱלֹהִים *visions sent from God*, Ezek. 8:3. 40:2.

2. *a mirror.* Ex. 38:8. (Arab. مِرْآة *idem*.) Comp. מֵרָה.

מֵרָה f. dec. X. *the crop of a bird.* Lev. 1:16. (Arab. مَرْي *idem*, from

مَر to digest well, and spoken of food, *to be digestible.*)

מֵרָה Josh. 15:44. and מֵרָה 2 Chr. 11:8. 14:8, 9. Mic. 1:15. in Greek Μαγισα 2 Mac. 12:35. proper name of a fenced city in the plain of

the tribe of Judah. See Josephi Antiq. VIII. 3, 6. XII. 12. XIV. 2, 8, 10, 27. Bella Jud. I. 6.)

מְרֹאשׁוֹת plur. fem. denom. from ראש, dec. X. *place of or about the head*, (comp. מְרֹאשׁוֹת *the place of the feet*.) The accusative is used adverbially, *at the head*, i. e. near or under the head, 1 Sam. 19:13 מְרֹאשׁוֹתָי at his head. Verse 16. 26:7, 11, 16. 1 K. 19:6. Gen. 28:11, 18. With a double plural termination, (like מְרֹאשׁוֹת) 1 Sam. 26:12 מְרֹאשׁוֹתָי from the head of Saul, for מְרֹאשׁוֹתָי שׁ.

מְרֹאשׁוֹת plur. fem. denom. from ראש, idem. Jer. 13:18.

מְרִבְדִּים plur. fem. verbal from רבד, dec. VIII. *coverings, mattresses*. Prov. 7:16. 31:22.

מְרִבָּה f. verbal from רבה, greatness, largeness; as a concrete, *large, ample*. Ezek. 23:32.

מְרִבָּה m. verbal from רבה, dec. IX. a. *greatness; increase*. Is. 9:6.

מְרִבִּית f. verbal from רבה, dec. I.
1. *greatness, multitude*. 2 Chr. 9:6. 30:18.

2. *the greatest part*. 1 Chr. 12:29.
3. *increase of a family, offspring, soboles*. 1 Sam. 2:33.

4. *usury; interest, liter. increase of the capital*, Lev. 25:37. (Comp. Greek τόκος *usury*, from τίτω *to bear*; and Lat. *fœnus*, from *feo*, *to bear*, whence *fœtus, fecundus, fœnum*. See Gellius XVI. 13. In Arab. comp. لِي, conj. IV. *to lend on usury*; رِبَا *usury*; Syr.

כֶּבֶד; idem.)

מְרִבֵּץ m. verbal from רבץ *a place to lie down in, a couching place*. Zeph. 2:15.

מְרִבֵּץ dec. II. b. i. q. מְרִבֵּץ. Ezek. 25:5.

מְרִבָּק m. *a place of fattening, a stall*. Am. 6:4. מְרִבָּק, *a calf of the stall*, i. e. a fatted calf, 1 Sam. 28:24.

Jer. 46:21. Mal. 3:20. [4:2.] Root רבץ in Chald. *to fatten*.

מְרִבּוּץ m. verbal from רבץ, rest, a resting place. Jer. 6:16.

מְרִבְלוֹת plur. fem. denom. from רבץ, dec. X. *place of or about the feet*. Ruth 3:5 ff. Dan. 10:6. (Comp. מְרִבְלוֹת.) Used adverbially in the accus. *at the feet*, Ruth 3:8.

מְרִבְמָה f. *a heap of stones*. (Root רבם *to throw stones*; Arab. رَجَمَ *to heap up stones*.) Thus Prov. 26:8 מְרִבְמָה as a bag of precious stones in a heap of stones. Luth. als ob man Edelsteine auf den Rabenstein würfe. The Sept. renders the word a sling, (in like manner from רבם *to throw stones*), hence the whole passage, *as if one binds a precious stone on a sling*. The expression is proverbial like Matt. 7:6.

מְרִבְעָה f. verbal from רבץ, rest, quiet dwelling. Is. 28:12.

מְרִבֵּד fut. מְרִבֵּד, *to revolt or rebel*, as subjects or tributaries from their masters. Gen. 14:4. Construed with ב, 2 K. 18:7, 20. 24:1, 20. more rarely with ל, Neh. 2:19. 2 Chr. 13:6.—מְרִבֵּד מִקֵּד יְהוָה *to decline from or rebel against Jehovah*, (by the practice of idolatry,) Josh. 22:16 ff. Ezek. 2:3. Dan. 9:9.—מְרִבֵּד מִתְּהִלָּה *those who rebel against the light*, i. e. hate it or declare war against it, Job 24:13.

מְרִבֵּד Chald. *to rebel*, as in Heb. Ezra 4:19.

מְרִבֵּד m. verbal from מְרִבֵּד, rebellion. Josh. 22:22.

מְרִבֵּד Chald. adj. *rebellious*. Fem. מְרִבֵּדָה, emph. מְרִבֵּדָה, Ezra 4:12, 15.

מְרִבְרוֹת f. verbal from מְרִבֵּד, rebellion, refractoriness. 1 Sam. 20:30. (In Arab. idem.)

מְרִבְדָּה m. proper name of an idol of the Babylonians. Jer. 50:2. Like מְרִבֵּד and מְרִבָּק, it is often compounded with other words to form proper names of

persons. Comp. מֶרְדַּךְ גִּלְגָּד, מֶרְדַּךְ מֶרְדַּךְ, *Mesessimordacus, Sisimardocus*, etc. Assyrian and Babylonian names.

מֶרְדַּכִּי proper name of a Jew living in Persia, who was the foster father of Esther, and afterwards vizier or prime-minister in the court of Ahasuerus. Est. II.—X. Sept. Μαροδοχάνος. Like Esther, it is probably of Persian origin; comp.

מֶרְדַּךְ (*mardach*) *homunculus*.

מֶרְדָּה m. Is. 14:6. strictly part. Hoph. from מָרַד, but here used substantively, *persecution*.

I. מָרָה to be refractory, perverse, rebellious. Deut. 21:18, 20. Ps. 78:8. Construed (1.) with an accus. of the person or thing against which any one is refractory, Jer. 4:17. Ps. 105:28. Most frequently מָרָה אֶת־פִּי יְהוָה to rebel against the command of Jehovah, Num. 20:24. 27:14. 1 Sam. 12:15. (2.) with בָּ, Ps. 5:11. Hos. 14:1.

Hiph. מֶרְדַּה, fut. apoc. וְמָרַד (Ezek. 5:6.)

1. to contend with any one. (In Arab. conj. III. *idem*.) Job 17:2 בְּמִתְרוֹתַי עֵינִי my eye dwells on their contention (against me), i. e. I must constantly behold their contention against me. (The Dagesh in מ is euphonic.)

2. to be rebellious. Ps. 106:7. It is construed (1.) with an accus. Ps. 78:17, 40, 56. Hence מָרָה אֶת־פִּי יְהוָה to rebel against the commandment of the Lord, Deut. 1:26, 45. Josh. 1:18. Also in the same sense with עֵינַי, Is. 3:8. (2.) with בָּ, Ps. 106:43. Ezek. 20:8. (3.) with עִם, Deut. 9:7, 24.

Deriv. מָרָה.

II. מָרָה i. q. מָרַד to be bitter. 2 K. 14:26 מָרָה עָלַי the bitter affliction. So all the ancient versions. If pointed מָרָה, the gender would be incorrect. Comp. מָרַי Job 23:2. So invertedly a form from מָרַר Ex. 23:21. derives its signification from מָרָה.

מָרָה f. dual מָרָהִים (strictly double

rebellion) a prophetic name of Babylon. Jer. 50:21.

מָרָה (*bitterness*) Ex. 15:23. Num. 33:8. proper name of a place in the desert of Arabia, so called from the bitterness of its waters. Comp. Pococke Beschreibung des Morgenlandes, Th. I. p. 234. of the German translation.

מָרָה (read *morra*) f. verbal from מָרַר, dec. X. grief, sorrow. Prov. 14:10.

מָרָה f. verbal from מָרַר, dec. X. *idem*. Gen. 26:35 מָרָה בְּלִבִּי bitterness of heart.

מָרָד m. verbal from מָרַד, dec. III. c. persecution. Lam. 3:19. Plur. מָרָדִים Lam. 1:7. Used as a concrete Is. 58:7 מָרָדִים persecuted. So all the ancient versions.

מָרֹוֹ proper name of a city in the northern part of Palestine. Once Judg. 5:23. Jerome, (in his Onomast.) Est autem nunc vicus, Merrus nomine, in duodecimo milliario urbis Sebaste, juxta Dothaim.

מָרוֹה m. Lev. 21:21 מָרוֹה אֶשְׁךָ with broken testicles. Root מָרָה; in Arab. also among other significations, to rub or bruise in pieces; comp. مَرَحٌ *arbor, quæ confRICTA ignem reddit*.

מָרוֹם m. verbal from מָרַם, dec. III. a. 1. a height, high place. Hab. 2:9. Ps. 7:8. מָרוֹם יִשְׂרָאֵל the high mountain of Israel, Ezek. 17:23. 20:40. 34:14. Spoken often of heaven, Ps. 18:17. Jer. 25:30. Also, on high, Is. 37:23 וְהִשָּׂא מְרוֹם עֵינֶיךָ and thou hast lifted up thine eyes on high. 40:26. As a concrete the highest, Ps. 92:9. and collectively, the high ones, i. e. the princes, Is. 24:4.

2. pride; as an adv. proudly, arrogantly. Ps. 56:3.

3. something remote or far off; (comp. מָרוֹם Is. 30:18.) Ps. 10:5 מִשְׁפָּטֶיךָ מֵרָחוֹק thy judgments are far from him.

מָרוֹם (*height*) a proper name. מֵי מָרוֹם waters of Merom, Josh. 11:5, 7. a lake, called in Greek *Samochonitis*, extend-

ing to the Jordan, 60 stadia long, and 30 broad.

מרוץ m. verbal from רץ, *race, course*. Ecc. 9:11.

I. **מרוצה** fem. of מרוץ, dec. X. *idem*. 2 Sam. 18:27. Jer. 23:10.

II. **מרוצה** f. verbal from רץ, *oppression*. Jer. 22:17. It borrows its signification from רצה.

מרוקים masc. plur. dec. I. *a purifying, cleansing*. Est. 2:12. Root מרק.

מרות (*bitterness*) proper name of a city in Judah. Once Mic. 1:12.

מרות *an outcry, lamentation*. Jer. 16:5. See the following article.

מרוח m. *an outcry, rejoicing*. Am. 6:7. Comp. Arab. رزح *a raising of the voice from joy or sorrow; مرزح an outcry.*)

מרח i. q. Arab. مرخ *to rub in, to overspread*, e. g. the body with oil; conj. IV. *to soften*. It is used in Hebrew of the application of a soft substance to a wound, (comp. Is. 1:6.) Is. 38:21 *let them take dried figs, וימרחו על השחין and lay them on the sore, or and rub them on the sore*. Sept. και τεξιλον και καταπλασαι. Deriv. מרוח.

מרחב m. verbal from רחב, dec. II. b. *a broad place*. Hab. 1:6. Often used figuratively Ps. 18:20 ויציאתי למרחב *he brought me forth into a broad place, i. e. he gave me freedom, happiness*. (Comp. the opposite phrase צר *straitness*.) Ps. 31:9. 118:5. In a bad sense Hos. 4:16 כנבש במרחב *as a sheep going astray*.

מרחק m. verbal from רחק, dec. VIII. a. *remoteness, a remote place*. Is. 10:3. 17:13. ארץ מרחק *a distant land*, Is. 13:5. Plur. מרחקים Zech. 10:9. ארץ מרחקים Jer. 8:19. מרחק מרחק Is. 8:9. *distant lands*.

מרחק m. verbal from רחק, dec. VIII. a. *idem*. Plur. מרחקים Is. 33:17.

מרחשת f. verbal from רחש, *a vessel for boiling or frying*. Lev. 2:7. 7:9.

מרט kindred with מלט q. v.

1. *to make smooth or to sharpen a sword*. Ezek. 21:14, 33.

2. *to make smooth the head of any one, to pluck off the hair*. Ezra 9:3. Neh. 13:25 ונאקחם *I plucked off their hair*. Is. 50:6 ונחצי למרחים *and my cheeks to them that plucked off the hair*. Ezek. 29:18 כל־כתף כרסה *every shoulder is bald, from constantly bearing burdens*.

Niph. *to become bald*. Lev. 13:40, 41.

Pa. 1. *to be smooth or polished*. 1 K. 7:45.

2. *to be sharpened*, spoken of the sword. Part. fem. מורטה for מורטה, Ezek. 21:15, 16.

3 עם מורם Is. 18:2, 7. most probably *populus acer, i. e. celer, vehemens*. Comp. מורד no. 2. Hab. 1:8.

מרט Chald. *to pluck*. See Heb. מרט no. 2. Dan. 7:4.

I. **מרי** m. in pause מרי, with suff. מרה, verbal from מרה no. I. dec. VI. 1. *obstinacy, rebellion*. Prov. 17:11. Ezek. 2:5 הנה מרי הנה *for they are an obstinate house, i. e. generation*. מרי בני הנה *the obstinate or refractory*, Num. 17:25. Hence used elliptically for אש, מרי, Ezek. 2:7 הנה מרי הנה *for they are rebellious*. Verse 8. 44:6.

II. **מרי** probably verbal from מרה no. II. *bitterness*. Job 23:2.

מריא m. *fat, well-fed*; particularly as a subst. *a fattened calf*, μωχός, μουσός. It is generally connected with מור and מור, 2 Sam. 6:13. 1 K. 1:9, 19, 25. As an epithet, Ezek. 39:18 ונשן מריא *bullocks fed in Bashan*. Comp. further Is. 1:11. 11:6. Am. 5:22. Root מריא i. q. Arab. مرأ *to digest well, hence to flourish, become fat*. Chald. Pa. *to fatten*. (Comp. מריא, מרה.)

מריבה f. verbal from ריב, dec. X.

1. *strife, contention*. Gen. 13:8. Ex. 17:7. Num. 27:14.

2. מִרְמָה (waters of contention) name of a spring in the desert of Sin, where the people contended against Jehovah. Num. 20:13, 24. Deut. 33:8. Ps. 81:8. 106:32. Also in the same sense מִרְמֹה קָרָשׁ Ezek. 47:19.

מִרְיָה and מִרְיָה f. proper name of a hill in Jerusalem, on which Solomon built the temple. 2 Chr. 3:1. Gen. 22:2 מִרְיָה הַפְּתִיחַ the country of Moriah. It was separated from Mount Zion by a valley, afterwards connected by a bridge. See Josephi Antiq. xv. 14. Bella Judaica, iv. 14. vi. 6. ix. 13. In the two passages above named there is an allusion to the derivation of the word from מִרְיָה to see. The Samar. text Gen. 22:2. has מִרְיָה.

מִרְיָה f. (liter. their rebellion) Miriam, the sister of Moses, a musician and prophetess. Ex. 15:20. Num. 12:1. Mic. 6:4. In Greek Μαριάμ, Μαρία.

מִרְיָה f. verbal from מִרְרָה, sorrow, trouble. Ezek. 21:11.

מִרְיָה see מִרְרָה.

מִרְרָה m. verbal adj. from מִרְרָה, bitter, poisonous. Deut. 32:24. Comp. מִרְרָה.

מִרְרָה m. liter. softness, hence metaphorically fear. Lev. 26:36. Sept. δειλία. (In Rabbin. נחמך mollescere, Syr. حَفِيفٌ attenuavit. For the figure, comp. יָד לֵב.)

מִרְרָה m. verbal from מִרְרָה, dec. II. b. 1. a chariot, waggon. 1 K. 5:6. [4:26.] 2. the seat of a chariot. Cant. 3:10. Lev. 15:9.

מִרְרָה fem. of מִרְרָה, a chariot, waggon. 2 Sam. 15:1. 1 K. 7:33. Const. מִרְרָה Gen. 41:43. With suff. מִרְרָה Gen. 46:29. 1 Sam. 8:11. Plur. מִרְרָה, const. מִרְרָה, Joel 2:5. Ex. 15:4. Is. 2:7.

מִרְפָּלָה f. verbal from מִרְפָּלָה, dec. XIII. f. a market, place of traffic. Ezek. 27:24.

מִרְמָה f. (verbal from מִרְמָה in Piel to

deceive,) dec. X. deception. Gen. 27:35. 34:13.—מִרְמָה אֲנִי מִרְמָה false weights, Mic. 6:11.—מִרְמָה מִרְמָה a false balance, Prov. 11:1.—Metaphorically goods unjustly acquired, Jer. 5:27.—Plur. מִרְמָה Ps. 10:7. 35:20.

מִרְמָס m. verbal from מִרְמָס, what is trodden under foot. Is. 5:5. 7:25. 10:6. Ezek. 34:19.

מִרְעָה m. (with two Tseris impure,) dec. I. i. q. רֵעַ a friend, companion. With suff. מִרְעָה, plur. מִרְעִים, Gen. 26:26. Judg. 14:20. 15:6. Most probably the part. Hiph. from מִרְעָה, with the signification of מִרְעָה no. 2. The first Tseris is impure, like the Kamets in מִרְעָה, קֶסֶף, קֶסֶף.

מִרְעָה m. verbal from מִרְעָה, dec. IX. a. fodder or pasture for cattle. Gen. 47:4. Joel 1:18. Job 39:8.

מִרְעִית f. verbal from מִרְעָה, dec. I.

1. a feeding, pasturing; used of shepherds. מִרְעִית הַצֹּאן the sheep which I feed, Jer. 23:1. Ps. 74:1.

2. the herd itself. Jer. 10:21.

I. מִרְפָּא m. and מִרְפָּה (Jer. 8:15.) verbal from מִרְפָּא to heal.

1. healing, cure. 2 Chr. 21:18 לֹא־כִרְפָּא so that there was no cure. 36:16. Jer. 14:19.

2. health, vigour. Prov. 4:22. 16:24. 12:18. 13:17.

3. deliverance (from adversity). Prov. 6:15. 29:1. Mal. 3:20.

4. a remedy, cure. Jer. 33:6.

II. מִרְפָּא verbal from מִרְפָּא=רָפָא, dec. I. quietness, calmness, gentleness. Prov. 14:30 לֵב מִרְפָּא a quiet, gentle spirit. 15:4 מִרְפָּא לְשׁוֹן gentleness of tongue, i. e. mild language. Ecc. 10:4 gentleness pacifies great offences.

מִרְפָּשׁ m. verbal from מִרְפָּשׁ, dec. II. a. fouled or troubled water. Ezek. 34:19.

מִרְצָה in Kal not used. According to Kimchi, to be vehement, strong, powerful, a meaning which suits all the passages where the word occurs.

Niph. Job 6 : 25 מה נקדתי אמר יקר *how powerful are the words of truth!* 1 K. 2 : 8 הָלַלְהָ נִקְרָעָה *a grievous curse.* Mic. 2 : 10 חָבַל נִקְרָץ *a sore destruction, corruptio vehementissima.*

Hiph. *to make violent, to excite.* Job 16 : 3 מה יקדִינֶךָ *what excites or emboldens thee?*

Note. As it is uncertain whether the Rabbins in giving this interpretation have followed their knowledge of the usus loquendi, or have been guided, as they frequently were, by conjecture, a different explanation has been adopted by others with considerable plausibility. In Job 6 : 25, it is supposed equivalent, to כָּלַךְ *to be sweet*, (as it is read in 1 MS.) and in the other places to signify, *ægrum esse, to be sick*; comp. the Arab. **مرض** *to be sick.*

מִרְעָצָה m. verbal from רָעַצ, *an awl.* Ex. 21 : 6. Deut. 15 : 17.

מִרְעָפָה f. verbal from רָעַף, *a pavement.* 2 K. 16 : 17.

מִרְקָה *to cleanse, polish, furbish, as metals.* 2 Chr. 4 : 16 נִחֲשָׁה כְרוֹק *polished brass.* Jer. 46 : 4 מִרְקֵי הַרְקָהִים *furbish the spears.*

Pu. מִרְקָה pass. Lev. 6 : 21. [6 : 28.] (In Arab. and Syr. *idem.*)

Deriv. מִרְקָהִים, מִרְקָהִים.

מִרְקָה m. dec. IV. *a. broth, soup.* Judg. 6 : 19, 20. Also Is. 65 : 4 Keri. (Arab. *idem.*)

מִרְקָה m. verbal from רָקַח, dec. II. b. *an aromatic herb.* Cant. 5 : 13.

מִרְקָהָה f. verbal from רָקַח, *ointment.* Ezek. 24 : 10. perhaps *a pot of ointment,* Job 41 : 23. [41 : 31.]

מִרְקָהָה f. verbal from רָקַח.

1. *an anointing.* Ex. 30 : 25. 2 Chr. 16 : 14.

2. *ointment.* 1 Chr. 9 : 30.

מִרְרָה 1. *to be bitter.* (So in all the dialects.) In Kal impers. מִי *amarum est mihi, I am troubled, grieved,* Lam. 1 : 4. Construed with כֵּן *about any one,* Ruth 1 : 13.

2. *to be grieved.* 1 Sam. 30 : 6.

Niph. fut. יִרְרָה (for יִרְרֶה) *to become bitter.* Is. 24 : 9. The preterite יָרַר Jer. 48 : 11. comes from כָּרַר.

Pi. fut. יִרְרֶה. 1. *to make bitter, to imbitter.* Ex. 1 : 14. Is. 22 : 4 אֶרְרֶה בְּקָרִי *I will weep bitterly.*

2. *to irritate, provoke, irritare, lacerare;* comp. Hithpa. Gen. 49 : 23.

Hiph. הִרְרִי, infn. הִרְרִי.

1. *to imbitter.* Job 27 : 2.

2. construed with לְ, *to afflict.* Ruth 1 : 20 הִרְרֵנִי לִי יְהוָה *the Almighty hath afflicted me.* Comp. הִרְרֵנִי verse 21.

3. לְ being omitted, *to weep bitterly.* Zech. 12 : 10.

Note. In Ex. 23 : 21, הִרְרֵהוּ for הִרְרֵהוּ derives its signification from מִרְרָה.

Hithpa. *to be provoked, irritated.*

Dan. 8 : 7. (Syr. **مَرَحَ** *to provoke, excite to anger.*)

Deriv. out of course מִרְרָה, מִרְרָה, מִרְרָה, מִרְרָה, מִרְרָה.

מִרְרָה f. verbal from מִרְרָה, dec. X. *gall.* Job 16 : 13.

מִרְרָהִים masc. plur. verbal from מִרְרָה, dec. III. a. *bitter herbs.* Ex. 12 : 8. Num. 9 : 11. Sept. **πικράδες**. Vulg. *lactuce agrestes.* For the herbs so named by the Jews, see Carpzov Appar. ad Antiquit. Sac. Cod. p. 402 ff. In Lam. 3 : 15. it corresponds to לִצְקָה *wormwood* in the parallel clause.

מִרְרָה f. verbal from מִרְרָה, dec. X.

1. plur. מִרְרָהִים *bitternesses.* Deut. 32 : 32 אֲשַׁכְּלֶנָּה מִרְרָהִים *bitter grapes.* Metaphorically Job 13 : 26 מִרְרָה עָלַי *for thou writest, i. e. decreest, against me bitter things.*

2. *gall.* Job 20 : 25.

3. *poison.* Job 20 : 14 מִרְרָה פְּתָהִים *the poison of adders.* Perhaps strictly the *gall of adders*, which, according to Pliny, (N. H. xi. 37.) is the seat of their poison. But *bitterness* and *poison* are otherwise kindred ideas in Hebrew. (See מִרְרָה *poisonous*; Syr. **مَرَحَ** and Zabian *poison.*)

מְרָשָׁה see מְרָאשָׁה.

מְרִשְׁעָה f. verbal from מְרִשָּׁע, *wickedness*. Used as a concrete *wicked*, (comp. Lat. *scelus* for *scelestia*.) 2 Chr. 24:7.

מָשָׂא m. verbal from נָשָׂא *to bear*, dec. I.

1. *a bearing*, construed like an infin. Num. 4:24 לַעֲבֹד וּלְמַשָּׂא *to labour and to bear*. 2 Chr. 20:25 לֹאֵץ מָשָׂא *so that it was not to be borne*; comp. 35:3. More as a substantive, Num. 4:19, 27, 31, 32, 47.

2. *a burden*. 2 K. 5:17. Jer. 17:21ff. Num. 11:11. הָיָה לְמַשָּׂא *to become a burden*, 2 Sam. 15:33. 19:36. with מָל, Job 7:20.

3. מָשָׂא *that to which the heart cleaves*. Ezek. 24:25. Comp. נָשָׂא no. 1. (3.)

4. *a proverb, saying*, (from נָשָׂא *efferre*.) Prov. 30:1. 31:1 מְשָׁא אִמּוֹ *the sayings which his mother taught him*. Particularly *an oracle* from God, 2 K. 9:25. or from a prophet, Is. 13:1 מְשָׁא בָּבֶל *an oracle concerning Babel*. 15:1. 17:1. 19:1.

5. *a present, gift*, like מְקֻדָּה, (comp. נָשָׂא in Pi.) 2 Chr. 17:11.

6. perhaps *a song*, see נָשָׂא no. 1. (5.) 1 Chr. 15:27 שִׁיר הַמְּשָׁא *the chorister*. Sept. ᾠδὴ καὶ ψᾶλμοί. So also Kimchi. Others: *the overseer over the burden or bearing* (of the ark).

מִשָּׂא (read *masso*) m. 2 Chr. 19:7 מִשָּׂא *partiality*. See נָשָׂא no. 3. (1.)

מִשְׂאָה fem. of מָשָׂא, *a burning, conflagration*. Is. 30:27. See מְשָׂא no. 3.

מִשְׂאוֹת const. מִשְׂאָה, plur. מִשְׂאוֹת.

1. *a lifting up*. Ps. 141:2.

2. *a burden*. Zeph. 3:18.

3. *a mounting up*, particularly of smoke in a conflagration. Judg. 20:38 מִשְׂאוֹת הַשָּׁמַיִם *the smoke rising up*. Ver. 40. Comp. מִשְׂאוֹת.

4. *a banner*, i. q. נֵס, perhaps strictly, *a signal by a lighted fire, a lantern*, as if from signif. no. 3. Jer. 6:1.

5. *a tax, duty*. 2 Chr. 24:6, 9. Ezek. 20:40.

6. *a proverb*. Lam. 2:14.

7. *a present*, comp. נָשָׂא in Pi. Est. 2:18. Jer. 40:5. Particularly *the mess or portion which the host sets before his guest* (γάλας), or *sends to him*. Gen. 43:34. 2 Sam. 11:8.

Note. מִשְׂאוֹת Ezek. 17:9. is the Aram. infin. from נָשָׂא, like מִשְׂבָּה. Comp. מִשְׂבָּה infin. Pi. for מִשְׂבָּה.

מִשְׂאוֹת plur. fem. Ps. 74:3 according to some editions. See מִשְׂאוֹת.

מִשְׁגָּב m. with suff. מִשְׁגָּבִי, verbal from שָׁגַב, dec. VIII. a.

1. *a height*. Is. 25:12.

2. *a hill, rock*, as a place of security; hence *a refuge*. Ps. 9:10. 18:3. 46:8, 12.

מִשְׁוֹכָה f. verbal from שָׁוַךְ, dec. X. *a thorn-hedge*. Is. 5:5. Prov. 15:19. Also מִשְׁוֹכָה Mic. 7:4.

מִשְׁוֹר m. *a saw*. Is. 10:15. Root מִשְׁוֹר = Chald. נִסַּר *to saw*.

מִשְׁוֹרָה f. *a measure for liquids*. Lev. 19:35. Ezek. 4:11, 16. Root מִשְׁוֹר Arab. مِسْر conj. II. *to divide*.

מִשְׁוֹשׁ m. verbal from שָׂוַשׁ, dec. III. a. *joy*, also *the object of joy*. Ps. 48:3. Is. 8:6. 24:11.

מִשְׁחֹק m. verbal from שָׁחַק, *laughter*, also *the object of laughter or scorn*. Hab. 1:10.

מִשְׁטָמָה f. 1. *a snare, pit*, i. q. פֶּה. Hos. 9:8. Root מִשְׁטָמָה, Syr. مَسَامَ *vinxit, compedivit*. Hence

2. *destruction, ruin*. Hos. 9:7. Others: *hatred, persecution*, from מִשְׁטָמָה.

מִשְׁכִּיל *a song*. See שָׁכַל.

מִשְׁכִּית f. 1. *an image, figure, picture*. (Comp. מִשְׁכִּית, מִשְׁכִּית.) Ezek. 8:12 מִשְׁכִּית הַדָּרִי *chambers of imagery*, i. e. chambers whose walls were painted with idolatrous figures. Comp. verses 10, 11. — אֲבָן מִשְׁכִּית Lev. 26:1. and מִשְׁכִּית Num. 33:52. *stones with idolatrous figures*. Prov. 25:11 תֵּהֱבֵא מִשְׁכִּיתוֹת כֶּסֶף *golden apples with silver figures*. Others: *in silver dishes or baskets*, from שָׁכַח = שָׁכַח.

2. *an image, idea, thought.* Ps. 73 : 7. Prov. 18 : 11.

מִשְׁפָּרָה f. verbal from שָׁפַר, dec. XIII. f. *a reward.* Gen. 29 : 15. 31 : 7, 41.

מִשְׁמֶרֶת fem. plur. *nails.* Ecc. 12 : 11. See מִשְׁמֶרֶת.

מִשְׁפָּה m. *a shedding of blood.* Is. 5 : 7. Root שָׁפַח or שָׁפַח to pour, in Arabic particularly to shed blood.

מִשְׁרָה f. *dominion, government.* Is. 9 : 5, 6. Root שָׁרָה = שָׁרָה and שָׁרָה to rule.

מִשְׁרָפוֹת plur. fem. verbal from שָׁרַף, dec. II. b.

1. *a burning*; e. g. of lime. Is. 33 : 12. (comp. Gen. 11 : 3.)

2. *a burning*; e. g. of corpses. Jer. 34 : 5. (comp. 2 Chr. 16 : 14.)

3. מִשְׁרָפוֹת מַיִם (*flowings of water*, from the Chald. מִשְׁרָפָה Ithpe. *stillavit*.) proper name of a city or country near Sidon. Josh. 11 : 8. 13 : 6.

מִשְׁרָת m. *a pan.* 2 Sam. 13 : 9. (Chald. מִשְׁרָתָא, מִשְׁרָתָא, מִשְׁרָתָא *idem*.)

מִשְׁ Gen. 10 : 23. *Mount Masius*, a part of the Gordian chain, north of Nesibis, called by the Arabians *Judi*.

מִשָּׂא m. verbal from נָשָׂא.

1. *usury.* נָשָׂא מִשָּׂא to exact usury. Neh. 5 : 7.

2. *a debt, obligation.* Neh. 10 : 32.

מִשָּׂא found only Gen. 10 : 30. a boundary of Joktanite Arabia, which is very difficult to be defined. If the eastern boundary is intended, we may best compare the *Mesene* of the ancients, *Maishan* and *Moshan*, two cities in the country of the modern Bassora. Whence the Syrians give the name *Maishan* to the whole country on the Tigris and Euphrates below Seleucia. Comp. מִשָּׂא.

מִשָּׂאב m. verbal from שָׂבַע, dec. VIII. a. *a water trough*, (for cattle,) *canalis.* Judg. 5 : 11.

מִשָּׂאָה f. verbal from נָשָׂא, *a debt, obligation, debitum.* Deut. 24 : 10. Prov. 22 : 26. i. q. מִשָּׂא no. 2.

מִשְׁאוֹן m. *fraud, deception.* Prov. 26 : 26. Root נָשָׂא to deceive.

מִשְׁאוֹת Ps. 74 : 3. see מִשְׁאוֹת.

מִשְׁאֵל proper name of a Levitical city in the tribe of Asher. Josh. 19 : 26. 21 : 30. In 1 Chr. 6 : 59. [74.] it is written מִשְׁאֵל a contraction of מִשְׁאֵל.

מִשְׁאָלָה f. verbal from שָׁאַל, dec. XI. a. *a petition, request.* Ps. 20 : 6. 37 : 4.

מִשְׁאָרָה a kneading trough, or rather a wooden dish to contain the dough, such as is now in use in the east. Ex. 7 : 28 (joined with מִשְׁאָרָה.) 12 : 34. Deut. 28 : 5, 17. The derivation is doubtful. If written with ש instead of ש, it might come from שָׂרָה *sour dough, leaven.*

מִשְׁבָּצוֹת plur. fem. verbal from שָׁבַץ.

1. *cloth embroidered or interwoven with gold threads*, joined with מִשְׁבָּצוֹת. Ps. 45 : 14. See שָׁבַץ no. 1.

2. *ouches or cavities* in which precious stones are set. Ex. 28 : 11, 13, 14, 25. 39 : 13, 16. See the root signif. no. 2.

מִשְׁבֵּר m. *the entrance of the womb, matrix.* Is. 37 : 3. 2 K. 19 : 3. Strictly part. Hiph. from שָׁבַר, q. v.

מִשְׁבֵּר m. dec. II. b.

1. i. q. מִשְׁבֵּר, *womb, matrix.* Hos. 13 : 13.

2. Plur. *waves, breakers, billows.* Ps. 42 : 8. 88 : 8. Jon. 2 : 4. — מִשְׁבָּרִים the *billows of the sea*, Ps. 93 : 4.

מִשְׁבָּתִים plur. masc. dec. VIII. *destruction, ruin.* Lam. 1 : 7. comp. שָׁבַח Hiph. no. 3.

מִשְׁגָּה m. verbal from שָׁגָה, *an error, oversight.* Gen. 43 : 12.

מִשָּׂה to draw, to draw out. Ex. 2 : 10.

Hiph. *idem.* 2 Sam. 22 : 17. Ps. 18 :

17. Syr. مَسَّ *idem.*

מִשֶּׁה m. *Moses*, the great leader and lawgiver of the Israelites. Sept. Μωϋσῆς. In Ex. 2 : 10, there is given a Hebrew derivation of this word (namely, *drawing out*, as if a part. from שָׁה), but the education of Moses among the Egypt-

tians would lead us to regard it as of Egyptian origin. So Josephus interprets it, (Antiq. II. 9. § 6.) *drawn out of the water*, from מִן water, and שָׁח saved; (comp. מִן water and oushe to save; see Jablonski, ed. te Water, T. I. p. 152—157.) which is favoured by the Greek manner of writing the name. According to this, the name was slightly altered by the Hebrews to give it a significance in their own language.

מִשָּׁח m. verbal from נָשָׁח, dec. IX. a. *a debt*. Deut. 15: 2.

מִשְׁוֹאָה f. I. *desolation*. Zeph. 1: 15.
2. *a desolate place*. Job 30: 3. 38: 27. See שְׁוֹאָה.

מִשְׁוֹאוֹת plur. fem. I. Ps. 73: 18. *treacherous, deceitful places*, from נָשָׁח to deceive.

2. Ps. 74: 3 מִשְׁאוֹת נֶחֱדָה *eternal ruins*. Without Dagesh it might come from שָׁח. But with Dagesh it must either be derived from נָשָׁח in the signification of שָׁח; or it must be read, as in some editions, מִשְׁאוֹת with Sin, from נָשָׁח to destroy, (Job 32: 22. Gen. 18: 24. 27: 21.)

מִשְׁוִיבָה f. verbal from שָׁיַב, dec. I.
1. *apostacy, rebellion, falling away*. Prov. 1: 32. מִשְׁוִיבָה פְתִיבָה *the falling away of fools* (from wisdom). Particularly *rebellion* against Jehovah, Jer. 8: 5. Hos. 11: 5 מִשְׁוִיבָה *rebellion against me*. Plur. מִשְׁוִיבוֹת Jer. 2: 19.

2. as a concrete, מִשְׁוִיבָה יִשְׂרָאֵל *rebellious Israel*, Jer. 3: 6, 8, 11, 12.

מִשְׁוִיגָה f. dec. I. *an error*. Job 19: 4. Root שָׁנָה=שָׁנָה and שָׁנָה.

מִשְׁוִיט m. verbal from שָׁח, *an oar*. Ezek. 27: 29.

מִשְׁוִיט m. dec. I. i. q. מִשְׁוִיט, *an oar*. Ezek. 27: 6. Root שָׁח i. q. שָׁח to row.

מִשָּׁח fut. מִשָּׁח, infin. also מִשָּׁחָה (Ex. 28: 29.)

1. *to rub over with oil, to anoint*. Ex. 29: 2. קָשָׁה מִשָּׁח *to rub over a shield with oil*, to make the leather more supple and impenetrable to water, Is. 21: 5.

2 Sam. 1: 21. *Once to rub over with paint*, Jer. 22: 14.

2. *to anoint, to consecrate by unction*; e. g. a priest, Ex. 28: 41. a prophet, 1 K. 19: 16. a king, 1 Sam. 10: 1. 2 Sam. 2: 7. 1 K. 1: 34. Also elliptically 2 Sam. 19: 11 *Absalom whom we anointed (king) over us*. Hence also *to consecrate generally*, Is. 61: 1. That where-with one anoints or is anointed is put in the accus. Ps. 45: 8. Am. 6: 5. or is construed with בְּ, Ps. 89: 21.

מִשָּׁח Chald. oil. Ezra 6: 9. 7: 22.

I. מִשָּׁחָה f. verbal from מִשָּׁח, dec. XII. b. *an anointing*.—שָׁחַן הַמִּשָּׁחָה *the anointing oil*, Ex. 25: 6. 29: 7, 21. שָׁחַן מִשָּׁחָה קֹדֶשׁ *the holy anointing oil*, Ex. 30: 25, 31.

II. מִשָּׁחָה f. dec. XII. b. *a part, portion, portio, demensio*. Lev. 7: 35. Root מִשָּׁח, Syr. مَسَحَ, Arab. مَسَحَ mensus est. See מִשָּׁחָה, and מִשָּׁחָה.

I. מִשָּׁחָה f. an. infin. from מִשָּׁח to anoint. See above.

II. מִשָּׁחָה f. *a part, portion*. Num. 18: 8. See מִשָּׁחָה no. II.

מִשָּׁחָה strictly the part. Hiph. from שָׁח, dec. I.

1. *destruction, desolation, strictly that which destroys, desolates*. Ex. 12: 13. Ezek. 5: 16. 21: 36 הָרָשָׁי מִשָּׁחָה *artifices pernicipiei*. 25: 15.

2. *a trap, snare, which takes and destroys*. Jer. 5: 26.

3. הַמִּשָּׁחָה הַזֶּה 2 K. 23: 13. *the mount of corruption*, a name given to Mount Olivet from the numerous idols which were worshipped there. So the kingdom of Babylon is called by this name, Jer. 51: 25.

מִשָּׁחָה m. i. q. מִשָּׁחָה, *the dawn*. Ps. 110: 3.

מִשָּׁחָה m. i. q. מִשָּׁחָה, *destruction*. Ezek. 9: 1.

מִשָּׁחָה m. verbal from שָׁח, *destruction, something destroyed*. Is. 52: 14.

מִשְׁחָת m. verbal from **שָׁחַת**, *corruption, something corrupted.* Lev. 22:25.

מִשְׁטוֹחַ m. Ezek. 47:10. and **מִשְׁטָח** Ezek. 26:5, 14. verbal from **שָׁחַת**, *the place where any thing is spread or stretched out.*

מִשְׁטֶר m. dec. II. b. *dominion.* Job 38:33 **אֵם תִּשִּׁים מִשְׁטֶרְךָ בְּאָרֶץ** *canst thou fix its dominion over the earth?* See **שָׁרַר**.

מִשִּׁי m. Ezek. 16:10, 13. according to the Jewish commentators, *silk.* By its derivation from **שָׁחַ** *to draw*, it may denote *ravellings of silk*, according to the notice of Pliny (H. N. xi. cap. 22.) that silk came from eastern Asia, in cloth half silk, and was unravelled in Greece, and again rewoven into cloth of entire silk.

מִשִּׁיחַ m. verbal from **מָשַׁח**, dec. III. a. 1. strictly pass. part. *anointed.* 2 Sam. 1:21. **הַמִּשְׁחָה הַגָּדוֹל** *the anointed priest*, i. e. the high-priest, Lev. 4:3, 5, 16.

2. as a subst. *an anointed one, a prince.* Dan. 9:25, 26. More frequently **הַמִּשְׁחָה** *the anointed of Jehovah, the king*, 1 Sam. 24:7, 11.

3. spoken also of priests, patriarchs. Ps. 105:15.

מִשְׁךְ, fut. **יִמְשֹׁךְ**,

1. *to seize, take.* (Arab. *idem.*) Ex. 12:21 **קַח לָכֶם צֹאן** *take for yourselves sheep.*

2. *to hold, to hold fast; construed with* **אֶ**. Judg. 5:14.

3. *to draw.* Judg. 4:7. Cant. 1:4. Gen. 37:28. Particularly (1.) **שָׁחַר הַיּוֹבֵל** Ex. 19:13. and **שָׁחַר הַיּוֹבֵל** Josh. 6:5. *to blow the jubilee horn.* It does not necessarily follow from this word that the blast of this instrument consisted in a protracted sound, as in the trumpet. Comp. Arab. **جَلَب** *to draw*; in conj. I. II. also i. q. **הִרְעִי** *to cry aloud, to blow with a trumpet.* (2.) **שָׁחַר הַקֶּשֶׁף** *to bend or stretch the bow.* 1 K. 22:34. Is. 66:19. (3.) **שָׁחַר הַזֶּרַע** *to draw out seed*, i. e. sow it along the furrows. Am. 9:13. comp. Ps. 126:6. (4.) Hos. 7:5 **אֶת-לִצְיָם** *שָׁחַר*

he stretches out his hand with scorers, i. e. he becomes their companion.

4. *to take or snatch away.* Ps. 28:3. Ezek. 32:20. Job 24:22.

5. *to draw out, extend, prolong.* Neh. 9:30. Ps. 36:11 **מִשְׁךְ הַחַדָּשׁ לְיִצְחָק** *prolong thy grace to thy worshippers.* 85:6. 109:12. Jer. 31:3 **הִסְדֵּךְ** *I have prolonged favour to thee.* (So in Syr. **سَدَرَ** *to draw, whence* **سَدْرًا** *long duration.*) Hence

6. *to make durable, to strengthen.* Ecc. 2:3 **לְיִשְׁכְּךָ בִּינָה אֶת-בִּשְׁכֶּרְךָ** *to strengthen my body with wine.* (Syr. **عَلِمَ** *induruit.*) Comp. Pu.

7. *to spread out.* Judg. 4:6 **תִּפְשֹׁתְךָ בְּהַר תָּבוֹר** *thou shalt spread thyself out on Mount Tabor.* 20:37 **וְהַמִּשְׁכָּה תִפְשֹׁתָהּ** *and the ambush spread themselves out.* See the Targum on these two places.

Niph. *to be put off, prolonged.* Is. 13:22. Ezek. 12:25, 28.

Pu. 1. *to be drawn out, delayed.* Prov. 13:12.

2. pass. of Kal no. 6. *to be strong, courageous, mighty.* Is. 18:2, 7 **עַי מִשְׁשָׁךְ**, comp. Arab. **مُسَلَّحٌ** *vir fortis, validus, strenuus.* Others, with the Sept. *stretched out, longus.*

מִשְׁשָׁךְ m. 1. *possession.* Job 28:18. From **שָׁחַ** *to hold or possess.*

2. Ps. 126:6 **תִּפְשֶׁךָ הַזֶּרַע** *the drawing out of seed*, i. e. the scattering of it along; (comp. Am. 9:13.)

3. *Moschians*, the proper name of a nation inhabiting the Moschian mountains between Iberia, Armenia, and Colchis. Ps. 120:5. In other places always in connexion with **תִּבְנֵי** *the Tibarenes*, Gen. 10:2. Ezek. 27:13. 32:26. 38:2, 3. 39:1. These two neighbouring nations are also joined together by Herod. (iii. 94. vii. 78.) The Samaritan MSS. have **מִשְׁשָׁךְ** and **מִשְׁשָׁךְ**, Sept. **Μοσσοχ**, Vulg. *Mosoch*, meaning probably as above.

מִשְׁכּוֹת see **מִוִּשְׁכּוֹת**. Comp. the root, signif. no. 2.

מִשְׁכָּב m. verbal from שָׁכַב, dec. II. b.

1. *a lying down*. 2 Sam. 4:5 מִשְׁכָּב a lying down or taking rest at noon. Ps. 41:4.

2. *a lying together, coition*. Lev. 18:22 and with men shalt thou not lie מִשְׁכָּבֵי אִשָּׁה as with a woman. 20:13. Num. 31:17 וְכָרַם מִשְׁכָּבֵי הָאִשָּׁה the lying with a man. Verses 18, 35.

3. *a couch, bed*. Gen. 49:4. 2 Sam. 17:28.

4. *a coffin*. 2 Chr. 16:14.

מִשְׁכָּב m. Chald. *a bed*, i. q. Heb. מִשְׁכָּב no. 3. Dan. 2:28, 29.

מִשְׁכָּן m. verbal from שָׁכַן, plur. מִשְׁכָּנִים and מִשְׁכָּנוֹת.

1. *a dwelling*. Ps. 26:8 מִשְׁכָּנוֹת יְהוָה the dwellings of Jehovah, i. e. the temple, a poetical use of the plural, Ps. 84:2. 132:5. Used also of our last dwelling, the grave, Is. 22:16.

2. particularly *a tent*. Cant. 1:8. Very frequently used of the tabernacle of the congregation in the wilderness, Ex. 25:9. 26:1 ff. 40:9 ff. More full מִשְׁכָּן הַעֲדוּת the tabernacle of the law, Ex. 38:21. Num. 1:50, 53. 10:11. From Ex. 26:7. it appears to have denoted particularly the frame and boarding, in opposition to אֹהֶל the covering. Hence מִשְׁכָּן אֹהֶל מוֹדֵד Ex. 39:32. 40:2, 6, 29.

I. **מִשָּׁל**, fut. יִמְשֵׁל, *to rule, to be master*. Prov. 6:7. Construed with בָּ, Gen. 3:16. 4:7. Is. 3:4. more rarely with עַל, Prov. 28:15. Sometimes it signifies *to be placed over any thing*, Gen. 24:2. Construed with וְ and an infin. *to have power to do any thing*, Ex. 21:8.

Hiph. הִמְשִׁיל *to cause to rule, to appoint ruler*. Ps. 8:7. Dan. 11:39. Infin. used substantively, *dominion*, Job 25:2.

Deriv. out of course מִשְׁשָׁל, מִשְׁשָׁלָה.

II. **מִשָּׁל** in Kal, a denom. from מָשַׁל.

1. *to utter a metaphor or comparison*. Ezek. 24:3.

2. *to utter a proverb*. Ezek. 12:23. 17:2. 18:2, 3.

3. *to sing satires*. Joel 2:17.

Niph. *to be or become similar, to be like*; construed with לְ, Is. 14:10. with עִם, Ps. 28:1. 143:7. with בָּ, Ps. 49:13, 21.

Pi. i. q. Kal, *to speak in parables*. Ezek. 21:5. [20:49.]

Hiph. *to compare*. Is. 46:5.

Hithpa. as in Niph. *to be like, similar*; construed with בָּ. Job 30:19. (Arab. مَجَّل to be like. Syr. and Chald. مَجَّل idem.)

I. **מִשָּׁל** m. verbal from מָשַׁל no. I. dec. VI. p. *dominion*. Zech. 9:10.

II. **מִשָּׁל** verbal from מָשַׁל no. II. dec. VI. p. *something like or similar*. Job 41:25.

מִשָּׁלָה m. prim. dec. IV. a.

1. *a comparison, similitude, parable*. Ezek. 17:2. 24:3.

2. *a sentiment, maxim*, expressed for the most part by the orientalists in a pithy comparison. (Comp. e. g. Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17.) Prov. 1:1, 6. 10:1. 25:1. 26:7, 9. Ecc. 12:9. Job 13:12. 1 K. 4:32. [5:12].) And because such maxims often become proverbial (1 Sam. 24:13.) hence

3. *a proverb*, παροιμία; e. g. 1 Sam. 10:12. Ezek. 18:2, 3. 12:22, 23. Comp. παροιμία Luke 4:13.

4. *figurative discourse generally*; hence *a song, poem*. Num. 23:7, 18. Job 27:1. 29:1. Ps. 49:5. 78:2. Particularly *a satiric song, or a song of triumph*, over the destruction of one's enemies. Is. 14:4. Mic. 2:4. Hab. 2:6. הָיָה לְהִשָּׁל וּלְהִשָּׁלָה *to be or become a satire and reproach*, Deut. 28:37. 1 K. 9:7. (Arab. مَسَالَا a comparison, fable, proverb, in the plur. vērses.)

מִשָּׁלָה an infin. used as a noun, i. q. מִשָּׁל no. 4. Job 17:6.

מִשָּׁלָה m. verbal from מָשַׁל, dec. II. b.

1. *a place sent to*. Is. 7:25 מִשָּׁלָה אֹרֶן *a place whither oxen are driven*.

2. joined with וְ and דָּם, *that to which one puts his hand, business*.

Dent. 15:10. 23:21. 28:8. 20. 12:7, 18.

מְשֻׁלָּח m. verbal from שָׁלַח.

1. a sending. Est. 9:19, 22.

2. joined with י, that on which one lays his hand, booty. Is. 11:14.

מְשֻׁלָּח fem. of the preceding.

1. a sending. Ps. 78:49.

2. a dismissal, from service or captivity. Ecc. 8:8. Comp. the verb in Pi. no. 2.

מְשֻׁלָּשׁ m. three, a triad, trias. Gen. 38:24. See שָׁשׁ three.

מְשֻׁמָּה f. verbal from שָׁמַם, dec. X.

1. a desolation. Ezek. 6:14. 33:28. Plur. Is. 15:6.

2. an astonishment. Ezek. 5:15.

מְשֻׁמָּן m. verbal from שָׁמַן, dec. VIII.

a. fatness. Is. 17:4 מְשֻׁמָּן בָּשָׂרוֹ his fat body. Plur. מְשֻׁמָּנִים, (1.) the fat, fertile parts of a country. Gen. 27:28, 39. Dan. 11:24. (2.) as a concrete, the fat, i. e. the fleshy, muscular, stout, (spoken of warriors.) Ps. 78:31. Is. 10:16.

מְשֻׁמָּנִים masc. plur. fat or dainty bits. Neh. 8:10.

מְשֻׁמָּע m. verbal from שָׁמַע, dec. II. b. a hearing, what is heard. Is. 11:3.

מְשֻׁמָּעָה fem. of the preceding.

1. the more private audience of monarchs, to which only the higher officers were admitted. 1 Sam. 22:14 וְיָרָא אֶל הַמֶּלֶךְ וְהָיָה לוֹ מְשֻׁמָּעָה and having access to thy private audience. 2 Sam. 23:23. 1 Chr. 11:25.

2. obedience. As a concrete, obedient, subject. Is. 11:14.

מְשֻׁמָּר m. verbal from שָׁמַר, dec. II. b.

1. a post, a place where one keeps watch. Neh. 7:3. Jer. 51:12. Hence the persons watching, a watch, Neh. 4:3, 16. [4:9, 22.] Job 7:12.

2. custody, confinement, a prison. Gen. 40:3ff. 42:17.

3. that which one keeps or preserves. Prov. 4:23 מִכָּל מְשֻׁמָּר before all things which thou keepest.

4. what is observed, a custom, usage. Neh. 13:14.

5. as a concrete, observantia for quem observant, imperator. Ezek. 38:7.

מְשֻׁמָּרָה, plur. מְשֻׁמָּרוֹת, fem. of the preceding, dec. XIII. a.

1. a watch or watching. 2 K. 11:5, 6.

2. the place where one keeps watch. Is. 21:8. Hab. 2:1. also, persons keeping watch, Neh. 7:3. 12:9. 13:30.

3. a keeping or preserving. Ex. 12:6. 16:32, 33, 34. As a concrete, what is kept or preserved, 1 Sam. 22:23.

4. what is observed, a law, command, usage. Gen. 26:5. Lev. 18:30. 22:9.

5. the care or management of a business. Num. 4:27, 31 מְשֻׁמָּרָה מְשֻׁמָּאִים וְזֶה הַמְּשֻׁמָּאִים this is the management of their burden, i. e. this is what they have to bear. Num. 3:31. Hence מְשֻׁמָּרָה הַמִּשְׁכָּן שָׂמַר מְשֻׁמָּרָה Num. 1:53. or הִקְשָׁן 3:28. or חֲזָה Lev. 8:35. to do service in the tent of the congregation, more rarely, simply to keep watch.

6. the adherence to any one, sequi partes alicujus. 1 Chr. 12:29 מְשֻׁמָּרָה מְשֻׁמָּרָה Vulg. magna pars eorum adhuc sequebatur domum Saul.

מְשֻׁמָּרָה m. verbal from שָׁמַר, dec. IX. a.

1. the second place, in succession or rank; usually put after a noun in regimen. Is. 52:1 מְשֻׁמָּרָה הַמֶּלֶךְ the second priest, the next to the high-priest, (פֶּהַן הַרְאָה.) 2 K. 25:18. Jer. 52:24. Plur. מְשֻׁמָּרָה הַמִּשְׁכָּן sacerdotes secundarii, 2 K. 23:4. מְשֻׁמָּרָה הַמִּשְׁכָּן the second chariot, Gen. 41:43. מְשֻׁמָּרָה הַמִּשְׁכָּן his second brother, 2 Chr. 31:12. מְשֻׁמָּרָה הַמִּשְׁכָּן the second part of the city, Neh. 11:9. also simply מְשֻׁמָּרָה 2 K. 22:14. Zeph. 1:10.

2. as a concrete, the second. מְשֻׁמָּרָה הַמֶּלֶךְ the second after the king, 2 Chr. 28:7. comp. 1 Sam. 23:17. Est. 10:3. Tob. 1:22. particularly the second brother, 1 Chr. 5:12. 1 Sam. 8:2.—Plur. מְשֻׁמָּרָה הַמִּשְׁכָּן their other brothers after the eldest, 1 Chr. 15:18 מְשֻׁמָּרָה הַמִּשְׁכָּן silver cups of a second quality, Ezra 1:10.—1 Sam. 15:9 מְשֻׁמָּרָה הַמִּשְׁכָּן (cattle) of less value, in opposition to מְשֻׁמָּרָה. Perhaps autumn lambs, secundo partu editi.

3. *a doubling, double.* Ex. 16: 22. Is. 61: 7.

4. *a duplicate, copy.* Deut. 17: 18. Josh. 8: 32.

מִשְׁפָּה f. verbal from שָׁפַח, dec. X. *plunder, booty, prey.*—הָיָה לְמִשְׁפָּה to become a prey, 2 K. 21: 14. לָקַח לְמִשְׁפָּה to give for a prey, Is. 42: 24.

מִשְׁעוֹל m. *a narrow path, hollow way.* Num. 22: 24 מִשְׁעוֹל הַבְּרָמִים *a path between the vineyards.* Comp. שָׁעַל the hollow hand.

מִשְׁעִי only Ezek. 16: 4 לְמִשְׁעִי, according to Jarchi: *ad nitorem.* It stands then for מִשְׁעָה (like הִתְהַלֵּךְ) from שָׁעָה=שָׁעַע. According to others, from משַׁע Arab. مَشَّع conj. II. *to wash off, to cleanse,* conj. V. *to wash one's self;* comp. Syr. مَسَّح *splendidus;* hence מִשְׁעִי for purifying, the infin. with Yod paragogic.

מִשְׁעָן m. verbal from שָׁעַן, dec. II. b. *a stay, staff, support.* Is. 3: 1. Metaphorically Ps. 18: 19.

מִשְׁעָן m. verbal from שָׁעַן, *idem.* Is. 3: 1 מִשְׁעָנָה מִשְׁעָן *every stay or support.* The combining of the masculine and feminine forms expresses universality.

מִשְׁעָנָה fem. of the preceding, *a staff.* Judg. 6: 21. 2 K. 4: 31. 18: 21.

מִשְׁפָּחָה f. const. מִשְׁפָּחָה, with suff. מִשְׁפָּחוֹת, Plur. מִשְׁפָּחוֹת, const. מִשְׁפָּחוֹת, dec. XI. g. Root שָׁפַח in Ethiop. *to spread out,* in Arab. سَفَّح *idem.*

1. *a kind, species, of animals.* Gen. 8: 19. of inanimate things, Jer. 15: 3.

2. *a tribe.* Gen. 10: 18, 20, 31, 32. 12: 3. Used of a whole people, Ezek. 20: 32. Jer. 8: 3. 25: 9. Mic. 2: 3.

3. *a subdivision of a tribe, a family, among the Israelites.* Ex. 6: 14ff. Num. 1: 2 אֲבוֹתָם לְמִשְׁפְּחוֹתָם *after their families, after the house of their fathers;* comp. verse 20 ff. 26: 5ff. Deut. 29: 17. Josh. 7: 14ff. 21: 5ff. 1 Sam. 20: 29 וְנָחָם מִשְׁפָּחָה לָנוּ *we have a family sacrifice.* More rarely and inaccurately,

i. q. שָׁפַח, e. g. Josh. 7: 17 מִשְׁפָּחָה יְהוָה i. q. in the preceding verse יְהוָה שָׁפַח.

מִשְׁפָּט m. verbal from שָׁפַט, dec. II. b.

1. *judgment, the act of judging.* Lev. 19: 15. Ezek. 21: 32 [21: 27] יָד בַּאֲזָרָה לֹא הָיָה עָדָם *until he come who shall exercise judgment.*—בָּאֵל מִשְׁפָּטָם *to go or enter into judgment with any one,* Job 9: 32. 22: 4. Ps. 143: 2. comp. Job 14: 3. Ecc. 11: 9. בָּעַל מִשְׁפָּטִי *one that contends in judgment with me,* i. e. my adversary, Is. 50: 8. Particularly *a sentencing to punishment,* Is. 53: 8.

2. *a judgment, judicial decision.* 1 K. 3: 28. 20: 40. Ps. 17: 2. Plur. מִשְׁפָּטִים *the decisions or counsels of Jehovah,* Ps. 19: 10. 119: 75, 137. Particularly *a sentence of punishment,* דָּבַר מִשְׁפָּטִים אֶחָד *to pronounce sentence against any one,* Jer. 1: 16. 4: 12. 39: 5. 52: 9. 2 K. 25: 6. See the same phrase under no. 4.

3. *guilt, liability to punishment.* מִשְׁפָּטִים בְּדָמִים *blood-guiltiness,* Ezek. 7: 23. Jer. 51: 9. Deut. 21: 22 חָטָא מִשְׁפָּט מוֹת *a sin which incurs death;* comp. 19: 6.

4. *a cause, a suit at law.* Num. 27: 5. Job 13: 18. 23: 4 לְשֹׁפֵט מִשְׁפָּט פְּלוֹנִי *to conduct, or manage the cause of any one, to be his advocate,* Deut. 10: 18. Ps. 9: 5. (Comp. דָּבַר מִשְׁפָּטִים (רִיב) and דָּן) *to plead or contend with any one,* Jer. 12: 1.

5. *a right, privilege;* e. g. הַיְּמִינָה *the right of redemption,* Jer. 32: 7. הַיְּמִינָה *the right or prerogative of the king,* 1 Sam. 8: 9, 11. Particularly *what belongs to any one by law,* Deut. 18: 3 מִשְׁפָּט הַכֹּהֲנִים *what belongs to the priests,* i. e. their due, 1 Sam. 2: 13.

6. *right, righteousness, justice,* i. q. צְדָקָה. Deut. 32: 4 כָּל־דְּרָכָיו מִשְׁפָּט *all his ways are righteousness,* i. e. righteous. מִשְׁפָּט וְצְדָקָה *justice and righteousness.* Jer. 22: 15. 23: 5. מִשְׁפָּט מִשְׁפָּט *just balances,* Prov. 16: 11. בָּלֹא מִשְׁפָּט *with unrighteousness,* Jer. 22: 13.

7. *a law,* i. q. חֹק. Ex. 21: 1. 24: 3. particularly *a divine law,* Lev. 18: 4, 5, 26. 19: 37. 20: 22.

8. *a custom, usage.* 1 K. 18: 28. 2 K. 11: 14. 17: 33, 34, 40. Hence

9. *a mode, manner.* Ex. 26 : 30. 2 K. 1 : 7 מה מושק האיש *what was the manner of the man?* Judg. 13 : 12 מה יהיה מושק *what shall the manner and conduct of the child be?*

מושקים dual, Gen. 49 : 14. Judg. 5 : 16. i. q. שקים Ps. 68 : 14. probably *folds for cattle*, particularly the open summer stalls, in which cattle, in warmer climates, pass the whole summer; from שם *to place*, like *stabula*, (comp. Virg. Georg. III. 228. and the note of Voss thereon,) from *stare*. Usually rendered *water-troughs* for cattle; but the root سفت signifies *not to drink* generally, but *to drink without being satisfied* or *refreshed*, so as only to increase thirst. The reason of the dual form does not appear.

מושק m. found only Gen. 15 : 2. best explained by Simonis, *a possession*, i. q. מושק, by a commutation of כ and ק, (see ב.) Hence מושק *a son of possession*, i. e. a possessor, and the whole clause thus, *the possessor of my house will be Eliezer that Damascus*. Another deriv. from the same root is מושק. —Onkelos, Pseudojon. Vulg. *filius procurationis, dispensator*.

מושק m. verbal from שק (with a Chaldaic form.) dec. II. b. *a running about*. Is. 33 : 4.

מושקה m. verbal from שקה, dec. IX. a.

1. as a Hiph. part. *a cupbearer*.
2. *drink*. Lev. 11 : 34. 1 K. 10 : 21 מושקה *drinking vessels*.
3. *a well watered country*. Gen. 13 : 10. Ezek. 45 : 15.

מושקול m. verbal from שקל, *weight*. Ezek. 4 : 10.

מושקול m. *the lintel, the timber over the door posts*. Ex. 12 : 7, 22, 23. Comp. שקים, שקה.

מושקל m. verbal from שקל, *weight*. Lev. 19 : 35. 1 Chr. 22 : 3 אין משקל *so as not to be weighed*. Verse 14.

מושקלת fem. of the preceding, Is.

28 : 17. and מושקלת 2 K. 21 : 13. *a perpendicular, plummet*.

מושקע m. verbal from שקע, dec. II. b. *a pool, pond*, where water subsides. Ezek. 34 : 18.

מושרה f. verbal from שרה *to dissolve*, dec. X. *a solution, liquor*. Num. 6 : 3 משרה *drink formed by dissolving or macerating grapes*.

מושרוקתא verbal from שרק, Chald. *a pipe, reed, flute*. Dan. 3 : 5, 7, 10, 25.

מושש i. q. מוש no. II. *to touch, feel*. Gen. 27 : 12. comp. מוש verse 21.

- Pi. 1. *idem*. Gen. 31 : 34, 37.
- to grope in darkness*. Deut. 28 : 29. Job 5 : 14. Construed with an accus. Job 12 : 15.

Hiph. *idem*. Ex. 10 : 21.

מושנה m. verbal from שנה, dec. IX. a.

1. *a drinking*. Est. 5 : 4. 7 : 2 בית מושנה *a chamber for drinking wine*, Est. 7 : 8.

2. *drink*. Dan. 1 : 10. Ezra 3 : 7.

3. *a banquet*, συμπόσιον. Est. 1 : 3. 2 : 18. 8 : 17.

מושנה, emph. מושנה, Chald. *idem*. Dan. 5 : 10.

מת m. (active part. from מת *to die*.) *a dead person, a corpse*, see מה. Plur. מתים *dead idols*, in opposition to Jehovah the living God, Ps. 106 : 28. Is. 8 : 19.

מתים and defect. מהם m. dec. VII. i. found only in the plur. *men*, (not *people* generally.) Deut. 2 : 34 והנשים *men and women and children*. 3 : 6. Job 11 : 3. Is. 3 : 25. מתי *few people*, Gen. 34 : 30. Ps. 26 : 4. Job 11 : 11. (Sing. מה met, in Ethiop. *vir, pecul. maritus*. It occurs besides in proper names, in the form מהי, like גב, const. גבי, Chald. גבי, e. g. מתושלה.)

מתבן m. i. q. מתבן, *straw*. Is. 25 : 10.

מתג m. with suff. מהי, dec. VI. h. *a bridle*. Ps. 32 : 9. Prov. 26 : 3.

מתוק adj. fem. מתוקה, plur. מתוקים,

verbal from **מִתְקַן**, dec. III. f. *sweet*. Judg. 14:14, 18. Ecc. 5:11. Ps. 19:11. Used abstractly *sweetness*, Ezek. 3:4 **לְחֶמְךָ** for *sweetness*.

מִתַּח to stretch out. Is. 40:22. (In Syr. and Chald. *idem*.) Deriv. **אֲמַתְחָה** a sack.

מָתַי prim. *when?* (In Arab. *idem*.) For the most part interrogatively, Gen. 30:30. Prov. 6:9. more rarely without an interrogation, Prov. 23:35 **כִּמְתִּי אֶצְעֵץ** when I wake.—**לְמָתַי** Ex. 8:5. and **כִּמְתִּי** יד how long? 1 Sam. 16:1. Prov. 6:9. **אַחֲרֵי מָתַי** after how long a time? Jer. 13:27.

מִתְכַּנֶּת f. verbal from **כָּנַן**, dec. XIII. f. 1. *measure*, Ezek. 45:11. *daily task*, tale, Ex. 5:8. comp. **הֵנָּה** verse 18. Ex. 30:32 **בְּמִתְכַּנְתּוֹ** after its measure, i. e. proportion of the ingredients. 2 Chr. 24:13 and they set the house of God **אֲחֵרֵי מִתְכַּנְתּוֹ** after its (former) measure.

מִתְלַאֵה Mal. 1:13. a contraction of **מִתְלַאֵה** what a weariness. See the note to the art. **לָא**.

מִתְלַעוֹת plur. fem. Job 29:17. Prov. 30:14. Joel 1:6. and by transposition **מִלְטְעוֹת** Ps. 58:7. the front cutting teeth, or the projecting eye teeth, *dentes canini*, which in wild animals are very dangerous. Root **לָחַץ** Arab. **لَحَض** to bite, or **لَحَض** Arab. **لَحَض** to project, be prominent. The former derivation is for cutting teeth, the latter for eye teeth.

מָתָם m. verbal from **מָתַם**, something sound or uninjured. Ps. 38:4, 8. Is. 1:6. In Judg. 20:48, it is a corrupt reading for **מָתָם** men, which is found in several MSS.

מִתֵּן m. verbal from **מָתַן**, dec. I. a gift, present. Gen. 34:12. **אִישׁ מִתֵּן** one who gives gifts, Prov. 19:6.

מִתְנָה fem. of the preceding, dec. XI. a.

1. a gift, present. Gen. 25:6. Particularly a bribe, Ecc. 7:7. an offering, Ex. 28:38.

2. proper name of a place between the desert and the territory of Moab. Num. 21:18, 19.

מִתְנָה Chald. i. q. Heb. **מִתְנָה** a present. Dan. 2:6, 48. 5:17.

מִתְנִים dual masc. the loins, the upper part of the hip, including the small of the back, *ὑσφύς*; on which the girdle is worn, 2 K. 4:29. 9:1. Gen. 37:34. or a burden is borne, Ps. 66:11. the seat of pain in parturition, Is. 21:3. Nah. 2:11. For its distinction from **יָד**, see that article. (Arab. and Syr. *idem*. Root **מָתַן**, **مَتْن** to be firm, whence **أَمَتْنِي**.)

מִתֵּן, fut. **יִמְתֵּן**, to be or become sweet. Ex. 15:25. Job 21:33 **לֹא יִרְבִּי יַחֲלֵה** the clods of the valley rest sweetly upon him, *est ei terra levis*. 24:20 **מִתֵּן רֶחֶם** for **מִתֵּן** לוֹ רֶחֶם the worm is sweet to him. Others take **מִתֵּן** in the Syriac signification, to suck; hence the worm feeds upon him.

Hiph. 1. to sweeten. Ps. 55:15 **אֶתְּנוּ** יַדְדֵינוּ **מִתֵּן** we took sweet counsel together. 2. intrans. to be sweet. Job 20:12.

Deriv. out of course **מִתְמַתֵּם**.

מִתֵּן m. verbal from **מָתַן**, *sweetness*. Prov. 27:9. Metaphorically *pleasure*, 16:21.

מִתֵּן m. verbal from **מָתַן**, *idem*. Judg. 9:11.

מִתְנָה proper name of a station of the Israelites in the desert of Arabia. Once Num. 33:28.

מִתֵּן f. a contraction of **מִתְנָה** fem. of **מָתַן**, a gift, present. Prov. 25:14. Ecc. 3:13. Ezek. 46:5, 11.

נ (ן)

Nun, the 14th letter of the alphabet, and as a numerical sign denoting 50. The name **נָן** denotes in Syr. Chald. and

Arab. a fish. This does not suit the common square character, and the final character was probably of later origin.

In the Phenician alphabets it is more crooked, but the character in the original alphabet was perhaps still more conformed to its name.

The commutation of this letter with Lamed and Mem, has already been noticed under those letters. It is also interchanged (1.) with נ, yet very rarely, e. g. נָחַל Chald. נָחַל to rise, as the sun; נָחַל Aram. נָחַל two. (2.) with י as the first radical; e. g. נָחַל and נָחַל to be fair, becoming; נָחַל and נָחַל to place; נָחַל and נָחַל to lay snares. Comp. Gesen. Lehrgebäude, p. 453.

I. נָחַל a primitive particle, expressive of respectful entreaty or exhortation, *I pray you*, Lat. *quæso*, Germ. *doch*. It is joined (1.) with the imper. in a request or admonition. Gen. 12:13 נָחַל אֶתְּךָ say, *I pray thee*. 24:2 נָחַל אֶתְּךָ put, *I pray thee*. 24:45. Judg. 12:6 נָחַל אֶתְּךָ say, *I pray thee, or say now*. Also in negative sentences, with אַל and the future, Gen. 18:3 אַל תֵּינָח אֵלַי pass not away, *I pray thee*. Verse 32 אַל תֵּינָח יְהוָה לֹדִי let not the Lord, *I pray thee, be angry*. (2.) with the future, to express the optative. Ps. 124:1 יִשְׁרָאֵל נָחַל אֶתְּךָ may Israel now say. 129:1. Cant. 7:9. Particularly with the first person, in requesting permission, Ex. 3:3. 4:18 אֶלְכָּה I will go, if thou permittest, or let me go, *I pray thee*. 1 K. 1:12 אֶתְּנָה לְךָ let me give thee counsel. Cant. 3:2. Is. 5:1. Num. 20:17 נַעֲבֹרָה let us pass through, we pray thee. Comp. Gen. 44:18. 18:4. (3.) with אִם, if indeed, ἢ ποτε, ἢ αν, si quidem. Gen. 18:3 אִם נָחַל אֶתְּךָ if indeed I have found. 24:42. 30:27. 33:9. (4.) with אֵל, nay or no, *I pray thee*. Gen. 33:10 אֵל אֶתְּךָ nay, *I pray thee*. 19:18. (5.) אֵתְּךָ behold now. Gen. 12:11. 16:2. (6.) אֵתְּךָ alas now. Lam. 5:16. Jer. 4:31. 45:3.

Note. The frequent use of this particle appears to indicate courtesy and respect; see Gen. 18:3. 19:7, 8, 18, 19.

II. נָחַל adj. raw, half-boiled, spoken of flesh. Ex. 12:9. Root נָחַל Arab. نَحْل for نَحْل to be raw, half-boiled.

נָחַל a proper name, Ezek. 30:14, 15, 16. Jer. 46:25. in full נָחַל נָחַל Nah. 3:8. Thebes, the ancient capital of Upper Egypt. Sept. in Ezek. Διοσπολις, in Nah. μέγας Αμμών. The latter appears to be an etymological explanation of the word after the Coptic. In that language NOH signifies a cord, measuring line, hence a portion measured out, and נָחַל אֶתְּךָ portio, possessio Amonis, i. e. the seat of the god Amon, or the place where he was principally worshipped. See Jablonskii Opuscula, ed. te Water T. I. p. 163—168.

נָחַל m. plur. נָחַל, (once נָחַל Judg. 4:19 Keth.) dec. I. a leather bag or bottle. Judg. 4:19 נָחַל חֶמֶל a bottle of milk. 1 Sam. 16:20. Josh. 9:4, 13. Wine bottles were hung up in the smoke, Ps. 119:83.

נָחַל to be fair, beautiful; kindred with נָחַל. The doubling of the last radical, (comp. הִשְׁתַּחֲוֶה from הִשְׁתַּחֲוֶה,) gives rise to a quadriliteral נָחַל and by contraction נָחַל, plur. נָחַל, to be beautiful. Cant. 1:10. 2:14. 4:3. Is. 52:7.

נָחַל, fem. נָחַל, verbal adj. from נָחַל, dec. IX. a. and X.

1. fair, beautiful. Cant. 1:5. 6:4.
2. fit, becoming, suitable. Ps. 33:1
נָחַל יִשְׁרָאֵל תְּהִלָּה praise becometh the upright, i. e. it becometh them to praise God. 93:5 קִדְשׁ בֵּיתְךָ הִלְלוּ holiness becometh thine house. 147:1. Prov. 17:7. 19:10. 26:1.

נָחַל found only in the plural const.

נָחַל, i. q. נָחַל, נָחַל.
1. a dwelling, habitation. Ps. 74:20. 83:13. Lam. 2:2.

6. a grassy place, green, pasture. נָחַל הַמִּדְבָּר the pastures of the desert, Ps. 65:13. Jer. 9:10. 23:9. נָחַל הֵשֶׁן green pastures, Ps. 23:2.

נָחַל to utter, to utter an oracle. As a finite verb found only in Jer. 23:31. (In a single MS. Zech. 4:2.) Part. pass. נָחַל an oracle, in the phrase נָחַל יְהוָה an oracle of Jehovah, i. e. (thus) saith Jehovah, occurring frequently in the

prophets, who repeat the oracles, as it were, from the mouth of Jehovah. Applied more rarely to the prophets themselves, Num. 24:3 נָאָץ הָאֵל *the oracle of Balaam*. Verse 15. Also to poets, 2 Sam. 23:1. Prov. 30:1.—Ps. 36:1 נָאָץ הָאֵל *an oracle or song concerning wickedness*. See De Wette in loc. Others: *an oracle of wickedness*.

נָאָץ, fut. נִאָץ, and Pi. נִאָץ, part. נִאָץ, *to commit adultery*, spoken both of the man and woman. Ex. 20:14. Lev. 20:10. Construed with an accus. Prov. 6:32 נִאָץ אִשָּׁה *he who committeth adultery with a woman*. Lev. 20:10. Jer. 29:23. Like the kindred word נָאָץ it is often applied figuratively to the unfaithfulness of the Israelites towards Jehovah, to their apostacy and idolatry. Jer. 3:8 נִאָץ אֲמָרָה כְּלִבְדָּה יִשְׂרָאֵל *because rebellious Israel committed adultery*. 5:7. 9:1. 23:14. Construed in like manner with an accus. Jer. 3:9 נִאָץ אִשָּׁה אֶת־הָאֵל *she committed adultery with stones and stocks*. Ezek. 23:37.

נִאָץִים masc. plur. verbal from נִאָץ, dec. I. *adultery*. Jer. 13:27. Ezek. 23:43.

נִאָפֹרִים masc. plur. verbal from נִאָץ, dec. I. *idem*. Hos. 2:4 [2:2] קִבֵּר—נִאָפֹרִים מִבֶּן שְׁנֵיהֶם *let her put away adultery from her (open) breasts, that is, as in the parallel clause, let her put away fornication from her countenance*. The coquettish look and exposed breasts are here the signs of fornication and adultery.

נִאָץ, fut. נִאָץ, *to despise, to reject with contempt*, often *to mock, insult*; e. g. a people, Jer. 33:24. doctrine, instruction, Prov. 1:30. 5:12. 15:5. the counsel of God, 107:11. Spoken of God, who rejects men, Deut. 32:19. Lam. 2:6. Also absolutely Jer. 14:21 *cast not off for thy name's sake*. (Comp. the kindred verbs נָחַץ and נָחַץ).

Pi. נִאָץ, fut. נִאָץ.

1. i. q. Kal, *to despise, contemn*. Is. 60:14. Particularly God, Ps. 10:3, 13, 74:18. Is. 1:4.

2. causat. *to give occasion to despise or blaspheme*. 2 Sam. 12:14.

Hiph. fut. נִאָץ, intrans. *to be despised*. Ecc. 12:5. The form is Syriac for נִאָץ.

Hithpo. *to be despised, blasphemed*. Is. 52:5 נִאָץ לְנִאָץ.

נִאָץִי f. verbal from נִאָץ, *reproach, blasphemy*. Is. 37:3.

נִאָצִים f. plur. נִאָצִים, Neh. 9:18, 26. and נִאָצִים Ezek. 35:12. verbal from נִאָץ, *idem*.

נִאָץ i. q. נִאָץ *to groan, lament*. Ezek. 30:24. Job 24:12.

נִאָקָה f. const. נִאָקָה, verbal from נִאָץ, dec. XI. d. *a groaning, lamentation*. Ex. 2:24. 6:5.

נִאָר found only in Pi. נִאָר *to abhor, reject*. Lam. 2:7. Ps. 89:40. (Arab. نَار med. Vav, *abhorruit ab aliqua re, refugit*.)

נָבָא proper name of a sacerdotal city in the tribe of Benjamin, not far from Jerusalem. 1 Sam. 22:11, 19. Neh. 11:32. Is. 10:32.—נָבָא (? נָבָא) *to Nob*, 1 Sam. 21:2. 22:9.

נָבָא in Kal not used. In Arab. *to bring forth*, particularly words; hence *to shew, announce*. Deriv. نَبَأَ.

Ni. נָבָא 1. *to deliver an oracle from God, to speak as God's ambassador*, whatever the object may be. Jer. 23:21. Joel 3:1. Num. 11:25, 27. Of importance is Am. 3:8 *the lion roar-eth, who will not be afraid? the Lord Jehovah speaks, who will not be his messenger?* Since such oracles generally refer to the future, hence

2. *to prophesy, to predict future events in the name of God*. 1 K. 22:8, 10, 12, 13. Construed with לְ, Jer. 20:6. with אֶל, Jer. 26:11. with עַל, Jer. 25:13.

3. *to sing songs or hymns*, (the singer being inspired of God.) 1 Sam. 10:11. 19:19, 20. 1 Chr. 25:2, 3. 1 K. 18:29. Once נָבָא for נָבָא Jer. 26:9.

Hithpa. נִבְּטָה, sometimes נִבְּטָה (Ezek. 37:10. Jer. 23:13.) infin. נִבְּטָה 1 Sam. 10:13 (like verbs נִבְּטָה.)

1. i. q. Niph. 1 Sam. 10:5, 6. 19:21, 23, 24.

2. to act like a madman, *μαίνεσθαι*. 1 Sam. 18:10. Inspiration and madness were both attended with singular motions of the body and even with violent convulsions and contortions. Hence the Greek *μάντις*, the enraptured soothsayer, from *μαίνεσθαι* to rave, to be mad; and the Lat. *fatuus* (from *fari*) a soothsayer, a fool; furor, madness and inspiration. For this reason we find in Jer. 29:26, קִטְּנָה וְקִטְּנָה connected; and in 2 K. 9:11, Elisha's disciple is called in reproach קִטְּנָה a fool.

נָבָא Chald. Ethpa. נִבְּטָה to prophesy. Ezra 5:1.

נָבָה see נב.

נְבוֹ 1. proper name of a mountain beyond Jordan, over against Jericho. Deut. 32:48. 34:1.

2. of a city in the tribe of Reuben, near Mount Nebo. Num. 32:3, 38. Is. 15:2.

3. of a city in the tribe of Judah. Ezra 2:29. 10:43. By way of distinction called נְבוֹ אֶרֶץ Neh. 7:33.

4. of an idol of the Chaldeans. Is. 46:1. The planet Mercury has this name among the Zabians. It is found also in the composition of several Chaldean names of persons. See, besides *Nebuchadnezzar*, other names not found in the Bible, as *Nabonassar*, *Nabopolassar*, *Nabonebus*, etc.

נְבוּאָה f. verbal from נָבָא, dec. X, a prophecy. Neh. 6:12. 2 Chr. 15:8. Hence a writing of a prophet, 2 Chr. 15:29.

נְבוּאָה Chald. *idem*. Ezra 6:14.

נְבוּכַדְרֶאצַּר and נְבוּכַדְרֶאצַּר (the latter in some passages of Jeremiah,) *Nebuchadnezzar*, king of Babylon, who destroyed Jerusalem, and led the Jews into captivity. Sept. *Ναβουχοδονσορ*. Arab. *Bochtonassar*. It occurs fre-

quently in Jeremias, Daniel, and the books of Kings. Like other Assyrian and Babylonish names, this word is best explained from the Persian; (see Gesenius' *Gesch. der Hebr. Sprache* and *Schrift*, p. 63.) hence according to Lersbach, i. q. *Nebu-godan-sar* i. e. Nebo (see נבו) deorum princeps.

נְבֻזַּנְדָּן f. Chald. a present, gift. Dan. 2:6. 5:17. comp. Jer. 40:5. Deut. 33:24. Targ. Jonath. Root probably נָבָה *erogare, expendere*, whence נְבֻזַּנְדָּן and, by a not uncommon syncope of ו, נְבֻזַּנְדָּן. It is commonly, but erroneously, regarded as the Greek *νόμισμα* a coin, (by a commutation of נ and ו,) for neither *coin* nor *money* suits the context. According to others, i. q. Pers. *nowasish*, *blanda tractatio*.

נָבַח to bark. Once Is. 56:10. (In Arab. *idem*.)

נִבְּחָה proper name of a city in Gilead. Once Judg. 8:11.

נִבְּחָה an idol of the Avites. 2 K. 17:31. The Hebrew interpreters render it *latrator*, (as if from נָבַח,) and say that this idol had the form of a dog. Traces of the ancient worship of an idol in the form of this animal have been discovered in Syria in modern times. Comp. Ikenii *Dissert. de Nibchas*, in his *Dissert.* 1749. p. 143 ff.

נָבַט in Kal not used.

Pi. נָבַט, once Is. 5:30. and Hiph. נָבַט.

1. to look, to direct the eye, to behold, *regarder*, (different from נָבַטָה.) Job 35:5 *הָבַט הָאֵל הָאֵלִים וְיִצְחָק* look to heaven and see. Ps. 142:5. It is construed (1.) with אַחֲרַי, to look after any one, Ex. 33:8. and אַחֲרַי to look behind one's self, 1 Sam. 24:9. Gen. 19:17 *אֲחֵרָי אַחֲרָי* look not behind thee. Verse 26 *וְהָיָה לוֹתָהּ אַחֲרָי* and his (Lot's) wife looked back from after him. She ought to have followed after her husband, but instead of it, shewed a disposition to return, hence it is correctly rendered as to the sense, but not literally, in the Vulg. *respiciens*

uxor ejus post se. (2.) with נָבִיא, to look upon or unto, to behold. Ex. 3:6. Num. 21:9. Particularly with hope. Is. 51:1, 2. Ps. 34:6. Also to look on, respect, regard, 1 Sam. 16:7. Is. 66:2. Ps. 119:6. comp. verse 15, where it is construed with an accus. Also construed with לְ, instead of אֵל, Ps. 74:20. 104:32. or with עַל, Hab. 2:15. (3.) with an accus. to regard; spoken particularly of God, to regard with favour. Am. 5:22. Ps. 84:10. Lam. 4:16. Also used absolutely in the same sense, Ps. 13:4. Is. 64:8.

2. to see, perceive with the eye, i. q. רָאָה. Num. 12:8. 1 Sam. 2:32. Is. 38:11. Ps. 10:14.

3. construed with בְּ, to see with satisfaction. Ps. 92:12. Comp. בְּ הַדָּהּ בְּ, רָאָה בְּ.

4. trans. to let or cause to see. Hab. 1:3. Deriv. בָּקַשׁ, בָּקַשׁ.

נְבִיאָה m. verbal from נָבִיא, dec. III. a.

1. *interpretes Dei, one employed by God to make known his will to men.* Judg. 6:8. 2 Sam. 7:2. This signification is illustrated by Ex. 7:1 נִחְדָּהְךָ אֶלֶּהִם לְפָנֶיךָ וְאָמַרְתָּ אֵלֵהֶם אַתָּה יְהוָה נְבִיאָהּ in reference to Pharaoh, i. e. in conversation with him, be the God, i. e. the sovereign director, and Aaron, thy brother, shall be thine interpreter; comp. 4:16 וְאָמַרְתָּ אֵלֵהֶם וְהָיָה וְהָיָה וְהָיָה וְהָיָה and he shall be thy mouth, also Jer. 15:19. Deut. 18:18. (In Greek *πρόφητος, ὑποφύτης*, strictly an interpreter of the divine oracles.) Hence

2. a friend or confidant of God; spoken e. g. of Abraham, Gen. 20:7. of the patriarchs generally, Ps. 105:15. of Moses, Deut. 34:10.

3. a prophet, one inspired of God to instruct the people and foretel future events. Deut. 13:2. 1 Sam. 9:9. 1 K. 22:7 וְהָיָה כִּי יִנְבִּיאַת יְהוָה עוֹד is there not here a prophet of Jehovah further? 2 K. 3:11. 2 Chr. 28:9. This name is also used in reference to false gods, as נְבִיאֵי בָאֵל prophets of Bual, 1 K. 18:19, 40. 2 K. 10:19. נְבִיאֵי אַסְטָרֶה prophets of Astarte, 1 K. 18:19.—Those to be

educated as prophets whether younger or older (2 K. 4:1.) were called נְבִיאִים sons of the prophets, i. e. their disciples, 1 K. 20:35. 2 K. 2:3, 5, 7, 15. 4:1, 38. 5:22. 6:1. 9:1. Comp. *fili magorum*, i. e. disciples of the Magians, among the Persians.

4. a minstrel, poet, considered as one inspired of God. See נְבִיאָה no. 3.

נְבִיאָה Chald. *idem*. Ezra 5:1, 2. 6:14.

נְבִיאָה fem. of נְבִיא.

1. a prophetess, a woman that foretels future events. 2 K. 22:14. 2 Chr. 34:22. Neh. 6:14. Judg. 4:4.

2. the wife of a prophet. Is. 8:3.

3. a poetess, a female musician. Ex. 15:20. See נְבִיא no. 4.

נְבִיאוֹת Nabatheans, the proper name of an Arabian tribe, according to Gen. 25:13. 28:9. of the race of Ishmael. Is. 60:7. (Arab. نَبِيط and نَبَط.)

Comp. Diod. Sic. II. 48. Reland's Palæstina, p. 90 ff.

נֶבֶךְ found only in the plur. Job 38:16 נֶבֶכִּים usually the heights of the sea, comp. Arab. نَبَك collis acuto vertice, from نَبَكَ conj. VIII. *eminuit, altus fuit*. A better sense is given by the Sept. *πυργὶ θαλάσσης*, comp. Arab. نَبَج and Chald. נַבְּ, to spring up.

נָבַל, fut. נָבֵל. 1. to wither, to fall off; spoken of leaves and flowers. Ps. 1:3. 37:2. Is. 1:30. Hence in comparisons, as Is. 34:4 all their host (the host of heaven) shall fall down, as the leaves of the vine fall. Ps. 37:2.

2. to sink down, to be exhausted. Ex. 18:18. Is. 24:4. Job 14:18 וְהָיָה כִּי יִנְבַּל אֶת־הַר מֹנֶה a mountain falling continues to lie. (Kindred with נָבַל and נָבֵל.) Deriv. נָבֵל a corpse.

3. to act foolishly, wickedly. Prov. 30:32. See the noun נָבֵל. (The ideas of remissness and foolishness are in like manner connected in several Arabic words.)

Pi. נָבַל 1. to lightly esteem, to reject. Deut. 32:15. Mic. 7:6.

2. *to disgrace, dishonour.* Nah. 3:6. Jer. 14:21 תִּבְדֹּחַ אֶל הַכִּסֵּא קְבוּצָה *dishonour not the throne of thy glory.* (Comp. נבולה.)

נָבֵל m. verbal from נָבַל, dec. IV. a.

1. *foolish, a fool.* Prov. 17:7, 21. Jer. 17:11. Hence, by a common association of ideas in the Shemitish dialects,

2. *a wicked, ungodly man.* (Comp. אֵל, הָרָם.) 1 Sam. 25:25. 2 Sam. 3:33. Job 2:10. This meaning is illustrated by Ps. 14:1. 53:2 אָמַר בְּלִבּוֹ אֵין אֱלֹהִים *the fool saith in his heart, there is no God.* (So in Arabic the synonymous word كَافِر denotes *an atheist, unbelieving, wicked.*)

נָבֵל and נָבְלָם m. plur. נָבְלִים, const. נָבְלִי, dec. VI. g. and h.

1. *a vessel, bottle; particularly an earthen wine-bottle.* Is. 30:14 נִבְלֵי תַּיִם *an earthen vessel.* Lam. 4:2 נִבְלֵי תַּרְשֵׁשׁ *earthen vessels; comp. Jer. 13:12. 48:12. Metaphorically Job 38:37 נִבְלֵי שָׁמַיִם the bottles of heaven.*

2. the name of a musical instrument, a kind of harp or lyre, in Greek *ναβλα* (נָבְלָא) in Lat. *nablium*, e. g. Ovid. A. A. III. 327. Josephus (Antiq. Jud. VII. 10.) represents it as having 12 strings, which were played on by the hand. Jerome gives it the form of an inverted Delta (∇.) The wine jugs (נָבִים *cadi*) of the ancients were usually in the form of a sugar loaf, and the resemblance to this may have given name to the musical instrument. נָבַל עָשׂוֹר Ps. 33:2. 144:9. perhaps *a harp of ten strings.* Ps. 57:9. 81:3. 92:4. 108:3. Is. 5:12. Am. 5:23. 6:5. Instead of this we meet also with נָבְלָא Ps. 71:22. and plur. נָבְלֵינָא 1 Chr. 16:5. Is. 22:24.

נָבְלָה f. verbal from נָבַל.

1. *folly, foolishness.* Job 42:8 לִבִּי לֹא יַעֲשֶׂה עִשְׂקִים *that I may not deal with you after your folly,* for עִשְׂקִים *Is. 32:6.*

2. *wickedness.* 1 Sam. 25:25. Is. 9:16.

3. *a wicked deed.* Judg. 19:23, 24. 2 Sam. 13:12. The full phrase used of a person guilty of a gross crime, especially of lewdness, is עָשְׂתָה נָבְלָה *he, she has committed a scandalous crime in Israel,* Dent. 22:21. Judg. 20:10. Jer. 29:23. comp. עָשׂוֹ נָבְלָה *Judg. 20:6. So Gen. 34:7, before Israel existed as a people.*

נָבְלָה f. const. נָבְלָה, with suff. נָבְלָה (Is. 26:19.) and נָבְלָהוּ, נָבְלָהוּ, *a corpse* (of a man), Is. 26:19. *a carcase* (of an animal), Lev. 5:2. 7:24. Used by way of reproach of idols, Jer. 16:18. Comp. מָנִי Lev. 26:30. (Root נָבַל no. 2. comp. מָנִי from נָבַל.)

נָבְלָוִת f. verbal from נָבַל, dec. I. *private parts, pudenda.* Hos. 2:12. [2:10.] See נָבַל Pi. no. 2. and Chald. נָבְלָא *fæditas, obscenitas.*

נָבַע *to spring, to flow.* Prov. 18:4 נָבַע נָחַל *a flowing brook.* (Chald. Syr. and Arab. *idem.*)

הִדִּיעַ. 1. liter. *to let flow out.* Prov. 1:23 אֶפְשֶׁי לָקֵחַ רוּחִי *I will pour out my spirit upon you.* Especially *to pour forth words,* Prov. 15:2, 28 פִּי רָשָׁעִים יִדְבֹּר רָשָׁע *the mouth of the wicked poureth out evil things.* Hence it is used without any further addition in an evil sense, Ps. 59:8. 94:4.

2. *to announce.* (Comp. e. g. נִבֵּן.) Ps. 19:3. 78:2. 145:7. (Syr. נָבַע Aph. *vulgarit.*)

נָבְרֶשֶׁתָא f. Chald. *a candlestick.* Dan. 5:5. (Arab. and Syr. *idem.*)

נָגַב m. *the south.* (Root נָגַב in Syr. and Chald. *to be dry.*) נָגְבֵּל-נָגַב *the southern boundary,* Josh. 15:4. נָגְבֵּל-נָגַב *on the south side,* Num. 35:5. נָגְבֵּל-נָגַב *on the south of lake Cinneroth,* Josh. 11:2. Hence נָגַב Josh. 15:19. and simply נָגַב Ps. 126:4. *a south land.* Particularly (1.) *the southern part of Palestine,* whether joined with נָגַב, Gen. 20:1. 24:62. or without it, Gen. 13:3. Deut. 34:3. Josh. 10:40. (2.) *Egypt.* So at least Dan. 11:5 ff מִלֵּךְ מִצְרָיִם *the*

king of the south, in prophetic language, *for the king of Egypt*.

With לִפְנֵי parag. בְּנֶגְדָה to the south, Ex. 40:24. Josh. 17:9, 10 בְּנֶגְדָה to the south of Ephraim, or as in 18:3 בְּנֶגְדָה to the south of the mount. Also Josh. 15:21. and בְּנֶגְדָה 1 Chr. 26:17. where the ה has no significancy.

נָגַד in Kal not used. Probably literally *to be before, in conspectu esse, to be evident*. Arab. *clara et manifesta fuit res*.

Hiph. הִגִּיד 1. *to declare, shew, make known*; usually construed with a dative of the person, Gen. 3:11. 9:22. 29:12. 37:5. rarely with an accus. Ezek. 43:10. Job 26:4. Also without cases, Job 42:3.

2. *to announce, publish*. Ps. 111:6. Particularly *to publish with commendation, to praise*, Ps. 9:12. 71:17. 92:3. comp. 75:10 $\text{אֲנִי אֲגִיד לְעַמִּים}$ but *I will praise for ever*.

3. *to betray*. Job 17:5 $\text{יָחִיד יָגִיד רֵעִים}$ (who) betrays his friends for a prey, i. e. to the plunderer.

3. *to solve a riddle*. Judg. 14:19. Comp. Chald. אֲחָדָה .

Hoph. הִקָּד , fut. יִקָּד , infin. pleonast. הִקָּד , pass. of Hiph. Josh. 9:24. Ruth 2:11. Is. 7:2.

נָגַד Chald. *to flow*. Dan. 7:10.

נָגַד strictly a subst. dec. VI. k. *what is before or in front*. בְּנֶגְדָה a facie, Judg. 9:17 *he cast his life from himself*, i. e. away. Hence as an adv. (1.) *over against*. 2 K. 2:7, 15. 3:22. Deut. 28:66 *and thy life shall hang over against thee*, i. e. thou shalt be in constant danger of thy life. (2.) *against*. 2 Sam. 18:13.

נָגַד and $\text{נָגַד$ as a prep. (1.) *before, coram, in conspectu*. Job 4:16 נָגַד בְּעֵינַי before my eyes. Ex. 34:10 נָגַד לְעֵינֶיךָ before thy whole people.— בְּנֶגְדָה coram sole, i. e. as long as the sun exists; comp. Deut. 21:22, 23. (2.) *over against*. Ex. 19:2. Josh. 3:16. (3.) *against, contra*. 1 K. 21:10. Ecc. 4:12. (4.) *near, in*

the neighbourhood of. 1 Chr. 8:32. Neh. 3:10.

With other prepositions, (1.) מִמֶּנִּי from before. Is. 1:16 מִמֶּנִּי from before mine eyes. Jon. 2:5. Prov. 14:7 לֶךְ מִמֶּנִּי to go away from the foolish man. (2.) בְּנֶגְדָה only Gen. 2:18, 20 בְּנֶגְדָה over against him, suited to him. Sept. verse 18 κατ' αὐτόν ; verse 20 ὁμοίως αὐτῷ .

$\text{נָגַד$ to shine, to give light, to beam. Job 22:28. 18:5. (In Syr. *idem*.)

Hiph. 1. *to cause to shine*. Is. 13:10. 2. *to enlighten*. Ps. 18:29. 2 Sam. 22:29.

נָגַד f. verbal from נָגַד , dec. VI. n. *brightness, shining*; particularly of the fire, Is. 4:5. of the sun, 2 Sam. 23:4. of the moon, Is. 60:19. of the sword, Hab. 3:11. of the shechinah or majestic presence of Jehovah (קְבוֹד הַדָּוָה) Ezek. 10:4. Hab. 3:4. Ps. 18:13. — Prov. 4:18, probably referring to the rising sun.

נָגַד , emph. נִגְדָה , Chald. *brightness, shining*, of the dawn. Dan. 6:20.

נִגְדָה brightness. Plur. Is. 59:9.

נָגַח , fut. יִנָּח , *to push*, spoken of horned animals. Ex. 21:28.

Pi. *idem*. Ezek. 34:21. Dan. 8:4. Figuratively of a conqueror overthrowing nations before him, Deut. 33:17. 1 K. 22:11. Ps. 44:6.

Hithpa. liter. *to push one's self*, hence *to carry on war against any one*. Dan. 11:40. (In Chald. *idem*.)

נָגַח m. verbal from נָגַח , apt or wont *to push*. Ex. 21:29, 36.

נָגִיד m. dec. III. a.

1. *a prince*, (Root נָגַד Arab. نَجْد to be high-spirited, courageous, whence نَجِيد high-spirited, noble, a prince.)

1 Sam. 9:16. 10:1. Plur. *chiefs, nobles*, generally, Job 29:10. Used abstractly, *nobilia, honesta*, Prov. 8:6.

2. *an overseer* generally; e. g. over the temple, 1 Chr. 9:11. 2 Chr. 31:13. over the palace, 2 Chr. 28:7. over an

army, a captain, 1 Chr. 13:1. 2 Chr. 32:21.

נִגְיָה f. verbal from נָגַן, dec. X.

1. a stringed instrument of music. So in the titles of Psalms IV. VI. LIV. LV. LXVII. LXXVI.

2. music on a stringed instrument. Lam. 5:14. Is. 38:20.

3. a song for a stringed instrument. Ps. 77:7. Particularly a satiric song, Lam. 3:14. Job 30:9.

נָגַן in Kal found only in the part. נָגַן Ps. 68:26. otherwise Pi. נָגַן to play on a stringed instrument. 1 Sam. 16:16, 17, 18, 23. 2 K. 3:15. Ps. 33:3 נָגַן touch skilfully the strings. Is. 23:16. (In Chald. idem.) Deriv. נִגְיָה.

נָגַע, fut. נָגַע, infin. נִגְעַ, with suff. נִגְעִי, also נִגְעָה.

1. to touch, usually construed with נָ, Gen. 3:3. Lev. 5:3, 6:11. [6:18.] more rarely with נָ, Is. 6:7. Dan. 16:16. with נָ, Num. 4:15. Hag. 2:12. But in this sense it is applied to denote (1.) to injure. Gen. 26:11 נִגְעַ אִישׁ אֶת הָאִשָּׁה הַזֹּאת whosoever toucheth this man or his wife. Verse 29. Josh. 9:19. (2.) to lie with a woman. Prov. 6:29. Construed with נָ, Gen. 20:6. (3.) joined with נָ, to touch or affect the heart. 1 Sam. 10:26. (4.) to injure a plant, spoken of a pernicious wind. Ezek. 17:10.

2. to reach unto any thing; construed with נָ, Hos. 4:2. with נָ, Mic. 1:9. Is. 16:8. Jer. 4:10. with נָ, Jer. 51:9. with נָ, Judg. 20:34, 41. Comp. Job 4:5. 5:19.

3. to come to a person or thing, construed with נָ, 2 Sam. 5:8. with נָ, Jon. 3:6. Dan. 9:21. Used absolutely to come, arrive, Ezra 3:1. Neh. 7:73. Comp. נָגַע.

4. to smite, Gen. 32:26, 33. Spoken particularly of Jehovah, and construed with נָ, 1 Sam. 6:9. Job 19:21. Part. נִגְעִי smitten, punished of God, Ps. 73:14. Is. 53:4.

Niph. to be beaten, spoken of an army; or rather to make as if one were

beaten. Josh. 8:15. This last turn of the signification is more common in Hithpael.

Pi. to smite, i. q. Kal no. 4, used particularly in reference to divine judgments, (comp. נָגַע, נָגַע) Gen. 12:17. 2 K. 15:5.

Pu. pass. Ps. 73:5.

Hiph. 1. i. q. Kal no. 1. to touch; construed with נָ, Ex. 4:25. with נָ, Ex. 12:22. with נָ, Is. 6:7.

2. i. q. Kal no. 2. to reach unto any thing; construed with נָ, Gen. 28:12. with נָ, Is. 8:8.—To befall, happen, as an event, Ecc. 8:14. Est. 9:26 (with נָ).—My hand attains to any thing, i. e. I obtain or possess it, Lev. 5:7. Comp. נָגַע no. 2.

3. i. q. Kal no. 3. to come to; construed with נָ, Ps. 107:18. with נָ, 1 Sam. 14:9. Also to come to any thing, i. e. to attain it, Est. 4:14 נָגַעְתָּ thou hast attained to royal dignity. Used absolutely, to come; spoken of persons, Est. 6:14. especially of time, Ezek. 7:12. Ecc. 12:1.

4. causat. of Kal no. 1. to cause to touch, particularly in the phrase נָגַע אֶת הָאֲרֶץ, to cause to touch the earth, the dust, i. e. to throw to the ground, Is. 25:12. 26:5. Lam. 2:2.—In like manner Is. 5:8 וְעַל הַנָּחַשׁ וְעַל הַחֹמֶת וְעַל הַחֹמֶת וְעַל הַחֹמֶת who cause house to touch on house, i. e. who acquire many houses.

נָגַע m. with suff. נִגְעִי, plur. נִגְעִים, const. נִגְעִי, verbal from נָגַע, dec. VI. i.

1. a stroke, blow, wound, also collect. blows. Prov. 6:33. Deut. 17:8. 21:5. Used most frequently of God's strokes or the plagues which he sends on men, Gen. 12:17. Ex. 11:1.

2. נִגְעַת לֵבָד Lev. 13:3, 9, 20, 25. and without נִגְעַת verses 22, 29. the plague of leprosy, also this plague in garments, 13, 14. and in walls, 14:39ff. Hence

3. one infected with the leprosy or so suspected. Lev. 13:4, 13, 17, 31 נִגְעַת הַחֹמֶת one infected with the scall, for which we find barely נָגַע, verse 33.—In verse 50, it denotes a garment infected with the leprosy.

נָגַף, fut. נִגֵּף. 1. *to smite*. Spoken particularly of Jehovah, who ordains human calamities or plagues, 2 Chr. 21:18. Ex. 7:27. [8:2.] or causes death, 1 Sam. 25:38. Ps. 89:24. — Sometimes this language is used when Jehovah suffers his people to be beaten before their enemies, 1 Sam. 4:3 *wherefore hath Jehovah smitten us this day before the Philistines?* Judg. 20:35. 2 Chr. 13:15. 21:14. Comp. Niph.

2. *to push, thrust*; spoken of a man, Ex. 21:22. of horned cattle, 21:35.

3. *to stumble, to knock against* any thing. Prov. 3:23. Ps. 91:12.

Niph. נִגְּף *to be smitten*, spoken of an army. Judg. 20:36. 1 Sam. 4:10. Usually construed with לִפְנֵי 1 Sam. 4:2 *Israel was smitten before the Philistines*. Lev. 26:17.

Hithpa. *to stumble*, spoken of the feet. Jer. 13:16. Comp. Kal no. 3.

Deriv. out of course כִּנְפֵף.

נָגַף m. verbal from נִגֵּף.

1. *a plague or destructive calamity sent by God*. Ex. 12:13. 30:12.

2. *stumbling, offence*. Is. 8:14.

נָגַר in Kal not used. Prob. *to flow*. (In Aram. נָגַר *to draw and to flow*.)

Niph. 1. *to be poured out, to flow away*. 2 Sam. 14:14. Job 20:28.

2. *to be stretched out*. Ps. 77:3.

Hiph. הִנְיָר. 1. *to pour out*. Ps. 75:9.

2. *to throw down*, as stones from a mountain. Mic. 1:6.

3. *to throw to, give up, yield*, in the phrase הִנְיָר מִן הַיָּד הַיְּמָנִית *to give up any one to the power of the sword*, Ezek. 35:5. Jer. 18:21. Ps. 63:11. Incorrectly rendered *funderere per manus gladii*.

Hoph. *to be poured out or thrown down*, spoken of water. Mic. 1:4.

נָגַשׁ, fut. נִגֵּשׁ, once נִגַּשׁ (Is. 58:3.)

1. *to urge, press, drive on to labour*. Is. 58:3. Hence נִגַּשׁ *task-master, bailiff*, Ex. 3:7. Is. 9:3. Job 3:18. Also *a driver of cattle*, Job 39:7.

2. *to press a debtor*, Deut. 15:2, 3. *to exact tribute*, construed with two

accus. 2 K. 23:35. Hence נִגַּשׁ Dan. 11:20. *an exactor of tribute*.

3. *to oppress a subject people, also to rule over generally*. Part. נִגַּשׁ *a ruler*, Is. 3:12. 14:2. 60:17. Zech. 10:4. (So in Ethiop. whence the king of Ethiopia is called *Negush*.)

Niph. נִיָּשׁ 1. *to be hard pressed* (by an enemy). 1 Sam. 13:6.

2. *to be oppressed, injured*. Is. 53:7.

3. *to be wearied out*, spoken of an army. 1 Sam. 14:24.

נִגַּשׁ, not used in the pret. Kal, but instead of it the pret. Niph. נִיָּשׁ, fut. Kal נִיָּשׁ, imper. נִיָּשׁ, also נִיָּשׁ (Gen. 19:6.) infin. נִיָּשׁ, *to draw near, to approach*. Gen. 19:9 וְשֵׁם הָאֱלֹהִים *approach nearer*. Construed most frequently with לְ of the object, Gen. 27:22. with לְ, Judg. 20:23. with יָד, Gen. 33:3. with לְ, Ezek. 44:13. with an accus. Num. 4:19 אֶת-קֹדֶשׁ הַקֳּדָשִׁים *when they approach the most holy place*. 1 Sam. 9:18. with בְּ, Is. 65:5. Am. 9:13. Job 41:8 [41:16] אֶת בְּמִזְרָגוֹ יִגַּשׁ *one (of the scales) joins to another*. Particularly (1.) *to approach a woman, to have conjugal intercourse with her*. Ex. 19:15. (2.) *to draw near to Jehovah, to turn to him*. Is. 29:13.

Hiph. הִנְיָשׁ. 1. *to lead or bring near*, as persons. Gen. 48:10, 13.

2. *to bring near*, as things. Gen. 27:25. 2 Sam. 13:11. 17:29. Particularly offerings, Am. 5:25.

3. *to cause to penetrate*. Job 40:19.

4. more rarely, i. q. Kal, *to draw near*. Am. 9:10. Is. 41:22. 45:21.

Hoph. הִנְיָשׁ pass. of Hiph. no. 1. 2 Sam. 3:34. of no. 2. Mal. 1:11.

Hithpa. *to draw near*. Is. 45:20.

נִרְ m. *a heap* (of fruit). Is. 17:11. Elsewhere used figuratively of *a heap or pile of waters*, Ps. 33:7 מִן הַיָּם הֵן יִנְרָהּ *he gathereth together the waters of the sea as an heap*. So Josh. 3:13, 16 *then the waters which came down from above stood as an heap*. In the same connexion, Ex. 15:8. Ps. 78:13. The same idea is expressed Ex. 14:22,

by *חֵטֶה* a wall, Comp. Virg. Georg. iv. 361.

נָדָה found only 2 K. 17:21 Keth. an Aramean form for *נָדָה*, hence in Hiph. *to drive away, to remove*. The Keri *נָדָה* is a correct explanatory gloss.

נָדָה *to drive on, to excite* to any thing. (Arab. *vocavit, invitavit ad aliquid*.) Only in the phrase Ex. 25:2. *כָּל־אִישׁ מִשֵּׁר יִדְבֹק לֵב* every one whom his heart urges on, i. e. who acts voluntarily. 35:21, 29.

Hithpa. 1. *to excite one's self, to shew one's self willing, to act voluntarily*. Neh. 11:2. Particularly in reference to military service, Judg. 5:2, 9. Comp. Ps. 110:3.

2. *to give freely, willingly, to bring a voluntary gift*. 1 Chr. 29:9, 14, 17. Ezra 1:6. 2:68. 3:5.

3. *to serve voluntarily*, construed with *ל*. 2 Chr. 17:16.

Deriv. out of course *נָדָה*.

נָדָה Chald. Ithpa. i. q. Heb.

1. *to be willing or disposed for any thing*, construed with *ל*. Ezra 7:13.

2. *to give voluntarily*. Ezra 7:15, 16. *הַתְּנִיחַתָּהּ* what is given freely, an Aramean infin. ibid.

נָדָה f. verbal from *נָדָה*, dec. XI. c.

1. *voluntariness, freewill*. Hence *נָדָה* voluntarily, freely, Num. 15:3. Ps. 54:8. and without *בְּ*, Deut. 23:24. Hos. 14:5. Ps. 110:3 *תִּפְקֹד תְּבוֹנָה* thy people is willing, the abstract being used for the concrete.

2. *a voluntary gift, a freewill offering*, in opposition to *עֲרֹכֶת* the performance of a vow. Ex. 35:29. Lev. 22:23 *תְּבִיחַ תִּתְּנָהּ* as a freewill offering thou mayest offer it. Also a present for the temple, Ezra 1:4. comp. verse 7.

3. *copiousness, plenty, largitas*. Ps. 68:10. *נָשַׁם נְבוֹטָה* a copious rain, *pluvia larga*.

Note. The ideas *to give freely, to be liberal, to give abundantly*, are closely connected, and often in Arabic occur under the same root. Comp. Lat. *largus* and *largiri*.

נָדָה m. Chald. a wall or structure. Ezra 6:4. (In Chald. and Talmud. *idem*.)

נָדָה (kindred with *נָדָה*), pret. *נָדָה*, infin. *נָדָה*, fut. *יָדָה* and *יָדָה*.

1. trans. *to move*, e. g. the wing. Is. 10:14.

2. *to wander about*; spoken of a bird, Prov. 27:8. Is. 16:2. of men, Job 15:23. Part. *נָדָה* a wandering fugitive, Is. 16:3. 21:14. Jer. 49:5.

3. most frequently, *to flee*. Ps. 31:15. 55:8. 68:13. Spoken of a bird, *to fly away*, Jer. 4:25. 9:9.

Poal *נָדָה* to flee away. Nah. 3:17.

Hiph. *נָדָה* to frighten, chase away. Job 18:18.

Hoph. *נָדָה* to be thrust away, 2 Sam. 23:6. and with another form, fut. *יָדָה*, *to be frightened away, to flee*. Job 20:8.

Hithpo. *to flee*. Ps. 64:9.

נָדָה Chald. *to flee*. Dan. 6:19.

נָדָה masc. plur. verbal from *נָדָה*, the tossings of a wakeful person on his bed. Job 7:4.

נָדָה in Kal not used, i. q. *נָדָה* and *נָדָה* to flee, depart. (Syr. *idem*.)

Pi. *נָדָה* 1. *to remove*, construed with *ל*. Am. 6:3.

2. *to cast out, exclude*. Is. 66:5. (In Rabbin. *נָדָה* a casting out of the synagogue.)

נָדָה f. dec. X. *impurity, uncleanness, something unclean, hateful, abominable*, in a physical and moral sense. (Syr. *נָדָה* nauseavit.) Particularly (1.) *uncleanness of a woman arising from her monthly courses*, Lev. 12:2. 15:19, 20. Hence the monthly courses, Lev. 15:24, 25, 33. (2.) *מֵי הַנִּדָּה* Num. 19:9, 13, 20, 21. the waters of impurity, i. e. the water with which any thing unclean is purified, water of purification. Comp. Zech. 13:1 *לְהַסֵּאת נִדָּה* for sin and uncleanness, i. e. as an expiation and purification. (3.) *something unclean, abominable*, spoken of idolatry. 2 Chr. 29:5. Ezra 9:11. Lam. 1:17.

4. *an abominable deed*, spoken of incest. Lev. 20 : 21.

נָדָה m. *a liberal gift, present*, as the price of prostitution. Ezek. 16 : 33. Root נָדָה Arab. نَدَا *uvidus*, 2. *liberalis fuit*. Comp. נָדָן.

נָדָה, fut. נִדְּה. 1. *to push, thrust, expel*. 2 Sam. 14 : 14. See Hiph.

2. *immittere* (securim.) Deut. 20 : 19. See the kindred verbs נִדְּחָה, נִדְּחָה, נִדְּחָה.

Hiph. נִדְּחָה 1. *to throw down, to cast out*. Ps. 62 : 5. Ps. 5 : 11.

2. *to cast out, eject, expel*. 2 Chr. 13 : 9. Deut. 30 : 1. Jer. 8 : 3. Spoken of the scattering of a flock, Jer. 23 : 2. 50 : 17.

3. *to urge on, seduce*. Deut. 13 : 13. Prov. 7 : 21. Construed with נָדָן, *to turn or seduce away from any one*, Deut. 13 : 5, 10.

4. *to bring a calamity on any one*, construed with נָדָה. 2 Sam. 15 : 14.

Niph. נִדְּחָה 1. pass. of Hiph. no. 2. *to be driven out*. Jer. 40 : 12. Part. נִדְּחָה *one driven out, a fugitive*, Is. 16 : 3, 4. 27 : 13. Also used collectively Deut. 30 : 4. Neh. 1 : 9. So the fem. נִדְּחָה Mic. 4 : 6. Zeph. 3 : 19. With suff. נִדְּחָה *one whom he hath banished*, 2 Sam. 14 : 13. —Metaph. Job 6 : 13 נִדְּחָה נִדְּחָה *hope is driven away from me*.—Spoken of cattle, *to wander about, to go astray*, Deut. 22 : 1. Ezek. 34 : 4, 16.

2. pass. of Hiph. no. 3. *to be seduced or led astray*. Deut. 4 : 19. 30 : 17.

3. *immitti, impelli*, (see Kal no. 2.) Deut. 19 : 5 *he who goes into a wood with his neighbour to hew wood*, וְנִדְּחָה וְנִדְּחָה *and his hand fetches a stroke with the axe to cut down the tree*; liter. *impellitur or impellit se manus ejus cum securi*.

Pu. *to be pushed or driven*. Is. 8 : 22 נִדְּחָה נִדְּחָה *pushed into darkness*. Comp. Jer. 23 : 12.

Hoph. part. נִדְּחָה *chased, driven*. Is. 13 : 14.

Deriv. נִדְּחָה.

נָדַב m. verbal from נָדָה, dec. III. a.

1. *voluntary, giving voluntarily*.

Generally in the phrase קָדַב לָנוּ Ex. 35 : 5, 22. 2 Chr. 29 : 31. (See קָדַב Kal and Hithpa.) Ps. 51 : 14 וְיָדָה נִדְּחָה *a willing heart*.

2. *liberal*. Prov. 19 : 6.

3. *noble, noble minded*, from the connexion of nobleness with liberality. Is. 32 : 5, 8. Prov. 17 : 7, 26.

4. subst. *one noble in rank, a prince*. Job 34 : 18. Ps. 107 : 40. 113 : 8. Also in the bad sense, *a tyrant*, Job 21 : 28. Is. 13 : 2.

נְדִיבָה f. denom. from נָדַב, *nobility*, also *prosperity* generally. Job 30 : 15.

I. **נֶדֶן** m. dec. IV. a. *a sheath*. 1 Chr. 21 : 27. See נֶדֶן.

II. **נָדָן** i. q. נָדָה m. dec. IV. a. *a liberal gift, present*, as the price of prostitution. Ezek. 16 : 33. Root נָדָה, the final Nun being affirmative. Cod. 409 of De Rossi reads נָדָן instead of נָדָה.

נִדְּחָה m. Chald. *a sheath*. (So in Chald. נָדָה and נִדְּחָה, also נָדָה, see the letter נ. The נָדָה is paragogic as in נִדְּחָה.) By a particular metaphor this word is used to denote the body, as the sheath or covering of the soul. Dan. 7 : 15 *my spirit was grieved* נִדְּחָה *in the body*. The same metaphor is used in Plin. N. H. VII. 52 seu 53. *donec cremato eo inimici remeanti animæ velut vaginam ademerint*. So the Nazareans call the body *a garment*. See Niebuhr's Reisebeschreibung, Th. 2. p. 439ff.

נִדְּחָה, fut. נִדְּחָה (Ps. 68 : 3.) and נִדְּחָה.

1. *to drive out, dispellere*, e. g. *stubble, smoke*. Ps. 1 : 4. 68 : 3.

2. *to drive out, put to flight, overcome*. Job 32 : 13.

Niph. נִדְּחָה pass. of no. 1. Is. 41 : 2. Ps. 68 : 3. נִדְּחָה נִדְּחָה *a leaf blown about by the wind*, Lev. 26 : 36. Job 13 : 25. Infin. const. נִדְּחָה Ps. 68 : 3.

נָדַר, fut. נִדְּרָה, נִדְּרָה, נִדְּרָה (1 Sam. 1 : 11. *to vow, to make a vow*, for the performance of any thing. Construed with a dative of the person, Gen. 31 : 13. Deut. 23 : 24. Frequently נִדְּרָה נִדְּרָה *vovere votum*, Judg. 11 : 39. 2 Sam. 15 : 8. Dif-

ferent from נָחַר to make a vow of abstinence.

נָחַר and נָחַר m. with suff. נָחַר, plur. נָחָרִים, const. נָחַר, verbal from נָחַר, dec. VI. g.

1. a vow. נָחַר נָחַר vovere vota, see above. נָחַר נָחַר Ps. 22: 26. and נָחַר נָחַר Judg. 11: 39, to pay or perform vows.

2. an offering promised by vow. Lev. 7: 16. in opposition to נָחַר a free-will offering.

נָחַר m. found only in Ezek. 7: 11. according to the Jewish commentators, a lamentation, for נָחַר, (after the form נָחַר,) from נָחַר. But not suitably to the context. Better from נָחַר Arab.

נָחַר eminuit; hence greatness, excellence, beauty. Sept. cod. Alex. εὐεργεσία.

I. נָחַר, fut. נָחַר. 1. to guide, lead; e. g. a flock. Gen. 31: 18. Ex. 3: 1. Construed with נָחַר, Is. 11: 6. comp. Ps. 80: 2 נָחַר נָחַר who leadest Joseph, like sheep.—Cant. 8: 2.

2. to drive a beast of burden. 2 K. 4: 24 נָחַר נָחַר drive forward (the ass). 9: 20 נָחַר נָחַר for he driveth (the horse) on furiously. Hence נָחַר נָחַר to drive a chariot or waggon, 2 Sam. 6: 3. construed with נָחַר, 1 Chr. 13: 7.

3. to lead away, e. g. prisoners. 1 Sam. 30: 2. Is. 20: 4.

4. as in Chald. to be accustomed to any thing. Ecc. 2: 3 נָחַר נָחַר and my heart being accustomed to wisdom, i. e. cleaving to wisdom. Others, intrans. my heart walking in wisdom. Others compare נָחַר, see the letter ח.

Pi. נָחַר, fut. נָחַר. 1. i. q. Kal no 1. to lead, Deut. 4: 27. 28: 37. to bring, Ex. 10: 13 and Jehovah brought an east wind on the land. Ps. 78: 26.

2. trans. of Kal no. 2. Ex. 14: 25 נָחַר נָחַר and caused them to drive them heavily.

3. to take away, i. q. Kal no. 3. Gen. 31: 26.

II. נָחַר i. q. נָחַר, נָחַר to sigh, pant, gasp. In Arab. and Syr. idem. Only in Pi. Nah. 2: 8.

נָחַר to lament. Ezek. 32: 18. Mic.

2: 4 נָחַר נָחַר נָחַר they lament with a doleful lamentation. Deriv. נָחַר, נָחַר.

Niph. to assemble, as in Chald.

1 Sam. 7: 2 the whole house of Israel assembled after Jehovah, i. e. they united to follow Jehovah. The phrase is analogous with נָחַר נָחַר. An etymological connexion with the signification of Kal is possible; comp. נָחַר to cry; Niph. convocari, congregari.

נָחַר Chald. light. Dan. 2: 22 Keri, as is common in Chald. The Kethib has נָחַר as in Syriac. See נָחַר no. 2.

נָחַר m. in pause נָחַר, verbal from נָחַר, a lamentation. Jer. 9: 17. Am. 5: 16 נָחַר נָחַר those who are skilled in lamentation.

נָחַר fem. of נָחַר, I. a lamentation. Mic. 2: 4.

2. fem. of an adj. נָחַר, forbidden. Prov. 13: 19 נָחַר נָחַר forbidden

desire is sweet to the soul. Root נָחַר in Arab. to forbid, hinder. The formation of the fem. נָחַר from the masc. נָחַר, is entirely analogous to the forms נָחַר m. and נָחַר f. a lamentation, and to the declension of the form נָחַר generally. The ancient versions have all missed the meaning.

נָחַר see נָחַר.

נָחַר Chald. verbal from נָחַר no. II. illumination, wisdom. Dan. 5: 11, 14. Syr. idem.

נָחַל in Kal not used.

Pi. נָחַל, fut. נָחַל.

1. to lead, guide. Ex. 15: 13. 2 Chr. 28: 15 נָחַלִּים נָחַלִּים and they led them upon asses. Ps. 23: 2 נָחַלִּי נָחַלִּי he leads me by still waters. 31: 4. Is. 49: 10. 51: 18. It includes here the idea of care and protection. Hence

2. to protect. 2 Chr. 32: 22. (Comp. 1 Chr. 22: 18.)

3. to provide for. Gen. 47: 17.

Hithpa. to march, proceed. Gen. 33: 14.

נָחַל m. dec. I.

1. prob. pastures, from נָחַל to drive (cattle); comp. נָחַר. Is. 7: 19.

2. proper name of a city in the tribe of Zebulun. Judg. 1:30. Also written נְהֻל Josh. 19:15.

נָהָם, fut. נָהָם, (synon. with נָהָם.)

1. to roar, as a lion. Prov. 28:15. Is. 5:29.

2. to rage, foam, as the sea. Is. 5:30.

3. to sigh, groan. Ezek. 24:23. Prov. 5:11. Arab. and Syr. *idem*. Kindred with נָהָם q. v.

נָהָם m. verbal from נָהָם, the roaring of a lion. Prov. 19:12. 20:2.

נִהְיָה f. const. נִהְיָה, verbal from נָהָם, dec. XI. d.

1. the raging of the sea. Is. 5:30.

2. a groaning. Ps. 38:9.

נָהָק, fut. נָהָק, to cry as an ass, to bray. Job 6:5. Also in a different connexion, 30:7. (In Chald. and Arab. *idem*.)

I. נָהָר to run, flow, confluere. (In Arab. *idem*.) Whence נָהָר. Used only metaphorically of nations, Is. 2:2 נָהָר וְנָהָר and all nations shall flow unto it. Jer. 31:12. 51:44. Construed with מֵל, Mic. 4:1.

II. נָהָר as in Aramean, to shine, to be clear, bright; hence figuratively to rejoice, to have a bright countenance. (Comp. נָהָר no. 2.) Ps. 34:6. Is. 60:5. Deriv. נָהָר, נָהָר. It is kindred with נָהָר to shine. See the letter ה.

נָהָר m. verbal from נָהָר no. I. dec. IV. a. a stream, river. נָהָר הַנָּהָר the river Euphrates, Gen. 15:18. This river is also called by way of eminence נָהָר and נָהָר, Gen. 31:21. Ex. 23:31. Ps. 72:8. hence נָהָר עַבְרַת הַנָּהָר the country beyond the Euphrates, Is. 7:20. also on this side of the Euphrates, Ezra 8:36. See נָהָר. —It is likewise used of the currents or streams of the sea, Jon. 2:3 וְנָהָר יִסְבְּבֵנִי and the sea surrounded me.

Dual נָהָרִים (as if from a sing. נָהָר) the two rivers, used of the Tigris and Euphrates, only in the phrase נָהָרִים שִׁירָא Syria of the two rivers, i. e. Mesopotamia, Gen. 24:10. Deut. 23:5.

Plur. נָהָרִים, more frequently נָהָרִים, const. נָהָרִים.

נָהָר m. Chald. a stream. Dan. 7:

10. עַבְרַת הַנָּהָר the country on this side of the river (Euphrates), Ezra 4:10, 16, 17, 20.

נָהָר f. verbal from נָהָר no. II. light, the light of the sun. Job 3:4.

נָהָר or נָהָר in Kal not used; except in Num. 32:7 Keth. to remove, forsake. (Arab. נָהָר *idem*.)

Hiph. נָהָר.

1. to hold back, forbid, make of no effect. Ps. 33:10. Num. 30:6 אִם הָיָה אָמָה אָמָה but if her father forbid her. Verses 9, 12.

2. to cause to turn away from any one, construed with מִן. Num. 32:7, 9.

3. intrans. to refuse. Ps. 141:8. The full reading נָהָר is found in 36 MSS.

Deriv. נָהָר.

נָהָר 1. to sprout, shoot, germinate. Ps. 92:15.

2. to grow, increase, spoken of riches. Ps. 62:11. Comp. נָהָר.

3. to utter, bring forth, spoken of the mouth. Prov. 10:31.

Pil. נָהָר to make to sprout, to cause to flourish. Zech. 9:17.

Deriv. נָהָר.

נָהָר or נָהָר Is. 57:19 Keth. i. q. v.

I. נָהָר (comp. the kindred נָהָר.)

1. to shake, as a reed. 1 K. 14:15. (In Arab. *idem*.)

2. to wander about, as a fugitive. Jer. 4:1. Gen. 4:12, 14 נָהָר וְנָהָר a fugitive and a vagabond. Ps. 56:9.

3. to flee. Ps. 11:1. Jer. 49:30.

Hiph. נָהָר.

1. to move, shake; hence with בָּרָאשׁ to shake the head, Jer. 18:16.

2. to cause to wander about, to frighten or chase away. 2 K. 21:8. Ps. 36:12.

Hithpa. נָהָר.

1. to shake, to reel to and fro. Is. 24:20.

2. to shake the head. Jer. 48:27.

Deriv. נָהָר.

II. נָהָר construed with a dative, to

pity, lament any one. According to some, *liter. to shake the head*, as a sign of mourning, (comp. Job 16:4, 5.) and then to be referred to no. 1. It is used (1.) in reference to a person living, *to pity, comfort*, and construed with ל. Job 2:11. 42:11. Is. 51:19. Jer. 16:5. (2.) in reference to a dead person, *to lament, bewail*. Jer. 22:10.

Hithpa. *to mourn, lament*. Jer. 31:18.

נֹרָה Chald. *to flee*. Dan. 4:11.

נֹרָה m. *flight, banishment*. (Ps. 56:9.)

Hence the proper name of a country into which Cain removed after his banishment, Gen. 4:16.

I. נֹרָה *to dwell*; (see נָחָה, נָחָה.) Hab. 2:5 נָחָה וְלֹא יָנִיחָה the arrogant man, *he dwells not (quietly)*, i. e. he keeps not still, but makes war on others.

II. נֹרָה *to be beautiful*, i. q. נָחָה, נָחָה.

Hiph. *to exalt, to praise*. Ex. 15:2. Sept. δόξαζω αὐτόν. Vulg. glorificabo eum.

נֹרָה const. נָחָה, with suff. נָחָה, plur. נָחָה q. v. verbal from נָחָה no. 1.

1. *a dwelling, habitation*. Prov. 3:33. 21:20. Is. 35:7 נָחָה a *habitation of dragons*.

2. *a pasture for flocks*. Hos. 9:13. Is. 65:10. Jer. 23:3.

I. נֹרָה fem. of נָחָה, dec. XI. a.

1. *a dwelling*. Job 8:6.

2. *a pasture*. Zeph. 2:6.

3. adj. fem. from נָחָה *an inhabitant*. Ps. 68:13 נָחָה a *domestic woman*, domi habitans.

II. נֹרָה a contraction of נָחָה pulchra. Jer. 6:2.

נֹרָה, fut. נָחָה.

1. *to rest*, spoken of Noah's ark, Gen. 8:4. *to encamp*, spoken of an army, Is. 7:2, 19. 2 Sam. 21:10. *to descend on* any one, spoken of the spirit of God, Num. 11:25, 26. comp. Is. 11:2.

2. *to rest, to have repose*. Ex. 20:11. 23:12. Deut. 5:14. Also *to have rest from trials, persecutions*, construed with כָּן, Job 3:26. Est. 9:22. Impers. Job 3:12 יָנַח אָז יָנַח אָז then should I have rested.

Is. 23:12. Neh. 9:28. — 2 K. 2:15 *the spirit of Elijah rests upon Elisha*. Is. 25:10. Particularly (1.) *to abide, continue*. Ecc. 7:9 *anger resteth in the bosom of a fool*. Prov. 14:33. Ps. 125:3 *the sceptre of the wicked shall not rest on the lot of the righteous*; comp. Is. 20:32. (2.) *to be still, silent*. 1 Sam. 25:9. (In Syr. and Chald. idem. In Arab. comp. نَاح in genua procubuit camela.)

Hiph. נָחָה 1. *to let or set down*. Ezek. 37:1. 40:2. Ex. 17:11.

2. *to make or cause to rest*. Ezek. 44:30. Is. 30:32. Usually construed with the dative, *to give rest*, Is. 28:12. 14:3. Most frequently applied to Jehovah, who gives his people their desired rest by the promised possession of Canaan and the subjugation of the neighbouring nations, Ex. 33:14 הָנַחְתִּי לָךְ I will give thee rest. Josh. 1:13, 15. Deut. 3:20. 12:10. הָנַחְתִּי לָכֶם מְקוֹלֵי אֹיְבֵיכֶם and he will give you rest from all your enemies round about. 25:19. Josh. 21:44. (Comp. in N. T. καταπαύω, καταπαύσις.)

3. הָנַחְתִּי חֲמָתִי to cool or abate one's anger. Ezek. 5:13. 16:42. 21:22. [21:17.] 24:13. Zech. 6:8.

Hoph. הָנַח there is rest given, construed with a dat. Lam. 5:5.

Deriv. out of course הָנַח, הָנַח, הָנַח, נָחָה.

נָחָה verbal from נָחָה, rest. Est. 9:16, 17, 18. With suff. נָחָה 2 Chr. 6:41.

נָחָה i. q. נָחָה to shake, to tremble, to be moved. Once Ps. 79:1. Sept. σαλευθήτω ἡ γῆ. Vulg. moveatur terra.

נָחָה f. Chald. Ezra 6:11. and נָחָה Dan. 2:5. a dunghill. Root נָחָה i. q. נָחָה to dirty, soil. Hence Dan. 2:5 and your houses shall be made a dunghill, i. e. levelled with the earth.

נָחָה to sleep, to slumber, i. q. נָחָה. Particularly from indolence, sluggishness. Nah. 3:18. Is. 56:10. Ps. 121:3. Is. 5:27. (In Syr. and Arab. more frequent.) Deriv. out of course נָחָה.

נרע f. verbal from נרע, *sleep, sluggishness*. Prov. 23:21.

נרע in Niph. (according to the Keri,) or in Hiph. (according to the Kethib,) *sobolescere*. Ps. 72:17 לְמַעַן שֶׁשֶׁשׁ וְנֹחַן שָׁמֶשׁ *as long as the sun exists, shall his name flourish*. Deriv. נרע *soboles*, also probably נרע. Comp. further the Syr. and Chald. נרע *a fish*, so called from its rapid propagation.

נרע *to flee before any person or thing*; construed with נרע, Is. 24:18. with נרע, Deut. 28:25. Josh. 7:4. with נרע, 2 Sam. 23:11. Lev. 26:36 וְנָסוּ *they shall flee, as before the sword*. Spoken of inanimate objects, e. g. of waves, Ps. 104:7. of a shadow, Cant. 2:17. 4:6. Once לֹא נָסָה *il s'enfuit*, Is. 31:8. comp. ל p. 290.

Pil. **נרע** *to chase, drive*. Is. 59:19 *a compressed stream, ברוח נרעה נסכה בו which the wind of Jehovah has driven up*.

Hiph. **נרע** 1. *to put to flight*. Deut. 32:30.

2. *to save by flight, to remove secretly*. Ex. 9:20. Judg. 6:11.

Hithpal. **נרע** *to flee*. Ps. 60:6.

Deriv. נרע, נרע.

נרע 1. *to move, to be moved*, spoken of the lips. 1 Sam. 1:13.

2. *particularly to shake, tremble*. Is. 6:4. 7:2. 19:1. Ex. 20:15.

3. *to stagger, to be giddy*. Is. 24:19. 29:9 *they are giddy, but not from strong drink*. Ps. 107:27.

4. *to move with a waving motion*. Job 28:4 וְהִנֵּה בְּמַעֲשֵׂה יָדָם *they (the miners) descend, they move away from men*. Judg. 9:9 לְמַעַן עַל הָעֵצִים *to move over the trees*, i. e. to rule over them. 11:13.

5. *to wander*. Am. 4:8. 8:12. Lam. 4:14, 15. Jer. 14:10. Comp. the kindred verbs נרע and נרע.

Niph. pass. of Hiph. *to be shaken*, spoken of a fruit-tree, Nah. 3:12. *to be shaken*, as in a sieve, *to be sifted*, Am. 9:9.

Hiph. 1. *to shake*; e. g. corn in a sieve, Am. 9:9. the head, in derision, (according to others, *to nod* with the

head,) Ps. 22:8. 109:25. Lam. 2:15. 2 K. 19:21. In a somewhat different construction, Job 16:4 אֶנֶפֶק מִלְּפָנַי *I could shake my head at you*, i. e. make a mock of you by gestures; comp. Jer. 18:16. Also *to shake the hand*, in derision, Zeph. 2:15.

2. *to move, disturb*. 2 K. 23:18.

3. *to cause to rove or wander, to drive about*, πλάζω. Num. 32:13. Ps. 59:12. 2 Sam. 15:20.

4. *to cause to stand, though in a feeble manner*. Dan. 10:10 *and behold, an hand touched me* וְהִנֵּנִי עַל-יָדַי וְנִפְתָּח וְהִנֵּנִי עַל-יָדַי וְנִפְתָּח *and helped me to stand on my tottering knees and hands*.

Deriv. נרע.

נרע 1. *to swing, wave, move to and fro*, (as the hands, etc.) See Hiph. Hence

2. *to sprinkle*, which is done by *waving* the hand. Prov. 7:17.

Hiph. **נרע** 1. *to move to and fro, to wave, shake*; particularly (1.) *to sift, winnow*. Is. 30:28. (2.) *to wave*, e. g. the hand, for a sign. Is. 13:2. More frequently construed with נרע, *to shake the hand against any one*, Is. 11:15. 19:16. Zech. 2:13. [2:9.] Also with נרע, *to lay the hand on any thing*, Job 31:21. or with נרע, 2 K. 5:11. (3.) *to move, lift up, brandish*, (a stick, or an instrument.) Is. 10:15 אִם יִהְיֶה הַמַּשְׁחֹרֵץ עַל-יָדָיו *shall the saw boast itself against him who draws it? To move or put in a sickle*, Deut. 23:25. Construed with נרע, Ex. 20:25. Josh. 8:31. (4.) very frequently in the language of the ritual law, *to move this way and that way* (perhaps also *up and down*) an offering before Jehovah, a peculiar rite, which was observed in particular offerings, especially in the thank-offerings, partly before and partly after the slaughter of the victim. Comp. the use of the word *porricere*, as applied to Roman sacrifices; and the *elevation* of the host in the Roman Catholic service. Lev. 7:30. 8:27, 29. 9:21. 10:15. 14:12, 24. 23:11, 12, 20. Num.

5:25. 6:20. In the offering of living animals and in the consecration of the Levites, a *leading about* is perhaps intended, as is expressed in the version of Saadias,) Ex. 35:22. Num. 8:11—21. Comp. Carpzov. Appar. ad Antiquit. Sacri Cod. p. 709 ff. Bauer's gottesdienstl. Alterthümer, Th. I. p. 137.

2. to scatter in small particles, to sprinkle. Ps. 68:10 thou sendest a plentiful rain, O God.

Hoph. נִזְרָה pass. of no. 1. (4.) Ex. 29:27.

Pil. נָזַח i. q. Hiph. no. 1. to shake the hand against any thing. Is. 10:32.

Deriv. out of course נָזַח, נִזְחָה.

נָזַח m. verbal from נָזַח, height, elevation. Ps. 48:3 יִשְׂרָאֵל הִרְצִיחַ mount Zion raises itself beautifully, pulcher elatione (est) mons Zion. Arab. نَزَح idem. Root נָזַח and נָזַח in Arab. innuit rei, eminuit supra rem. See also נָזַח. Entirely a distinct word from נָזַח Memphis.

I. נָזַח to flee, to wander about in flight. Lam. 4:15. In Arab. fugit, effugit, aufugit; also motus, agitatus fuit, like the kindred verbs נָזַח and נָזַח.

II. נָזַח to flourish. (In Arab. نَاض med. Vav. to glitter, to shine, a sense often interchanged with that of flourishing; comp. the art. נ.ו.)

Hiph. נִזְחָה idem. Cant. 6:11. 7:13. (In the Targums נִזְחָה idem.)

Note. The verbals נָזַח, נִזְחָה, נִזְחָה are derived from the kindred form נָזַח q. v.

נָזַח f. the feather of the wing, a feather grown, penna. Ezek. 17:3, 7. Job 39:13. Root נָזַח q. v.—For נָזַח Lev. 1:16, see below.

נָזַח to suck, i. q. נָזַח. Hence, according to the present punctuation, וְהִנְזָחָהּ and she suckled him, Ex. 2:9. But if pointed וְהִנְזָחָהּ it might be formed from נָזַח.

נָזַח m. Chald. fire. Dan. 3:6, 11, 15, 17. 7:9. Root נָזַח, נָזַח to shine, comp. the kindred form נָזַח no. II. The

derivatives in Hebrew from the same root are נָזַח, נָזַח, נָזַח.

נָזַח Syr. نَزَح i. q. the more common נָזַח to be sick. Used metaphorically of the soul. Ps. 69:21.

נָזַח, fut. apoc. נָזַח and נָזַח.

1. i. q. Arab. نَزَح to spring, to leap, e. g. for joy. See Hiph.

2. to spout, spatter, to be sprinkled; spoken of liquids. Lev. 6:20. [27.] 2 K. 9:33. Is. 63:3.

Hiph. נִזְחָה, fut. apoc. נָזַח.

1. to cause to leap, for joy or admiration. So perhaps Is. 52:15 כִּי יִרְאֶה גוֹיִם כִּי יִרְאֶה גוֹיִם so shall he cause many nations to wonder at him. Sept. οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτόν.

2. trans. to sprinkle. Ex. 29:21. Lev. 4:6, 17. 5:9. 14:7.

נָזַח m. dec. III. a. pottage. Gen. 25:29, 34. Root נָזַח i. q. נָזַח no. II. According to others, the part. Niph. נָזַח.

נָזַח m. verbal from נָזַח, dec. III. a.

1. separated from others, distinguished, hence a prince. Gen. 49:26. (Perhaps a denom. from נָזַח.)

2. one consecrated, a Nazarite, a particular kind of ascetic among the Hebrews bound to God by certain vows. Num. 6:13 ff. Am. 2:11, 12. Lam. 4:7. More full נָזַח one consecrated to God, Judg. 13:5, 7. 16:17. As it was one usage of the Nazarites not to cut their hair, hence

3. metaphorically, the vine not pruned, which was so left, by divine command, in the Sabbatical year and the year of Jubilee. Lev. 25:5, 11. Comp. in Lat. herba virgo, in Talmud. בְּהוֹלָה שִׁקְמָה the sycomore in its unpruned state, virginitas sycomori.

נָזַח, fut. נָזַח. 1. to run, to flow. Num. 24:7. Ps. 147:18. Part. plur. נָזַח the flowing, a poetical epithet for waters, Ex. 15:8. Is. 44:3. Used metaphorically of speech, Deut. 32:2 my speech drops as the dew. Also of fragrant odours, Cant. 4:16.

2. to run, spoken of the place from

which any thing runs; (comp. נזר no. 5.) Jer. 9:17 וַתִּשָּׁפְנוּ יְדֵי מַיִם and our eyelashes run down with water. Is. 45:8. Job 36:28.

3. to dissolve, melt. Judg. 5:5 נִזְרִים הָיוּ כְּסֵפִי הַהוּא the mountains melt or dissolve before Jehovah. Sept. are shaken or tremble, as if it were pointed נזר, as it is Is. 64:1, 3. in a connexion exactly similar. The Masoretes appear here to have been inconsistent with themselves; unless we admit that נזר may stand grammatically for נזל. This is probably the case, see art. נזל, and Gesen. Lehrgeb. p. 372.

Hiph. נזיל to cause to flow. Is. 48:21.—The same form occurs also under נזל no. I.

נזם m. with suff. נזמי, plur. נזמים, const. נזמי, dec. VI. h. a nose or ear-ring. In the former sense expressly, Gen. 24:47. Is. 3:21. Prov. 11:22. in the latter, Gen. 35:4. In other passages uncertain, Judg. 8:24, 25. Job 42:11. Comp. Jahn's Bibl. Archäologie, Th. I. § 153. and A. Th. Hartmann's Hebräerin, Th. II. p. 166. Th. III. p. 205 ff.

נזק Chald. to suffer injury. Part. נזק Dan. 6:3.

Aph. נזק to injure, endamage. Ezra 4:13, 15, 22.

נזק m. injury, damage. Est. 7:4.

נזר in Kal not used.

Niph. 1. to separate one's self. Joined with נזח to fall off from the worship of Jehovah, Ezek. 14:7.

2. to abstain or refrain from any thing, construed with נז. Lev. 22:2. Used absolutely, Zech. 7:3. (Syr. Ethpe. idem.)

3. construed with נז, to consecrate one's self to any thing. Hos. 9:20. It here becomes synonymous with the kindred נזר to vow, and the Arab. نذر to vow, to consecrate.

Hiph. נזיר 1. to cause to avoid. Lev. 15:31 וְהוֹרֵם אֶת־בְּנֵי יִשְׂרָאֵל מִמִּטְמָאֹת and cause that the children of Israel separate themselves from their uncleanness.

The old versions: warn, after the Arab. نذر conj. IV. to warn.

2. to consecrate, construed with נז. Num. 6:12.

3. intrans. i. q. Niph. no. 2. to abstain, construed with נז. Num. 6:3.

4. to consecrate or devote one's self, joined with נזח to Jehovah. Num. 6:2, 5, 6.

Deriv. out of course נזיר.

נזר m. verbal from נזר, dec. VI. g.

1. a diadem, literally insigne, a mark of separation or distinction. Particularly of the king, 2 Sam. 1:10. 2 K. 11:22. of the high-priest, Ex. 29:6. Comp. נזיר.

2. a consecration. Lev. 21:12. Particularly the consecration of a Nazarite, (נזיר.) Num. 6:4, 5, 9 ראש נזרו the head of his consecration, i. e. his consecrated head. Verse 12.

3. by a metonymy, the consecrated head of the Nazarite. Num. 6:19. Then without this reference, an unshaven head of hair, Jer. 7:29. (Comp. נזיר no. 3.)

נזח in Kal pret. and imper. and in Hiph. fut. and infin. to lead, guide. Ex. 32:34. Num. 23:7. Most frequently of God who leads men, Ps. 5:9. 27:11. 31:4.—Job 12:23 וַיִּבְרָא וַיִּנְחָם he enlarges the nations and leads them (back again), namely, to their narrower bounds. To remove, as troops and chariots, 1 K. 10:26.

נחומים masc. plur. verbal from נחם, dec. I.

1. consolation. Is. 57:18. Zech. 1:13. (Several MSS. and editions have נחמים with Dagesh forte.)

2. compassion. Hos. 11:8.

נחוש m. denom. adj. from נחש, made of brass, brazen. Job 6:12.

נחושה strictly fem. of the preceding, used abstractly aneum, hence i. q. נחושה as, brass. Lev. 26:19. Job 41:19. Is. 45:2 וְתַחֲתֵי נְחוֹשֶׁה brazen gates. Job 40:18 אֵפוֹן נְחוֹשֶׁה brazen pipes. 28:2 אֵפוֹן נְחוֹשֶׁה and ore they melt into brass.

נְחִילָה f. Ps. 5:1. name of a musical instrument, perhaps a *flute*, for **נָחַל** from **נָחַל** to bore through, comp. **נְחִילָה** (נָחַל) whence **נָחַל** a pipe. The root **נָחַל** may have taken its signification from **נָחַל**.

נְחִירִים masc. plur. *nostrils*. Job 41:12. Syr. in sing. *the nose*. Root **נָחַר**.

נָחַל 1. to inherit, to acquire an inheritance. Judg. 11:2. comp. Num. 18:20.

2. to acquire a possession, to possess; e. g. reputation, goods. Prov. 3:35. 11:29. 28:10. Frequently used of the acquisition and possession of the land of Canaan by the Israelites, Ex. 23:30. 32:13. Num. 18:20. In other places it is said of Jehovah, *he takes Israel for a possession*, i. e. he takes it to himself as his own property, Ex. 34:9. Zech. 2:12.

3. as in Piel, to divide for a possession, construed with **ל**. Num. 34:17 **אֲשֶׁר יִחְדוּ לָכֶם אֶת-הָאָרֶץ** who shall divide to you the land. Verse 18. Josh. 19:49. Perhaps also Ex. 34:9 **נָחַלְנוּ** put us in possession.

Pi. **נָחַל** to divide for a possession. Josh. 13:32. Construed with a double accus. of the person and thing, Josh. 14:1. Num. 34:29. With **ל** of the person, Josh. 19:51.

Hiph. **נָחַל** 1. to cause to inherit; and that (1.) to leave behind as an inheritance, construed with a dative, 1 Chr. 28:8. (2.) to divide out as an inheritance, construed with two accus. Deut. 21:16.

2. to give into possession. Is. 49:8. Very commonly with two accus. of the person and thing, Prov. 8:21. 13:22. Zech. 8:12. Particularly to divide out the land of Canaan, Deut. 1:38. 3:28. 12:10. 19:3. 31:7. Jer. 3:18. 12:14. Also without an accus. of the thing, Deut. 32:8 **מִתְּחִילָה יָצַח לָהֶם** when the Most High assigned to the nations (their dwellings).

Hoph. to acquire for a possession. Job 7:3 **כִּי הִנֵּחֵלִי לִי יָרֵחַ שָׁוְיָא** so shall I acquire to myself months of vanity.

Hithpa. 1. i. q. Kal no. 2. to acquire for a possession, to possess, construed with an accus. Num. 32:18. Is. 14:2.

2. trans. i. q. Kal no. 3. Piel, and Hiph. Lev. 25:46 **וְהִנְחַלְתָּם אֲחֵם לְבָנֵיכֶם** and ye shall leave them for an inheritance to your children after you. So all the ancient versions. This signification may also be applied to Num. 33:54. 34:13. Ezek. 47:13. although such a transitive signification is not often found in Hithpael.

נַחַל 1. a valley with a brook, i. q. Arab. **وَال**. Gen. 26:19.—**נַחַל אֶשְׁכּוֹל** the valley of Eshcol, Num. 13:23.

2. a brook, stream. Gen. 32:24. Ps. 74:15. Is. 30:33 **נַחַל זָפָרִית בֹּצֵרָה** a stream of burning sulphur. Particularly a torrent, raised high by showers, but dried up in summer, Job 6:15 *my brethren are faithless, like a brook, which, drying up suddenly, disappoints the hopes of the traveller who visits it.* (Comp. **אֶסֶב**.)—**נַחַל מִצְרַיִם** the brook of Egypt, a frequent description of the southern boundary of Palestine, Num. 34:5. Josh. 15:4, 47. 1 K. 8:65. 2 K. 24:7. Is. 27:12. Among the ancient translators, Saadiah, Abusaid and Sept. (Is. 27:12.) give the only suitable explanation, namely, *El-Arish*, otherwise *Ῥινοκορύμβη*, the boundary between Syria and Egypt, in a sandy soil, where there is a summer brook. This is to be distinguished from **נַחַל מִצְרַיִם** the river of Egypt, i. e. the Nile, Gen. 15:18. Comp. Faber zu (Harmer's) Beobachtungen über den Orient, Th. 2. p. 209.

3. probably the perpendicular descent or shaft of a mine. Job 28:4 **פָּרַץ נַחַל** they lay open a shaft.

נַחֲלָה (Milél) i. q. **נַחַל** a brook. Ps. 124:14, where it is construed as a masc. of course the **ה** is paragogic.

נַחֲלָה f. verbal from **נָחַל**, dec. XII. e.

1. an inheritance. Prov. 19:14 **נַחֲלָה** an inheritance from the fathers.

2. a property, possession. Num. 18:21. Deut. 4:21. Josh. 13:23 **נַחֲלָה**

the possession of the sons of Reuben. Num. 26:62.—נַחֲמָה יְהוָה *the possession of Jehovah*, i. e. the Israelites whom Jehovah had taken to himself, Deut. 4:20. 9:26, 29. Ps. 28:9. This phrase is taken in a different sense, Ps. 127:3 נַחֲמָה יְהוָה *a possession of Jehovah*, i. e. a gift from him.—שֵׁי חֶלֶק־יְהוָה *I have a portion and possession in any thing*, see חֶלֶק no. 2.

3. *the lot or destiny of any one*, i. q. חֶלֶק no. 4. Job 20:29. 27:13, 31:2.

נַחֲלִיאֵל (*valley of God*) proper name of a station of the Israelites in the desert. Once Num. 21:19.

נַחֲלַת f. i. q. נַחֲלָה with the uncommon feminine termination נַחֲ. Ps. 16:6.

נַחֵם in Kal not used.

Niph. 1. *to suffer pain, to be grieved*, about any person or thing; hence (1.) *to have pity, compassion, sympathy.* Jer. 15:6 נִלְאֵמְתִי הַנָּחֵם *I am weary of compassion.* It is construed with לְ, Ps. 90:13. with אֵל, Judg. 21:6. with לְ, verse 15. with כֵּן, Judg. 2:18. (2.) *to feel regret, to repent.* (Comp. Germ. *reuen* with Eng. *to rue*.) Ex. 13:17. Gen. 6:6, 7. Construed most frequently with לְ, Ex. 32:12, 14. Jer. 8:6. 18:8, 10. with אֵל, 2 Sam. 24:16. Jer. 26:3.

2. *pass. or reflex. of Pi. to console or comfort one's self.* Gen. 38:12. Construed with לְ, *about any thing*, 2 Sam. 13:39. and with אֲדָרִי *for the loss of any one*, Gen. 24:67.

3. *to take revenge, to avenge one's self*, from the *consolation* and satisfaction which the vindictive orientalists feel therein, construed with כֵּן. Is. 1:24. (Comp. Ezek. 5:13. 31:16. 32:31.) See Hithpa.

Pi. נָחַם *to shew sympathy, to comfort, console.* Construed with an accus. of the person, Gen. 50:21. Job 2:11. The thing *about* which consolation is given, is preceded by כֵּן, Gen. 5:29. by לְ, Is. 22:4. 1 Chr. 19:2. Sometimes it conveys the idea of mercy or relief, as when spoken of God, Is. 12:1. 49:13. 51:3, 12. 52:9.

Pu. pass. Is. 54:11.

Hithpa. נִחְמָה, once נִחְמָה (Ezek. 5:13.) i. q. Niph. but of more rare occurrence.

1. *to be grieved*; and so (1.) *to have compassion*, construed with לְ. Deut. 32:36. Ps. 135:14. (2.) *to repent.* Num. 23:19.

2. *to console one's self.* Gen. 27:25. Ps. 119:52.

3. *to take revenge.* Gen. 27:42 נִחַם אֶשָׂא אֶחָד מִבְּרָתִי לְךָ לְרֵעִי *behold Esau, thy brother, will take revenge on thee, by killing thee.*

Deriv. out of course נִחְמָה, *repentance.*

נָחַם m. verbal from נָחַם, *repentance.* Hos. 13:14.

נַחֲמָה f. (with Kamets impure) verbal from נָחַם, dec. X. *comfort, consolation.* Job 6:10. Ps. 119:50.

נִחְמָה i. q. נִחְמָה *we.* Only Gen. 42:11. Ex. 16:7, 8. Num. 32:32. 2 Sam. 17:12. Lam. 3:42. (Arab. نَحْنُ.)

נִחֲץ i. q. נִחֲץ *to press, urge, urgere.* (Comp. under the letter ח.) Part. pass. liter. *pressed, for pressing, urgent,* 1 Sam. 21:9.

נִחַר m. dec. VI. c. Job 39:20. and נִחְרָה f. dec. X. Jer. 8:16. *the snorting of a horse.* Root in Syr. and Arab. *to snort, snore.* Deriv. נִחְרָה.

נָחַשׁ found only in Pi. נָחַשׁ.

1. strictly a denominative from נָחַשׁ, *to augur from the appearance of serpents*, a mode of divination, common among the ancients, to which they gave the name of *ὄφιομαντία*. See Bocharti Hieroz. T. I. p. 21. Lev. 19:26. Deut. 18:10. 2 K. 17:17. 21:6.

2. *to perceive, discover, find out*, generally, like *διαίτῳμαι* and *auguror*, without farther respect to the etymology. Gen. 30:27 נִחַשְׁתִּי וַיְבָרֶכְנִי יְהוָה בְּגִלְגָּלָה *I perceive that Jehovah has blessed me on your account.* 44:15 *knew ye not on your account.* 44:15 *knew ye not that a man like me would certainly find (it) out.* Verse 5 *and he could certainly*

find it out. Others: (*the cup*) by which *he augurs*, with reference to a divination by cups, *καλικομαντία*. Comp. Burder's Oriental Customs, p. 41. edit. Philad.

3. 1 K. 20:33 *והאֲשִׁים יִנְחֹשׁוּ* Vulg. *et acceperunt viri pro omine*, i. e. they took the words of Ahab (in verse 32) as a good omen. Others less plausibly after no. 2. *and when the men perceived (what his meaning was), they hastened*, etc.

נַחֵשׁ m. verbal from *נָחַשׁ*, dec. VI. c.

1. *divination, magic.* Num. 23:23.

2. *omen, augurium, quod aliquis captat.* Num. 24:1. comp. 23:3, 15.

נָחָשׁ m. prim. dec. IV. a.

1. *a serpent.* Gen. 3:1 ff. Ex. 4:3. 7:15.

2. *the serpent or dragon*, a constellation between the greater and lesser bear. Job 26:13.

3. proper name of a city otherwise unknown. 1 Chr. 4:12.

נַחֲשׁ m. Chald. *brass.* Dan. 2:32, 45.4:20. Syr. *ܢܚܫܐ*. See the following article.

נַחֲשֶׁת com. gen. (masc. Ezek. 1:7. Dan. 10:6. fem. 1 Chr. 18:8.) with suff. *נַחֲשֶׁתְךָ*, dec. XIV. e. and f.

1. *brass.* Gen. 4:22. Ex. 26:11, 37.

2. *money, æs.* Ezek. 16:36 *וְנַחֲשֶׁת* Vulg. *quia effusum est æs tuum.*

3. *a brazen fetter.* Lam. 3:7. Particularly in the dual *נַחֲשֶׁתַיִם* Judg. 16:21. 2 Sam. 3:34, *fetters for both hands or feet.*

נַחֲשֶׁתֶּן m. a denom. from *נָחַשׁ* and the adj. termination *נָתַן*, *brazen, æneus*, spoken particularly of the brazen serpent, to which the Israelites burnt incense till the time of Hezekiah. 2 K. 18:4.

נָתַת, fut. *נִתְּנָה* and *נָתַת*, *to descend, to come down*, in Aram. the prevalent word for the Heb. *יָרַד*. Jer. 21:13 *מִי יֵרֵד* *who shall come down to us?* (here in a hostile sense.) Ps. 38:3 *וְנִתְּנָה* *and thy (punitive) hand has come*

down upon me; (comp. the deriv. *נָתַת* Is. 30:30.) Plur. *יִרְדּוּ* Job 21:13. *they descend*, for *יִרְדּוּ*, with Dagesh euphonic, comp. *נִתְּנָה* 2 K. 6:9. and *נִתְּנָה* for *נִתְּנָה* Job 29:21. for *יִרְדּוּ*. Metaphorically Prov. 17:10 *וְנִתְּנָה* *a reproof descends into a wise man*, i. e. it makes an impression upon him; (comp. 18:8. 26:22.) *נָתַת* has the tone on the penult, according to grammarians on account of the moveable Sheva following, and need not on that account to be formed from *נָתַת*, which would not suit the passage.

Niph. *נִתְּנָה* i. q. Kal. Ps. 38:3 *בִּי הַנִּיחַ* *for thine arrows have come down upon me*, i. e. have hit me.

Pi. *נִתְּנָה* *to press down, to stretch*, (a bow,) Ps. 18:35. *to press down, to level*, (the furrows, by copious rains,) Ps. 65:11.

Hiph. *to bring down.* Imper. *נִתְּנָה* Joel 4:11. [3:11.]

נָתַת Chald. *to descend.* Part. *נָתַת* Dan. 4:10, 20.

Aph. fut. *נִתְּנָה*, imper. *נָתַת*, part. *נִתְּנָה*.

1. *to bring or carry down.* Ezra 5:15.

2. *to deposit, to lay up.* Ezra 6:1, 5.

Hoph. *נִתְּנָה* *to be deposed or thrown down.* Dan. 5:20.

I. *נָתַת* m. verbal from *נָתַת*.

1. *a descent, a coming down.* Is. 30:30 *וְנִתְּנָה* *the descent*, i. e. the blow, of his arm; comp. Ps. 38:3.

2. *a setting down, what is set down*; comp. *נָתַת* in Aph. Job 36:16 *וְנִתְּנָה* *that which is set on thy table.*

II. *נָתַת* f. verbal from *נָתַת*, *rest, quietness.* Is. 30:15. Ecc. 4:6 *בְּנָתַת* *a hand full (with) quietness.* 6:5.

נָתַת verbal adjective from *נָתַת*, *descending.* Found only in the plural with Dagesh euphonic *נִתְּנָה* 2 K. 6:9.

נָתַת, fut. *נִתְּנָה*, apoc. *נָתַת*.

I. *to stretch out*, e. g. the hand. Spoken of Jehovah, *to stretch out the hand over any thing*, as a sign of its destruction. Jer. 51:25. Ezek. 6:14. 14:9, 13. Is. 5:25 *וְנִתְּנָה* *his hand is*

still stretched out.—עַל-קוֹ נָטַח *to stretch out or apply the measuring line to any thing*, Job 38:5. Is. 44:13. Lam. 2:8.—Ps. 102:12 נֶחֱם צֵל *a shadow stretched out and gradually disappearing*; comp. 109:23.

2. *to spread out*, e.g. a tent. Gen. 12:8. 26:25. Is. 40:22 הַנּוֹפֵחַ כְּכֶסֶם שָׁמַיִם *who spreadeth out the heavens as a garment.*—נָטַח נֶחֱם *tendere insidias alicui*, a metaphor taken from the spreading of nets, Ps. 21:12.—1 Chron. 21:10 שְׁלוֹשׁ אֲנִי נֹטֵחַ עֲלֶיךָ *three things I spread before or offer thee*. In the parallel passage 2 Sam. 24:12, we find נֹטֵחַ.—Intrans. *to spread itself out*, Job 15:29.

3. *to incline*. Gen. 49:15. Ps. 119:112. 62:4 קִיר נִטְיָה *a wall inclined or about to fall.*—Intrans. *to incline itself*; spoken of the day, Judg. 19:8. of the shadow on the sun-dial, 2 K. 20:10.—Ps. 73:2 בְּרַגְלֵי נִטְיָה רָגְלָיו *his feet had almost slipped*.

4. *to turn, lead*. Is. 66:12. Gen. 39:21. More frequently intrans. *to turn one's self*, Num. 20:17. 22:23. 26:33. construed with לָא to any one, Gen. 38:16. with מִן and מִכֶּסֶם *from any person or thing*, Job 31:7. 1 K. 11:9. with אַחֲרַי *to turn to the side or party of any one*, Ex. 23:2. Judg. 9:3. 1 K. 2:28. also *to be devoted to any thing*, 1 Sam. 8:3.

5. *to go away, depart*. 1 Sam. 14:7 קָם וַיֵּצֵא *go away*.

Niph. pass. of no. 1. *to be stretched out*, spoken of the measuring line, Zech. 1:16. *to stretch itself out, to extend*, as a valley, Num. 24:6. as a shadow, Jer. 6:4.

Hipl. נִטְחָה, fut. נִטְחָה, apoc. נִטְחָה, imper. apoc. נִטְחָה.

1. *to stretch out*, i. q. Kal no. 1. but of more rare occurrence. E. g. the hand, Is. 31:3. Jer. 6:12. 15:6.—Intrans. *to stretch itself out*, Am. 2:8.

2. *to spread out*, i. q. Kal no. 2. Is. 54:2. 2 Sam. 21:10, (with לָא) Spoken of a tent, 2 Sam. 16:22.

3. *to incline, bend down*. Gen. 24:14. Particularly (1.) the ear, Jer. 7:24, 26. 11:8. Construed with לָא, Ps.

17:6. (2.) the heart, 2 Sam. 19:15. Construed with לָא of the person, 1 K. 8:58. Prov. 2:2 לִבְךָ לִתְהַבֵּה *incline thine heart to understanding*. 1 K. 11:2 *they will incline your heart after their gods*. Hence in a bad sense, *to seduce*, Prov. 7:21. Is. 44:20. (3.) הִפָּחַ עֵינָי *to shew favour to any one*, Ezra 7:28. 9:9. comp. in Kal Gen. 39:21.

4. trans. of Kal no. 4. (1.) *to turn away*. Jer. 5:25. Num. 22:23. (2.) *to lead astray*. Job 24:4. comp. Am. 2:7. (3.) *to lead aside*. 2 Sam. 3:27. (4.) *to put away*. Ps. 27:9. Intrans. *to depart*, Job 23:11. Is. 30:11. Ps. 125:5.

5. *to bend, pervert*; particularly in the phrase מִשְׁפָּט הִפָּחַ, 1 Sam. 8:3. and with a genitive following, Ex. 23:6. Deut. 27:19. Lam. 3:35. *to wrest or pervert the right of any one in judgment*. Without addition, Ex. 23:2 לְמִשְׁפַּחַת אַחֲרַי *to follow the multitude to wrest (judgment)*. Also with an accusative of the person, *to turn any one aside (in judgment)*, Prov. 18:5. Is. 10:2. 29:21. Am. 5:12.

Hoph. part. נִטְחָה Is. 8:8. Ezek. 9:9. used as a subst. see the art. נִטְחָה.

Deriv. נִטְחָה, נִטְחָה.

נִטְחָה masc. plur. verbal from נִטְחָה, *plants*. Ps. 144:12.

נִטְחָה fem. plur. (verbal from נִטְחָה *to drop*), *ear-pendants*, particularly of pearls, so called from their form; liter. *drops*. Judg. 8:26. Is. 3:19. (Arab. نطفة idem. Comp. σταλάγμα *a pendant*, from σταλάζει *to drop*.)

נִטְחָה fem. plur. branches. Is. 18:5. Jer. 5:10. 48:32. Root נִטְחָה in Niph. *to spread out*.

נָטַל, fut. יִנָּטֵל. 1. *to take up*. Is. 40:15 כְּדֹם יִנָּטֵל *as the dust which (one) or (the wind) takes up*.

2. *to lay upon or before any one*. 2 Sam. 24:11 שְׁלוֹשׁ אֲנִי נֹטֵחַ עֲלֶיךָ *three things I offer thee*. (In the parallel passage 1 Chr. 21:10, נִטְחָה.) In Jer. 21:8, the same sense is expressed by נָטַח.

Lam. 3:28 נָטַח אֱלֹהִים *because (God) has laid it upon him.* Part. pass. *luden*, Zeph. 1:11.

Pi. *to bear.* Is. 63:9.

נָטַח Chald. *to lift up.* Dan. 4:31.

[4:34.] Pret. pass. Dan. 7:4.

נָטַח m. verbal from נָטַח, *heaviness, weight.* Prov. 27:3.

נָטַח, fut. נָטַח, infin. נָטַח and נָטַח.

1. *to plant, also to set with plants.* Ezek. 36:36. Construed with two accus. Is. 5:2.

2. *metaphorically to plant, settle, establish, (a people.)* Am. 9:15. Jer. 24:6 *I will plant them and not pluck them up.* 32:41. 42:10. 45:4. Ps. 44:3. 80:9. Ex. 15:17. 2 Sam. 7:10. Comp. the oppos. נָטַח, likewise נָטַח, and נָטַח Ezra 9:8.

3. *to drive in (a nail).* Ecc. 12:11. Also *to set up (an image),* Deut. 16:21.

4. *to pitch or erect a tent, tentorium figere, from the driving in of the tent-pins.* Dan. 11:45. Hence applied to the tent of heaven, Is. 51:16.

Deriv. נָטַח, נָטַח.

נָטַח m. with suff. נָטַח, plur. נָטַח, const. נָטַח, verbal from נָטַח, dec. VI. i.

1. *a plant.* Job 14:9.

2. *a planting.* Is. 17:11.

3. *a place planted, a plantation.* Is. 17:10. 1 Chr. 4:23.

נָטַח m. verbal from נָטַח, dec. IV. a. *a plant.* Found only in the const. state נָטַח, Is. 5:7.

נָטַח, fut. נָטַח, *to drop, to fall in drops.* (Also in Aram. and Arab. In Ethiop. נָטַח.) Job 29:22. Usually spoken of the object whence any thing drops, (comp. הָרָה no. 5.) Joel 4:18 [3:18] יִפְּסוּ הַהָרִים וְיִשְׁקֹטוּ *the mountains drop down new wine.* Cant. 5:5, 13. Judg. 5:4. Also in the same way metaphorically of the lips, Cant. 4:11 נָטַח הַחֵמָה *thy lips drop down or distil honey.* Prov. 5:3.

Hipl. 1. *to let or cause to drop.* Am. 9:13.

2. *metaphorically to let flow out, as*

words, *to speak, prophesy.* Mic. 2:6, 11. Ezek. 21:2, 7. Am. 7:16. Comp. נָטַח.

Deriv. out of course נָטַח.

נָטַח m. verbal from נָטַח, dec. IV. a.

1. *a drop.* Job 36:27.

2. *a fragrant gum which distils from some plant.* Ex. 30:34 Sept. *σάκκη.* According to the Jewish commentators, *opobalsamum*; according to others, *storax.*

נָטַח proper name of a city not far from Bethlehem in Judea. Ezra 2:22. Neh. 7:26. The gentile noun is נָטַח 2 Sam. 23:28, 29. 2 K. 25:23.

נָטַח, fut. נָטַח, once נָטַח (Jer. 3:5.) kindred with נָטַח.

1. *to watch, guard.* Cant. 1:6. 8:11, 12. (In Aram. and Arab. *idem.*)

2. *to keep, retain, namely נָטַח anger, which must always be supplied.* Ps. 103:9 נָטַח לֹא יִשְׁלַח *he will not retain (anger) for ever.* Jer. 3:5, 12. Construed with לֹא of the person, Nah. 1:2 with נָטַח, Lev. 19:18. Comp. נָטַח Jer. 3:5. Job 10:14.

Deriv. נָטַח.

נָטַח Chald. *to lay up, with נָטַח in the heart.* Dan. 7:28. comp. Luke 2:19.

נָטַח, fut. נָטַח, *to leave, forsake,* (kindred as to sense with נָטַח, נָטַח, and נָטַח.) Particularly

1. *to forsake, reject,* i. q. נָטַח; e. g. spoken of Jehovah, in reference to his people, Judg. 6:13. 1 Sam. 12:22. 1 K. 8:57. 2 K 21:14. Is. 1:6. of the people, in reference to Jehovah, Deut. 32:15.

2. *to leave under the care or protection of any one, construed with נָטַח.* 1 Sam. 17:20, 22, 28.

3. *to let go, to give up as lost.* 1 Sam. 10:2.

4. *to let lie without using, e. g. the land in the Sabbatical year.* Ex. 23:11.

5. *to let go, to remit, (a debt.)* Neh. 10:32.

6. *to leave off, e. g. contention.* Prov. 17:14.

7. *to suffer, allow, permit*; construed with an accus. of the person and $\dot{\text{ל}}$ of the action. Gen. 31:28.

8. *to throw down, cast away*. Ezek. 29:5 וְנִשְׁתַּחֲקֶהָ הַפְּתָחָהּ *and I will cast thee into the desert*. 32:4.

9. *to spread out, to scatter*, comp. נִשְׁתַּחֲקֶהָ. 1 Sam. 13:16 נִשְׁתַּחֲקֶהָ scattered. Intrans. *to extend itself*, 1 Sam. 4:2 וַתִּתְּשֶׁת הַמִּלְחָמָה *and the battle extended itself*. Comp. Niph. no. 3.

10. *to draw out* (a sword); *liter. to set it free*. Is. 21:15. Comp. Syr. שָׁחַק *to draw out the sword*.

Niph. 1. *to be loosed, relaxari*, spoken of cords. Is. 33:23.

2. *to be thrown down*. Am. 5:2. Comp. Kal no. 8.

3. *to spread itself out*; spoken of a vine, Is. 16:8. of a host, Judg. 15:9. 2 Sam. 5:18, 22. Comp. Kal no. 9.

Pu. *to be forsaken*. Is. 32:14.

נִי a contraction of נָחַד *a lamentation*. Ezek. 27:32 בְּנִיחִים *in lamento eorum*. So the Masora. But eleven MSS. several ancient editions, the Sept. Arab. Theod. and Syr. read בְּנִיחִים.

נִי m. verbal from נָחַד, dec. I.

1. *fruit, proventus*. Mal. 1:12.

2. נִי שִׁפְתִּים Is. 57:19. *proventus labiorum, the fruit of the lips*, i. e. prob. offerings presented by the lips, praises, thanksgivings; comp. κατὰ τὰς χάριτας, Heb. 13:15. Hence *I create the fruit of the lips*, i. e. give occasion for thanksgivings. In the Kethib נִי, comp. Chald. נִי *fructus*.

נִי m. verbal from נָחַד, found only Job 16:5 נִי שִׁפְתִּי *the motion of my lips*, i. e. my words, or the consolation of my lips. In שִׁפְתִּים lies in either case the idea of *idle talk*.

נִידָה f. Lam. 1:8. prob. i. q. נִידָה *an abomination*, verse 17. See several analogies under the art. נִידָה. Others: *a fugitive*, as if from נָחַד.

נִירוֹת, in the Kethib נִירוֹת, (*dwellings*), proper name of a place in or near Ramah, where David resided when he fled

to Samuel. 1 Sam. 19:18, 19, 22, 23. 20:1. Targ. *domus doctrinae*, intending *the buildings of the prophetic school* at Ramah.

נִירוֹת m. *sweetness, pleasantness*, found only in the phrase נִירוֹת נִירוֹת *a pleasant smell*. Applied exclusively to offerings, Gen. 8:21 וַיִּשְׂחַק אֱלֹהִים וַיִּשְׂחַק וַיִּשְׂחַק וַיִּשְׂחַק *and Jehovah smelled a pleasant odour*. Lev. 2:12. Very frequently after the precepts of the ritual law נִירוֹת נִירוֹת *a pleasant odour to Jehovah*, Lev. 1:9, 13, 17. Num. 15:7 ff. Root נִירוֹת or נִירוֹת, whence in Talmud. נִירוֹת *gratum, acceptum*.

נִירוֹת Chald. *a sweet odour, a pleasant smell*, (without נִירוֹת.) Plur. *sweet odours*, Dan. 2:46. Ezra 6:10. (The significations in Hebrew and Chaldaic stand here in the inverted order; comp. the root נִירוֹת in Hebrew *to be fragrant*, in Chald. *to be acceptable*, where they stand in the natural order. Comp. also the opposite נִירוֹת.)

נִיִּן m. verbal from נָחַד, dec. I. *offspring, posterity, proles, soboles*. Only in the phrase נִיִּן וְנִיִּן, Gen. 21:23. Job 18:19. Is. 14:22.

נִינְוָה Nineveh, the capital of the kingdom of Assyria. Gen. 10:11, 12. Jon. 1:2. 3:3. By the Greeks and Romans called *Ninus*, in Ammian also *Nineve*. For its situation, see Bochart's Phaleg, lib. iv. cap. 20. Mannert's Geographie der Griechen und Römer, B. V. p. 440 ff.

נִיס Jer. 48:44 Keth. i. q. נִיס *fleeing*, *liter. pass. fled*.

נִיסָן m. *Nisan*, the first month of the Hebrews, (in the older writings נִיסָן (נִיסָן) Neh. 2:1. Est. 3:7. (In Aram. and Arab. *idem*.)

נִיצוֹץ m. *a spark*. Once Is. 1:31. (Root נִיצוֹץ *to sparkle, shine*, whence נִיצוֹץ in Talmud. *a spark*, i. q. נִיצוֹץ and נִיצוֹץ in Chald.)

נִיר i. q. נִיר m. verbal from נָחַד, dec. I. *a light, lamp*, 2 Sam. 22:29.

I. **נִיר** m. verbal from **נִיר**, dec. I. i. q. *is a light, lamp*; used metaphorically for posterity. 1 K. 11:36 **לְשָׁן הַיָּר** *so that David my servant may have a light always*, i. e. so that his posterity may continue; comp. 15:4. 2 K. 8:19. 2 Chr. 21:7.

II. **נִיר** m. *land first broken up for tillage, fallow ground, novale*. Prov. 13:23. Jer. 4:3. Hos. 10:12. Root **נִיר**.

נִיר to dig up, to cultivate. Jer. 4:3. Hos. 10:12.

נָכָה i. q. **נָכָה** to smite. Hence according to some the Niph. Job 30:8 **נִכְחָוּ** *they are driven out from the land*. Perhaps better as Niph. from **נָכָה** (with Dagesh euphonic) *increpantur e terra*, i. e. increpando pelluntur e terra.

נָכָה verbal adj. from **נָכָה**, dec. V. e. *smitten, broken down, contrite*. Fem. **נִכְחָה** a broken spirit, Prov. 15:13. 17:22. 18:14. Comp. Is. 66:2 **נִכְחָה** *contrite in spirit*.

נִכְחָוּ masc. plur. verbal from **נָכָה**, *beaten down, in ruins*. Is. 16:7.

נִכְחָה f. Gen. 37:25. 43:11. *spicery*, Sept. *σπύλαρα*. Saad. *siliqua*. Aqu. *σπύλαρα*. (In Arab. **نَكْحَة** i. q. **نَكْحَة** *gummi, gummi tragacanthæ*.)

I. **נִכְחָה** m. dec. VI. *offspring, proles*. Only in the phrase **נִכְחָה** *see* **נִכְחָה**. The derivation is uncertain.

II. **נִכְחָה** Job 31:3 in several MSS. and editions for the usual **נָכָה**. It corresponds to the Arab. **نَكْحَة** *vita misera*.

נָכָה in Kal not used.

Hiph. **נִכְחָה**, imper. **נִכְחָה** and **נִכְחָה**, fut. **נִכְחָה** and **נִכְחָה**.

1. *to smite*.—**נִכְחָה** *to clap the hands*, in joy, 2 K. 11:12. also in disapprobation, Ezek. 22:13, (comp. **נָכָה**).—1 Sam. 24:6 **נִכְחָה** *and David's heart smote him*; comp. 2 Sam. 24:10. Spoken particularly (1.) of Jehovah or his messengers, *to smite with a sickness or plague*, (comp. **נָכָה**, **נָכָה**) Gen. 19:11.

and the men **נִכְחָה** *they (the angels) smote with blindness*. Num. 14:12. *I will smite them with pestilence*. 1 Sam. 5:6. Ex. 7:25 *after Jehovah had smitten the river*, i. e. changed it into blood; comp. verse 20. Zech. 10:11. (2.) *to smite (in battle)*. Gen. 14:15. Deut. 4:46. (3.) *to take (a besieged city)*. 1 Chr. 20:1. 2 K. 3:19.

2. *to beat in pieces, to smite down*, spoken e. g. of hail. Ex. 9:25.—Ps. 3:8 *for thou smitest all my enemies on the jawbone*, a metaphor taken from wild beasts. Am. 3:15.

3. *to slay, kill*. Gen. 4:15. Ex. 2:12. Sometimes the accus. **נָכָה** *quoad vitam* is added, Gen. 37:21 **נָכָה** *let us not kill him*. Deut. 19:6, 11. Lev. 24:18. Construed with **נָכָה**, 2 Sam. 23:10 **נִכְחָה** *he caused an overthrow among the Philistines*, liter. *he slew (men) among the Philistines*. 2 Sam. 24:17. Ezek. 9:7. 2 Chr. 28:5, 17. See particularly 1 Sam. 6:19. In a different construction 1 Sam. 18:7 **נִכְחָה** *Saul has slain his thousands*. 21:12. 29:5.—**נִכְחָה** *to smite with the edge of the sword*, see **נָכָה**. Also *to kill or tear in pieces*, spoken of a beast of prey, 1 K. 20:36. Jer. 5:6.

4. *to thrust, to thrust through, ferire*. 1 Sam. 18:11 **נִכְחָה** *I will thrust through David and through the wall*. 19:10. 26:8. 2 Sam. 2:23. *To push with horns*, Dan. 8:7.

5. *to smite, ferire*, with an arrow or sling stone. 1 Sam. 17:49. 1 K. 22:34. 2 K. 9:24.

6. *to smite*, in other connexions. Spoken of the sun, Jon. 4:7, 8. Ps. 121:6. *the sun shall not smite thee by day, nor the moon by night*; where it is applied to the moon by a kind of zeugma, although some travellers speak of an injurious influence of the moonlight; (comp. Hoph. Ps. 102:5. Hos. 9:16.)

7. joined with **נָכָה**, *to take root*. Hos. 14:6.

Hoph. **נִכְחָה**, once **נִכְחָה** (Ps. 102:5.) pass. particularly of Hiph. nos. 1. 3. also of no. 6.

Niph. pass. 2 Sam. 11:15.

Pu. pass. Ex. 9:31, 32.

נכה verbal adj. from נָכָה, dec. IX. b. *smitten, wounded*.—נָכָה רַגְלִים *injured in the feet, lame*, 2 Sam. 4:4. 9:3.—נָכָה רִיחַ *contrite or broken in spirit*, Is. 66:2. Comp. נָכָה.

נכה verbal from נָכָה, found only in the plur. נָכִים Ps. 35:15. *wounding (with the tongue)*, i. e. reviling, slandering. Comp. Jer. 18:18.

נכו and נכח *Necho*, king of Egypt. 2 K. 23:29, 33. 2 Chr. 35:20. 36:4. Jer. 46:2. Sept. Νεχω. In Herod. II. 158, 159. 4:42 Νεχως, Νεχω.

נכון proper name of a threshing floor. 2 Sam. 6:6. In the parallel passage of Chroniclos, נָדוֹן.

נכון adj. dec. III. a. *right, upright, straight*. Prov. 8:9. Is. 57:2 הַנֶּכֶן *he who walketh in his (Jehovah's) uprightness*, i. e. practises what is righteous before God. (Comp. 33:15.) Fem. נְכוּנָה *right, righteousness*, Am. 3:10. Is. 59:24. Plur. נְכוּנוֹת *idem*, Is. 26:10. 30:10.

נכח liter. a subst. *what is straight and forward*. Hence לְנֶכַח adv. *straight forward*, Prov. 4:25. Further נֶכַח (as if in the accus.) a preposition (1.) *against, over against*. Ex. 26:35. 40:24. נֶכַח אֵל *directly against*, Num. 19:4. נֶכַח אֲדָמָה *ad contra*, Judg. 19:10. 20:43. (2.) *before*.—נֶכַח יְהוָה *before Jehovah*, i. e. pleasing to him, Judg. 18:6. נֶכַח פָּנֵי יְהוָה *before the face of Jehovah*, Lam. 2:19. hence *manifest to him*, Jer. 17:16. comp. Prov. 5:21. שׂוּם נֶכַח פָּנֵי *to place any thing before one's face*, i. e. to regard it with favour, Ezek. 14:7. and verse 3, with נֶחֱן.—לְנֶכַח *before*, Gen. 30:38. *for*, Gen. 25:21.

נֶכַח, with suff. נֶכַחִי, dec. VI. i. *over against*. Ex. 14:2. Ezek. 46:9.

נכל to act deceitfully. Mal. 1:14. (So in Syr. Chald. and Samar.)

Pi. *to practise deceit against any one*, construed with לְ. Num. 25:18.

Hithpa. *idem*; construed with לְ, Gen. 37:18. with בְּ, Ps. 105:25.

Deriv. נָכַל.

נכל m. plur. נָכָלִים, const. נָכְלִי, verbal from נָכַל, dec. VI. g. *craft, cunning, deceit*. Num. 25:18.

נכס m. plur. נִכְסִים, dec. VI. *riches, treasures*, an Aramean word adopted into the later Hebrew. 2 Chr. 1:11, 12. Ecc. 5:18. 6:2. Josh. 22:8.

נכס Chald. plur. נִכְסֵיךְ, *idem*. Ezra 6:8. 7:26 מְנַשֵּׁת נִכְסֵיךְ *a mulct, fine, confiscation of goods*. Comp. after two different transpositions נָכַס and נִכְסָנוּ.

נכר in Kal not used.

Niph. נָכַר 1. *to be known*, pass. of Hiph. Lam. 4:8.

2. pass. or reflex. of Pi. no. 3. *to let one's self be unknown, to dissemble*, like Hithpa. no. 2. Prov. 26:24.

Pi. נָכַר 1. *to regard*. Job 34:19.

2. *to understand, find out*. Job 21:29.

3. *to mistake*. (On the privative signification, see the note.) Deut. 32:27.

4. *to despise, reject*. (Arab. conj. I. and IV. *contempsit, repudiavit, improbavit*.) Jer. 19:4 *and they have despised this place*, or, after the Sept. and Vulg. *they have estranged this place (to me)*, namely, by devoting it to strange gods, 1 Sam. 23:7 נָכַר אֱלֹהִים *God has rejected him (and given him) into my hand*.

Hiph. נָכַר 1. *to regard*. Gen. 31:32. Neh. 6:12.—נָכַר פָּנִים *to have respect of persons, to be partial*, spoken of judges, i. q. נָשָׂא פָנִים Deut. 1:17. 16:19. Prov. 24:23. 28:21. comp. Is. 3:9.

2. *to perceive, discern*. Gen. 27:23. 37:33. 38:25, 26.

3. *to acknowledge*. Deut. 21:17. Is. 61:9.

4. *to know*, Lat. *noscere*, only in poetry. Job 24:13, 17, 34:25. Is. 63:16.

5. *to know*, Lat. *scire*, i. q. יָדַע, only in the later books. Neh. 13:24 יָדְעוּ מִכִּדְּמֵי הַיָּדֵיךְ *they know not how to*

to *dis-criminate between*, Ezrā 3:13.

6. *to be concerned, or to care for* any one. Ps. 142:5. Ruth 2:10, 19.

Hithpa. 1. *to be known, distinguished*, pass. of Hiph. no. 2. Prov. 20:11.

2. *pass. of Pi. no 3. to dissemble*. Gen. 42:7. 1 K. 14:5, 6.

Deriv. נָבַר, נָבַר, נָבַר, נָבַר.

Note. The privative signification *not to know*, (in Pi. no. 3. Niph. no. 2. Hithpa. no. 2. and in the deriv. נָבַר, נָבַר,) is in Arab. its only signification, where it often occurs. Thus נָבַר *not to know, to deny, to despise, reject*; intrans. *to be unfortunate*, (see נָבַר, נָבַר;) conj. II. *to disguise, also to disguise one's self, to dissemble*. It is, however, by no means uncommon, that the same root in different dialects, or in the different conjugations of the same dialect, should express directly opposite ideas. Comp. נָבַר in Heb. *to be willing*; in Arab. *to be unwilling*.

נָבַר *to love*; construed with ב *not to love*; נָבַר *to be extinguished, and to be kindled*. נָבַר *to sin, נָבַר to expiate sin*. נָבַר fut. A. and O, *to be righteous, equitable, to give just measure*; (comp. the Heb. נָבַר,) and fut. I, *to be unjust, to take advantage of, to deceive*, which in Ethiop. is the common and only meaning. נָבַר *to root up*; נָבַר and נָבַר *to take root*. Perhaps נָבַר *to bless and to curse*. Comp. in German the inseparable prepositions *ent* and *ver*, which in composition sometimes express a negation or antithesis, and sometimes not. Denominatives in Hebrew, like those compounds in German, have often the privative signification, as e. g. נָבַר, נָבַר, נָבַר.

נָבַר, const. נָבַר (Deut. 31:16.) verbal from נָבַר, dec. VI. i.

1. *foreignness, a strange place*. Always after a noun in regimen, נָבַר *a stranger*, Gen. 17:12, 27. Ex. 12:43. Sometimes in the sense of *an enemy*, Ps. 18:45, 46.—נָבַר *strange gods*, Gen. 35:2.

2. *any thing strange or foreign*, particularly with reference to idolatry. Neh. 13:30. 2 Chr. 14:2.

נָבַר m. Job 31:3. and נָבַר Obad.

12. *misfortune, destruction*. (Arab. نَصْر idem. See the note under the verb.)

נָבַר, fem. נָבַר, plur. נָבַר, denom.

adj. (from נָבַר=נָבַר *foreignness*, and the adjective termination נָבַר,) *strange, a stranger*. Ex. 2:22. Jer. 2:21.—נָבַר *a strange woman*, in opposition to one's wife, *an adulteress*, i. q. נָבַר, Prov. 5:20. 6:24. 7:5. 23:27. (In Samar. comp. נָבַר *alienigena* and *meretrix*, Castelli Heptagl. p. 2310.)

נָבַר Is. 39:2. 2 K. 20:13. נָבַר prob. *his treasure-house*, as it is rendered by the Syr. Chald. and Arab. although no philological support can be found for it. Aqu. Symm. Vulg. *house of spicery*, (comp. נָבַר) but נָבַר follows afterwards.

נָבַר prob. i. q. Arab. نَال *to complete*, (whence נָבַר q. v.) Hence Hiph. Is. 33:1 נָבַר probably for נָבַר (as it is read in one MS.) *when thou hast completed*, i. e. *ceased*. The Dagesh forte is euphonic. Cappellus conjectures that the true reading is נָבַר, but it appears that all the versions read it with :.

נָבַר found only 1 Sam. 15:9. *mean, of little worth*. Sept. ὀλιγότιμον. Vulg. vile. Evidently i. q. נָבַר; but the form is without analogy. Perhaps it may have arisen from two different readings נָבַר and נָבַר.

נָבַל i. q. מָל *to circumcise*. Pret. נָבַל Gen. 17:11. To this root is usually referred the Niph. Gen. 17:26, 27. Part. נָבַל 34:22. But these latter are properly Chaldaic forms from מָל, (for נָבַל, comp. נָבַל for נָבַל), as the Niph. of נָבַל would be נָבַל.

נָבַל f. Prov. 6:6. Plur. נָבַל 30:25. *an ant, pismire*. Arab. نَمْلَة idem.

נִמְרֹד m. dec. V. a. *a leopard*. Is. 11: 6. Jer. 5: 6. Hab. 1: 8. Syr. and Arab. *idem*. Stw. נִמְרֹד *to be spotted*.

נִמְרֹד Chald. *idem*. Dan. 7: 6.

נִמְרֹד *Nimrod*, the proper name of a son of Cush and founder of the kingdom of Babylon. Gen. 10: 8, 10:—נִמְרֹד *the land of Nimrod*, i.e. Babylonia, Mic. 5: 5.

נִסִּי with suff. נִסִּי, verbal from נָס no. II. dec. VIII. b. (Syr. نَسَب signum, meta, scopus.)

1. *a high pole*. Num. 21: 8, 9.

2. *the flag of a ship*. Ezek. 27: 7. Is. 33: 33.

3. *a flag, banner*, raised on high mountains, sometimes to assemble the people for war, and sometimes after a flight. Is. 5: 26. 11: 12. 12: 3. 18: 3. 62: 10. Jer. 4: 6, 21. Ps. 60: 6.

4. *metaphorically a warning*. Num. 26: 10.

נִסְבָּה f. strictly part. fem. Niph. from נָסב, *a turn or change of things, an event*. 2 Chr. 10: 15.

נָסַב i. q. נָסַב *to make way, depart*. In Kal only in the infin. absol. נָסַב Is. 59: 13. and fut. יָסַב Mic. 2: 6.

Hiph. נִסְבָּה 1. *to take back or away*. Mic. 6: 14 תִּסְבֵּן *thou shalt take away (thy goods)*.

2. *to remove (boundaries)*. Deut. 19: 14. 27: 17. Hos. 5: 10. and written with שׁ, יִסְבֵּן Job 24: 2.

Hoph. נִסְבָּה *to be turned back, to be perverted*. Is. 59: 14.

נִסָּה in Kal not used.

Pi. נִסָּה *to try, tempt, put to the test*; used (1.) absolutely, 1 Sam. 17: 39 יִנְסֶה *for I have not tried (them)*. Judg. 6: 39. or with an infin. Deut. 4: 34. 28: 56. Job 4: 2 יִנְסֶה *shall a man try a word with thee?*

2. with an accus. of the person. 1 K. 10: 1 *she came to try him with riddles*. Dan. 1: 12, 14. Particularly (1.) spoken of God, who *tries* men by afflictions. Gen. 22: 1. Ex. 16: 4.

Judg. 2: 22. (2.) and of men, who *tempt* God by unbelief or despondency. Ex. 17: 2, 7. Deut. 6: 16. Ps. 78: 18, 41, 56. Is. 7: 12. *I will not ask (it) and will not tempt Jehovah*.

Deriv. נִסְכָּה.

נָסַח, fut. נִסְחָה. 1. *to pluck or tear away*; from one's dwelling, Ps. 52: 7. from one's country, Prov. 2: 22. (comp. נִסְחָה.)

2. *to tear down (a house)*. Prov. 15: 25.

Niph. *to be torn away, or driven out*, from a country. Deut. 28: 63.

נִסְחָה Chald. i. q. Heb. Ithpe. Ezra 6: 11.

נִסְכָּה m. verbal from נָסַח, dec. III. a.

1. *a drink-offering*. Deut. 32: 38.

2. *a molten image*, i. q. נִסְכָּה. Dan. 11: 8.

3. *one anointed, a prince*. Josh. 13: 21. Ps. 83: 12. Ezek. 32: 30. Mic. 5: 4.

I. **נִסְכָּה** *to pour, to pour out*. Is. 29: 10. Particularly (1.) in honour of a deity, *to make a libation*, σπονδευειν, *libare*. Ex. 30: 9. Hos. 9: 4. Hence Is. 30: 1 נִסְכָּה *to pour out libations*, σπονδευειν σπονδην, i. e. to make a covenant; (comp. in Lat. *spondere*, derived immediately from the Greek σπονδη, σπίνδω.) (2.) *to melt, cast, found*. Is. 40: 19. 44: 10. (3.) *to anoint (a king)*. Ps. 2: 6. (Comp. the kindred verb נָסַךְ.)

Niph. *to be anointed*. Prov. 8: 23.

Pi. i. q. Kal no. 1. *to make a libation of any thing*. 1 Chr. 11: 18.

Hiph. *to pour out a drink-offering, to make a libation of anything*. Gen. 55: 14. Num. 28: 7. Jer. 7: 18. Ps. 16: 4.

Hoph. pass. Ex. 25: 29. 37: 16.

Deriv. נִסְכָּה, נִסְכָּה, נִסְכָּה.

II. **נָסַךְ** i. q. the kindred נָסַךְ *to cover*. Is. 25: 7 תִּסְכֶּה *the covering which is covered*. Comp. נִסְכָּה no. 3.

נִסְכָּה *to pour out*, as a libation. Especially in Pa. Dan. 2: 46, where it is applied also to meat-offerings by a kind of zeugma.

נָסַח and נָסַח m. with suff. נָסַח, plur.

נָסַח, const. נָסַח, verbal from נָסַח, dec. VI. g.

1. a drink-offering. Gen. 35:14. Jer. 7:18. נָסַח נָסַח a meat and drink offering. Joel 1:9.

2. a molten image, i. q. נָסַח. Is. 41:29. 48:5.

נָסַח, emph. נָסַח, Chald. a drink offering. Ezra 7:17.

נָסַח found only Is. 28:25. according to the Sept. Aqu. Theod. Vulg. *millet*, though without confirmation from the kindred dialects. Others make it an epithet of נָסַח, *fat barley*, (as if from נָסַח to be fat,) but the gender does not suit, and to be *fat* in Hebrew is written with נָ.

I. נָסַח to waste away, to be sick. (Syr. נָסַח Ethpa. *idem*; نَسَا sick.) Is. 10:18 נָסַח נָסַח as a sick man wastes away. נָסַח and נָסַח are almost synonymous, and are brought together for the sake of the paranomasia.

II. נָסַח prob. to lift up, (whence נָסַח) comp. the Arab. نَص to lift up.

Hithpo. Zech. 9:16 נָסַח נָסַח consecrated stones lift themselves up in his land. So perhaps Ps. 60:6, where, however, נָסַח can be derived from נָ.

נָסַח 1. strictly i. q. Arab. نزع to tear out; to pluck up, e. g. the door-posts. Judg. 16:3, 14. Particularly to pluck up the tent-pins, in order to remove, Is. 33:20. Hence

2. to break up, to remove, spoken of a nomadic horde. Gen. 35:16. 37:17. Num. 10:18. 33:3 ff. Also of an army, Ex. 14:10. 2 K. 19:8. of a tent, Num. 1:51. of the ark of the covenant, 10:35. and metaphorically of a strong wind, Num. 11:31.

3. to march, journey, spoken of nomadic people, Gen. 12:9. 33:17. of the ark of the covenant, Num. 10:33.

Niph. 1. to be broken up or removed, spoken of a tent. Is. 38:12.

2. to be torn away. Job 4:21.

Hiph. נָסַח 1. to tear up, as a tree, Job 19:10. as a vine, Ps. 80:9. to dig out, as stones, Ecc. 10:9. 1 K. 5:31. [5:17.]

2. causat. of no. 2. to let or cause to remove. Ex. 15:22. Ps. 78:26.

3. causat. of no. 3. to lead, guide. Ps. 78:52.

4. to bear away, remove, as things. 2 K. 4:4.

Deriv. נָסַח.

נָסַח in Aramean the common word for the Hebrew נָסַח, to ascend, mount up. Once Ps. 139:8.

נָסַח Chald. *idem*. Aph. נָסַח, infin. נָסַח, to take up. Dan. 3:22. 6:24.

Hoph. (with the Hebrew-form,) pass. of Aph. נָסַח 6:24.

נָסַח an idol of the Ninevites. 2 K. 19:37.

נָסַח. For the forms נָסַח, נָסַח, which appear to pertain here, see the art. נָסַח.

נָעוּרִים masc. plur. denom. from נָעַר, dec. I.

1. childhood, boyhood. Gen. 46:34.

2. youth, the state or condition of a young man. Ps. 71:5, 17.—נָעוּרִי אִשְׁתְּךָ the wife of thy youth. Prov. 5:18.—

נָעוּרִים הַבָּנִים the children of youth, Ps. 127:

4. Used figuratively of the infancy of a nation, Jer. 2:2. 3:4. Ezek. 16:22, 60.

נָעוּרוֹת fem. plur. denom. from נָעַר, *idem*. Jer. 32:30.

נָעִים m. adj. pleasant, lovely, agreeable. Ps. 133:1. Spoken e. g. of a song, Ps. 147:1. of the harp, Ps. 81:3. of one beloved, Cant. 1:16. Plur. נָעִים pleasant places, Ps. 16:6. also prosperity, pleasure, Job 36:11. נָעִים pleasant places, Ps. 16:11.

נָעַל 1. to bolt, bar. 2 Sam. 13:17, 18. Judg. 3:23, 24. Deriv. נָעַל, נָעַל.

2. to shoe, to furnish with shoes; construed with two accus. Ezek. 16:10 אֶנְקֶהְךָ אֶנְקֶהְךָ I have shod thee with badgers' skins. (The putting on and cord-

ing of sandals has some similarity with barring or bolting.)

Hiph. to shoe. 2 Chr. 28:15.

נַעַל f. verbal from נָעַל, dec. VI. c. a shoe, sandal. Gen. 14:23. Ps. 60:10 upon Edom cast I my shoe, i.e. it is the place where I throw my cast-off shoes. (Parall. *Moab is my wash-bason.*) 108:10. שוּרָק הַנַּעַל a shoe-latchet, Gen. 14:23. and נַעֲלִים a pair of shoes, (Am. 2:6. 8:6.) figuratively for something small or trifling.

Dual נַעֲלִים Am. 2:6. 8:6. and plur. נַעֲלִים, once נַעֲלֹה Josh. 9:5.

נָעַם, fut. נִנְעַם, to be pleasant, lovely; spoken of a country, Gen. 49:15. of one beloved, Cant. 7:6. of a friend, 2 Sam. 1:26. Impers. Prov. 24:25 נִנְעַם לְמַכְרֵיהֶם to those that punish it shall be well. Comp. יֵסֵב לִי it goes well with me. Deriv. נִנְעָמִים.

נָעַם m. verbal from נָעַם, 1. pleasantness. Prov. 3:17. — אֲמָרִי נָעַם pleasant, i.e. enticing, words, Prov. 15:26. 16:24.

2. beauty, majesty, glory. Ps. 27:4. נָעַם יְהוָה the glory of the Lord. Comp. נָעַם מִבַּיִת verse 13. Ex. 33:19.

3. grace, mercy. Ps. 90:17. (Comp. χάρις, gratia, and the Germ. *Huld* from *hold*.)

נִעְמָן m. verbal from נָעַם, dec. II. b. pleasantness. Is. 17:10 נִעְמָנִים נְעֻמִּים pleasant plantations.

נִעְמָנִי a gentile noun, Job 2:11. 11:1. This refers not to נִעְמָן a city in the tribe of Judah, (Josh. 15:41.) but to some other place of the same name.

נִעְצוּץ m. dec. I. a kind of thorn-bush, prob. the species called in Arab. نَعْص, which denotes, according to Celsius (Hierob. II. 191.) a wild thorny species of the lotus. Plur. נִעְצוּצִים thorn-bushes generally, Is. 7:19. Root Chald. נִעַץ fixit, infixit.

I. נָעַר 1. to shake out. Neh. 5:13. Is. 33:15.

2. to shake off. Is. 33:9 נָעַר וְהָרַקל נָעַר

Bashan and Carmel shake off (their leaves).

Niph. 1. to shake off from one's self, as bonds. Judg. 16:20.

2. pass. of Pi. to be driven out. Job 38:13. Ps. 109:23.

Pi. to drive in, construed with נָ. Ex. 14:27 וַיִּנְחַם יְהוָה אֶת מִצְרַיִם בְּחֹדֶן הַיָּם and Jehovah drove the Egyptians into the midst of the sea. Ps. 136:15. Comp. Neh. 5:13. (Arab. نَفَضَ to shake, conj. VIII. to be driven.)

Hithpa. to shake one's self free from any thing, construed with מִן. Is. 52:2.

Deriv. נָעַר no. II. נִעְרָה.

II. נָעַר to roar, (spoken of young lions, as in Syriac.) Jer. 51:58. It may perhaps be derived from no. I. from the terror or shaking of the lion's roar.

I. נָעַר m. dec. VI. c. prim.

1. a child, even a suckling. Ex. 2:6. Judg. 13:5, 7. 1 Sam. 1:24 וְהַנְּעָר הַזֶּה and the boy was yet small.

2. a young man, spoken e.g. of Joseph, Gen. 37:2. of Solomon, when he was already king, 1 K. 3:7. 1 Sam. 30:17 אַרְבַּע מֵאוֹת אִישׁ-נָעַר four hundred young men.

3. a servant, like παῖς, puer. 2 K. 5:20. 8:4. Also military servants, 1 K. 20:15 נְעָרֵי הַמְּדִינֹת the people of the princes of the provinces. Verses 17, 19. 2 K. 19:6.

Note. In the Pentateuch, by a peculiar idiom, it is used for both puer and puella, hence instead of נַעֲרָה Gen. 24:14, 28, 55. 34:3, 12. Deut 22:15 ff. But the Keri in all these places has נַעֲרָה. (comp. והוא.) Out of the Pentateuch, it is thus used only in Ruth 2:21 נָעָר Sept. μετὰ τῶν κοραίων; comp. verses 8, 22, 23.

Deriv. נָעַר, נִעַר.

II. נָעַר m. verbal from נָעַר no. I. the wandering, straying, spoken of cattle. Zech. 11:16.

נָעַר m. denom. from נָעַר youth, the state or condition of a young man, i. q.

נשורם. Job 33:25. 36:14. Prov. 29:20. For Job 36:14. Ps. 88:16. some have adopted the sense *expulsion*, (as if from נָצַר,) but this signification is in neither passage necessary.

נַעֲרָה fem. of נָעַר, dec. XII. e.

1. *a young female, a maiden*. Judg. 19:3 ff. Est. 2:9, 13. Sometimes applied to a young married woman, Ruth 2:6. Comp. נַחֲרָה.

2. *a hand-maid, maid-servant*. Prov. 9:3. 31:15.

3. proper name of a city on the borders of the tribe of Ephraim, Josh. 16:7. which in 1 Chr. 7:28, is called נַחֲרָה.

נַעֲרַת f. verbal from נָעַר no. 1. *tow, the coarse part of flax*, so called because beaten or shaken out. Judg. 16:9. Is. 1:31.

נָף *Memphis*, a proper name, see כּוֹף

I. נָפָה f. verbal from נָפַח, dec. X. *a sieve, winnowing-fan*. Is. 30:28.

II. נָפָה f. dec. X. *exaltation*. Only in the proper name נֶפֶת דּוֹר (*height of Dor*,) see דּוֹר.

נָפַח i. q. נָפַח. 1. *to breathe, blow*. Gen. 2:7.

2. *to blow or breathe on*, construed with נָ, Ezek. 37:9.—נָפַח בְּאֵשׁ, and without נָ, *to blow or kindle the fire*, Ezek. 22:20, 21. Is. 54:16.—נָפַח בְּדֹרֶךְ a boiling or hot caldron, Job 41:12. [41:20.] Jer. 1:13.

3. *to blow away*, construed with נָ. Hag. 1:9.

4. with נָפַח, *to breathe out life*. Jer. 15:9.

Pu. *to be kindled*, spoken of the fire. Job 20:26.

Hiph. 1. with נָפַח, *to let or cause to expire*, (but in a hyperbolical sense.) Job 31:39.

2. *metaphorically to blow away*, for *to lightly esteem, to despise*. Mal. 1:13.

Deriv. נָפַח, נָפַח, נָפַח.

נָפֶח found only Num. 21:30. a city beyond Jordan, in the territory of Moab, according to some the same with נָפַח, 32:42. Judg. 8:11.

נְפִילִים plur. masc. *giants*. Gen. 6:4. Num. 13:33. (In Chald. נַפְלָא, נַפְלָא spoken of Orion and other giant forms in the heavens.) Root, according to the Jewish commentators, נָפַל; hence נָפַל in an active sense, *irruens, grassans*. Perhaps better derived from the Arab. نَبَلَ *magnum, corpore magno*.

נָפֶד m. the name of a precious stone which cannot be defined with certainty. Ex. 28:18. 39:11. Ezek. 27:16. 28:13.

נָפַל 1. *to fall*; e. g. spoken of a house, city, Judg. 7:13. Ezek. 13:12. also in war, 2 Sam. 1:4. often with the addition נָפַל לְמָשָׁבֶת, Ps. 78:64.—נָפַל *to fall sick, tomber malade*, Ex. 21:18.—Part. נָפֵל (with a preterite signification,) *that which has fallen or lies along*, Judg. 3:25. 1 Sam. 5:3. 31:8. Deut. 21:1. *lying asleep, sleeping*, Num. 24:4. It is also used in the following phrases, (1.) *to descend*, as a divine revelation. Is. 9:7. Comp. in Chald. Dan. 4:28. (2.) with נָפַל, *to fall on* any one, spoken of sleep or terror. Gen. 15:12. Ex. 15:16. Josh. 2:9. Est. 8:17. (3.) *to fall away* (and pass over) *to any one*, i. q. Greek ἀποπίπτειν, also πείπτειν. Construed with נָפַל, 1 Chr. 12:19, 20. Jer. 21:9. Is. 54:15. with נָפַל, Jer. 37:13. without cases, 1 Sam. 29:3. (4.) *to fall, to be cast*, as a lot. Ezek. 24:6. Jon. 1:7. (5.) *to fall to* any one, in a division, construed with לָ. Num. 34:2. Judg. 18:1. Comp. Ps. 16:6. (6.) *to fall before or in comparison with* any one, i. e. *to yield or be inferior to him*; construed with כִּן, Job 12:3. 13:2. with נָפַח, Est. 6:13. Comp. Neh. 6:16. (7.) *excidere consilio*, construed with כִּן. Ps. 5:11. Comp. Ovid. Met. 11. 328. *magnis tamen excidit ausis*. (8.) *to be vain, fruitless, irritum cadere*. Num. 6:12. Spoken particularly of empty promises, Josh. 21:45. 23:14. More full נָפַל אֶרֶצָה *to fall to the ground*, 2 K. 10:10. Comp. in Greek πίπτειν ἐξ αἵτης, eis αἵτης. (9.) *to fall or turn out*, like *accidere* from *cadere*. Ruth 3:18

נפץ *how the matter turns out.* Comp. in Chald. Ezra 7:20. (10.) *to fall, sink, be despondent*, spoken of the countenance. Gen. 4:5, 6. Oppos. נשק *to keep a joyful countenance.* See Hiph. no. 8. (11.) *to fall into ruin*, spoken of houses, Am. 9:11. *to become lean*, spoken of the body, Num. 5:22, 27.

2. In other places it expresses more of a voluntary action, to be rendered in English sometimes by *to fall* and sometimes by other verbs; (comp. the Syr.

נפל in N. T. for βαλλισθαι, and for πίπτειν.) Thus (1.) *to fall on the neck* of any one, i. e. to embrace him. Gen. 33:4. 45:14. 46:29. (2.) *to fall down, to prostrate one's self.* 2 Sam. 1:2. Job 1:20. Gen. 17:3. (3.) *to fall or rush on a sword.* 1 Sam. 31:4, 5. 1 Chr. 10:4. (4.) *to fall upon, to attack*, spoken of an enemy. Job 1:15. Construed with פ, *to surprise*, Josh. 11:7. (5.) *to leap down, alight.* Gen. 24:64. 2 K. 5:21. (6.) *to encamp*, spoken of a host. Judg. 7:12. *to dwell*, spoken of a people, Gen. 25:18. Comp. 16:12. (7.) נפלה תהפתי לפני *my prayer is laid down before any one*, i. e. I pray to him in a humble manner, Jer. 36:7. also *to be accepted*, 37:20, 42.

Hiph. נפיל causat. of Kal in most of its significations; hence

1. *to let fall.* Num. 35:23. Gen. 2:21. (comp. Prov. 19:15.)

2. *to throw down, to throw to the ground.* Deut. 25:2. Dan. 11:12.

3. *to fell*, as trees. 2 K. 3:19, 25. 6:5.

4. *to cast*, as the lot. Ps. 22:19. Prov. 1:14. Also without נפץ 1 Sam. 14:42 *cast (lots) between me and Jonathan my son.* So perhaps Job 6:27.

5. *to let fall to any one, to distribute to him*, construed with פ. Josh. 13:6. 23:4. Ezek. 45:1. 47:22.

6. *to leave, or cause to be unfulfilled*, causat. of no. 1. (8.) 1 Sam. 3:19. Est. 6:10.

7. נפיל תהפתי לפני *to present a prayer*

before any one. Jer. 38:26. 42:9. Dan. 9:18, 20. Comp. Kal no. 1. (7.)

8. נפיל הפל פנים *to let the countenance fall, to look gloomy.* Comp. Kal no. 2. (10.) Jer. 3:12. Job 29:24.

9. *to bring forth.* Comp. cadere in the Latin poets, e. g. Stat. Theb. i. 60. Val. Flacc. i. 355. and II. XIX. 110. Is. 26:19 *נפיל רחמים תפיל* and the earth shall cast forth its dead; Schultens: abortiet, comp. נפל an untimely birth.

10. intrans. *to leave off, to cease from any thing.* Judg. 2:19 *נפלו מפעליהם* they ceased not from their doings.

Hithpa. 1. *to throw one's self down.* Deut. 9:18, 25. Ezra 10:1.

2. with נ, *to fall on any one.* Gen. 43:18.

Deriv. נפלה, מפלה, נפלה, נפלה.

נפל Chald. fut. נפל. i. q. Heb.

1. *to fall.* Dan. 7:20. 4:28 *נפץ מן שמים* there fell a voice from heaven. Comp. in Heb. Is. 9:7.

2. *to fall down, to prostrate one's self.* Dan. 2:46. 3:6, 7, 10, 11.

3. *to be cast.* Dan. 3:23.

4. *to fall out, to happen, accidere.* Ezra 7:20.

נפלה m. verbal from נפל, dec. VI. h. an untimely birth, an abortion, abortus. Job 3:16. Ps. 58:9. Ecc. 6:3. (So in Arab. سقط abortus, from سقط to fall. Also comp. the verb in Hiph. no. 9.)

נפל found only Ezek. 28:23. a quadriliteral, or conj. Pilel, i. q. נפל, which stands in the parallel passages (30:4. 32:20.)

נפץ i. q. synonym. נפץ, (whence a part of its tenses and conjugations are supplied.)

1. *to dash or break in pieces*; e. g. a vessel. Judg. 7:19. Jer. 22:28.

2. *to scatter, disperse*; e. g. an army, a people. Is. 11:12.

3. reflex. *to spread abroad, to scatter.* 1 Sam. 13:11. Is. 33:3. Gen. 9:19

נפצו מן הארץ from them the whole earth, i. e. the people of the whole earth. *spread themselves abroad.* (Comp. 10:5.)

Pl. 1. i. q. Kal no. 1. *to break or dash in pieces*; e. g. an earthen vessel, Ps. 2:9. children against a rock, Ps. 137:9.

2. *to disperse or scatter* a people. Jer. 13:14. 51:20, 23. Infin. נפץ as a subst. *the dispersed of the Jews*, διασπορά, Dan. 12:17.

Deriv. נפץ, נפץ.

נָפַץ m. *a violent shower, a flood*. Is. 30:30. Root נפץ in Aram. *to pour out*; comp. e. g. נָזַח *to scatter*, and *to sprinkle, pour out*.

נָפַח Chald. *to go forth, proceed*. Dan. 2:14. 3:26. 5:5. Spoken of an edict. Dan. 2:13 נִפְּחָה נְפָחָה comp. Luke 2:1 ἐξῆλθε δόγμα. Imper. plur. נִפְּחוּ Dan 3:26.

Aph. נָפַח *to bring out*. Dan. 5:2, 3. Ezra 5:14. 6:8.

נִפְּחָה f. emph. נִפְּחָה, Chald. *expense, cost, what is paid out or expended*. Ezra 6:4, 8. Root נפח in Aph. *to pay out, to expend*. Comp. נָפַח no. 6.

נָפַח found only in Niph. *to take breath, to refresh one's self*, after fatigue. Ex. 23:12. 31:17. 2 Sam. 16:14.

נָפַח com. gen. but more frequently fem. with suff. נִפְּחָה, plur. נִפְּחוּ, once נִפְּחָה (Ezek. 13:20.) verbal from נפח, dec. VI. a.

1. *breath*. Job 41:13. [41:21.]—נִפְּחָה *a living breath*, Gen. 1:30.

2. *life, the vital principle in animal bodies, anima*, which was supposed to reside in the *breath*; (comp. רִיחַ, and in Lat. *animus* from *ἀνεμος*.) Gen. 35:18 וְרִיחָהּ בָּצְאָה נִפְּחָה *and when her breath or life departed from her*. 1 K. 17:21 וְרִיחָהּ בָּצְאָה נִפְּחָה *let the life of this child, I pray thee, return again within him*. Ex. 21:23 וְרִיחָהּ בָּצְאָה נִפְּחָה *life for life*. Ps. 56:7 וְרִיחָהּ בָּצְאָה *they wait for my life*, i. e. they hope to take away my life. The following phrases deserve notice; (1.) וְרִיחָהּ בָּצְאָה *for one's life, to save one's life*. 1 K. 19:3. 2 K. 7:7. (2.) וְרִיחָהּ בָּצְאָה *at the hazard of life*. 2 Sam. 23:17. 18:13 Keri. 1 K. 2:23 וְרִיחָהּ בָּצְאָה *at the hazard of his life* has Adonijah said this thing. Lam. 5:

9. Comp. וְרִיחָהּ 1 Chr. 12:19. (3.) וְרִיחָהּ *also for the life (taken away)*, i. e. for the death of any one. Jon. 1:14. 2 Sam. 14:7. (4.) וְרִיחָהּ *to smite dead, cadere quoad vitam*; see וְרִיחָהּ.

3. *a living being, that which has life*. Josh. 10:28 וְרִיחָהּ *every living thing*. Verses 30, 32, 35, 37. More full וְרִיחָהּ. Gen. 1:20, 24. 2:7. Particularly spoken of men, Ezek. 22:25 וְרִיחָהּ *they devour men*. Prov. 11:25 וְרִיחָהּ *a beneficent man, a liberal soul*.—It is used especially (1.) in the Mosaic laws to denote *any one, any person*. Lev. 4:2 וְרִיחָהּ *if a person sin*. 5:1, 2, 4, 15, 17. 6:2. (2.) in enumerations, e. g. וְרִיחָהּ *seventy souls or persons*, Ex. 1:5. In opposition to animals, Num. 31:46. comp. Gen. 14:21. (3.) particularly of slaves. Gen. 12:5 וְרִיחָהּ *the souls which they had acquired in Haran*. Ezek. 27:13. Comp. Rev. 18:13. 1 Mac. 10:33. (4.) וְרִיחָהּ *(the latter is in the genitive), a dead body, a corpse*. Num. 6:6 וְרִיחָהּ *he shall come at no dead body*. Lev. 21:11. Then without כִּי, as וְרִיחָהּ Num. 5:2. and וְרִיחָהּ Lev. 22:4. *one rendered unclean by a dead body*.

4. *the soul, spirit*, as the seat of the volitions and affections. Hence frequently connected with לֵב, or construed like the same. Deut. 26:16 וְרִיחָהּ *with all thy heart and with all thy soul*. Cant. 1:7 וְרִיחָהּ *thou, whom my soul loveth*. 1 Sam. 1:15 and *I poured out my soul before Jehovah*. Ex. 23:9 וְרִיחָהּ *ye know the feelings of a stranger*, and so Prov. 12:10. Particularly (1.) with suffixes, it forms a periphrasis of the personal pronouns; as וְרִיחָהּ *I*, Ps. 3:3. 7:3. 11:1. 35:3, 7. וְרִיחָהּ *thou*, Is. 51:23. Also *I myself*, Job 9:21. (2.) by a peculiar idiom, the Hebrew says, *my soul hungers*, (Prov. 27:7.) *thirsts*, (Prov. 25:25.) *fasts*, (Ps. 69:15.) *is cold*, (Job 24:7 according to the Sept.)

5. *desire*. Gen. 23:8. 2 K. 9:15. Also *the object of desire*, Prov. 13:4.

Particularly (1.) *the desire of eating, hunger*. Prov. 6:30.—נָצַח a hungry man, Prov. 23:2. Is. 56:11. By a metonymy, *that which satisfies hunger*, Is. 58:10. (2.) *desire of revenge, murder*. Ex. 15:9. Ps. 27:12. 41:3.

6. *scent, fragrancy, odour*, derived from signif. no. 1. Is. 3:20 נִצְחֵי בִּשְׁמֵי smelling bottles.

נָפֶת f. prob. i. q. נָחַ and נָקָה an elevation, height. Once Josh. 17:11 נִשְׁלָחָה Chald. tres regiones.

נָפֶת f. verbal from נָחַ no. II. honey as dropped from the comb, hence more full נָפֶת צִדִּים destillatio favorum, Ps. 19:11.—Cant. 4:11. Prov. 5:3. 24:13 נָפֶת חֶחֶק honey is a sweet thing to thy palate; where it is not necessary to consider נָפֶת as masc.

נִפְתָּלִים plur. masc. wrestlings. Once Gen. 30:8. Root נָפַל Niph. to wrestle, contend.

נִפְתָּהִים plur. masc. Gen. 10:13. 1 Chr. 1:11. an Egyptian people, concerning whom nothing is known with certainty. The word has been collated with Νέφθος, according to Plutarch (de Iside, p. 96. ed. Squire,) the remotest bounds of the country, washed by the sea; (comp. Copt. nephthos, terminalis; which would place this people to the east of Pelusium on the sea of Sirbonis. See Michaëlis Spicileg. Geogr. Hebr. Exteræ, T. I. p. 269. Jablonskii Opusc. ed. te Water, T. I. p. 161.

נַפְתָּלִי Naphtali, the son of Jacob by Bilhah, and progenitor of the tribe which bears his name. For the etymology, see Gen. 30:8. The possessions of this tribe are marked out. Josh. 19:32—39. In Greek Νεφθαλείμη.

נָצַח m. verbal from נָצַח (q. v.) dec. VIII. b.

1. a blossom, flower, i. q. נָחַ and נָצַח. Gen. 40:10.

2. a hawk. Lev. 11:16. Deut. 14:15. Job 39:26. Sept. ἰεραξ. Vulg. accipiter. Samar. נַצְחָה. Comp. Bocharti Hieroz. T. II. p. 226.

נָצַח to fly, to fly away. Jer. 48:8. נָצַח חָצָא avolando exibat. The words נָצַח, חָצָא and נָצַח make here a paronomasia. For the signification, see נָצַח no. 3.

נָצַח to place, i. q. the kindred נָצַח. From נָצַח are formed the conjugations Niphal and Hiphil, from נָצַח the conjugation Hithpael.

Niph. נָצַח 1. to be set or placed over any thing, construed with נָצַח. 1 Sam. 22:9. Ruth 2:5, 6. Hence part. נָצַח an overseer, officer, 1 K. 4:5. 5:7. [4:27.]

2. to place or present one's self. Ex. 34:2. וְנִצַּחְתָּ לִּי שָׁם and thou shalt present thyself to me there.

3. to stand. Gen. 37:7. Ex. 15:8. Ps. 45:10. Particularly to stand firm, Ps. 39:6. Zech. 11:16 וְנִצַּחְתָּ הָאֵל the firm, i. e. the sound, he will not nourish. Sept. τὸ ἐλάλησον.

Hiph. נָצַח 1. to make or cause to stand. Ps. 78:13.

2. to place, set; e. g. a trap. Jer. 5:26. a pillar, Gen. 35:20, an altar, 33:20. a monument, 1 Sam. 15:12. comp. Jer. 31:21. a heap of stones, 2 Sam. 18:17.

3. to straighten, point, sharpen. 1 Sam. 13:21. וְנִצַּח הַחֶרֶב to sharpen the goods.

4. to fix, establish, e. g. boundaries. Ps. 74:17. Deut. 32:8.

Hoph. נָצַח and נָצַח.

1. to be placed. Gen. 28:12.

2. to be planted, the common signification in Aram. Judg. 9:6.

3. prob. to be fixed, to be determined. Nah. 2:8 וְנִצַּח הַנִּיחָה and it is determined; it (Nineveh) shall be carried away captive. (Comp. Chald. נָצַח firm, established; and Arab. نصب conj. I. med. Kesr. conj. VIII. præparatum fuit.) Others: they place themselves, (in martial array.) Perhaps the word pertained originally to the preceding verse, and had other vowel-points.

Deriv. out of course נָצַח, נָצַח, נָצַח, נָצַח.

נָצַח Chald. emph. נָצַח, firmness,

strength, of iron. Dan. 2:41. Theod. ἀπὸ τῆς βίλης τῆς σιδηρᾶς. Vulg. de plantario ferri, as if from the Syr. נצב to plant; but root is prob. used here for natural state, temperament, condition, like the Arab. أصل.

נצב m. (strictly part. Niph. from נצב,) the haft or handle of a dagger, liter. something inserted. Judg. 3:22. Comp. the verb Josh. 6:26. 1 K. 16:34. (Arab. نَصَاب the handle of a sword, knife, etc.)

I. נצה in Kal not used. In Syr. and Chald. נצא the usual word for the Heb. נצח to contend. In Arab. strictly to strike.

Hiph. נצה to contend, strive. Num. 26:9 נצחוּם על דעה when they contended against Jehovah. Also to carry on war, Ps. 60:2 נָחֵם אֶת-אֲרָם מִבְּרִיתָם when he carried on war with Mesopotamia.

Niph. נצה to contend with one another. Ex. 2:13. 21:22. Deut. 25:11 כִּי יִנָּצוּ אֲנָשִׁים יַחְדָּו when men contend together. Lev. 24:10. 2 Sam. 14:6. Deriv. נצח, נצח, נצח.

II. נצה to be laid waste. Jer. 4:7 נִצְחָה עִירְךָ thy cities shall be laid waste. Sept. αἱ πόλεις καθαιρεθήσονται.

Niph. idem. Is. 37:26 נָחַם הַיָּם waste heaps of stones. 2 K. 19:25. (In Arab. نَصَا to draw out or off, e.g. a garment, a sword; to make bare; hence perhaps to strip the ground, to lay waste; comp. נצה. Or it may be collated with the Samar. נצה to be set on fire, to be burnt up.)

נצה f. verbal from נצה no. 2. dec. X. a blossom, flower. Job 15:33. Is. 18:5.

נצה f. dec. X. Lev. 1:16. the dirt or filth in the crop of a bird. Prob. strictly Part. Niph. from נצה, for נצה, quod ex-cernitur, excrementum; comp. נצה and נצה.

נצה in Kal not used. In Arab. to be pure, upright, faithful; In Syr. (1.) to be shining; (2.) to conquer.

Pi. נצה 1. to be placed over any thing, to have the oversight of it, construed with על and ל. 1 Chr. 23:4. Ezra 3:8, 9. Part. נצח an overseer, 2 Chr. 2:1, 17. 34:12.

2. used in reference to music, prob. to preside over the singing, to lead in the singing. 1 Chr. 15:21 and Mattithiah and others played on harps, on the octave, נצח as precentors. (Comp. verse 19 וְהָשִׁמְעוּ לִשְׁמֵעַ לִישָׁמְעָה with a female voice; q. v.) Here belongs the expression לְנִצְחָה in the superscriptions of 53 psalms, and in Hab. 3:19. a precentor, chorister. So Rashi, Aben Ezra, Kimchi, and most of the moderns. Others make it the Syr. Infin. Pa. (comp. in Chald. Dan. 5:12.) to lead in singing. Targ. ad laudandum. The former interpretation is favoured by the frequent phrase לְנִצְחָה לְדוּתָן to the overseer over the Jeduthunites, which is analogous with the construction under no. 1.

Niph. found only Jer. 8:5 נִצְחָה an entire declension. See נצה no. 5.

נצה Chald. Ithpe. to conquer, surpass. Dan. 6:4. (In Syr. idem.)

I. נצה and נצה, with suff. נצח, dec. VI. i.

1. permanency, perpetuity, eternity. (Kindred with the primary signification of the verb to be faithful.) Ps. 74:3 נִצְחָה מְשָׁאוֹת perpetual desolations.—עַד נִצְחָה to eternity, Ps. 49:20. Job 34:36.—נִצְחָה as an adv. forever, Is. 13:20. 34:10 לְנִצְחָה נִצְחָה idem.

2. hope, confidence. Lam. 3:18 אֲנִי נִצְחָה my hope is perished. Perhaps also 1 Sam. 15:29 נִצְחָה יִשְׂרָאֵל the confidence of Israel.

3. truth, uprightness. Hab. 1:4 אֵל נִצְחָה judgment does not proceed according to truth. (Comp. Is. 42:3.) Perhaps Prov. 21:28.

4. glory, praise. 1 Chr. 29:11. Perhaps also 1 Sam. 15:29 נִצְחָה יִשְׂרָאֵל gloria Israelis, spoken of Jehovah.

5. perfection, completeness; hence נצה and נצה entirely, Ps. 13:2 אֵל נִצְחָה יְהוָה

how long, O Lord, wilt thou entirely forget me? Luth. *Herr, wie lange willst du mein sogar vergessen?* Ps. 79:5. Job 23:7.

II. **נָצַח** m. dec. VI. i. *the juice which spatters from the pressed grapes.* Is. 63:3, 6. Root נָצַח and נָצַח to spatter, sprinkle, i. q. Heb. נָצַח.

נָצַב m. verbal from נָצַב, dec. I.

1. *something raised up, a pillar,* i. q. נָצַב, (comp. in Arab. نَصَب, *idem.*) Gen. 19:26 *נָצַב כְּלֶחָד a pillar of salt.*

2. *a military post or station.* 1 Sam. 10:5. 13:3, 4.

3. *a garrison.* 2 Sam. 8:6, 14.

4. *an overseer,* i. q. נָצַב. 1 K. 4:7, 19.

נָצַל in Kal not used; prob. *to draw or tear away.*

Pi. 1. *to take, to take away.* 2 Chr. 20:25.

2. *to rob any one, construed with an accus. of the person.* Ex. 3:22. 12:36.

3. *to tear away from danger, to save.* Ezek. 14:14. See Hiph.

Hiph. **נָצַל** 1. i. q. Pi. *to take away, construed with כֵּן.* Gen. 31:9, 16. Ps. 119:43. 2 Sam. 20:6 *וְהִצִּיל עֵינַי and escape from our eyes.*

2. *to deliver, free.* For the most part construed with כֵּן, Ps. 18:49. 34:5, 18. Mic. 5:5. with מִיֵּד *out of the hand or power of any one,* Gen. 32:12. 37:21, 22. Ex. 3:8. 18:10. also with מִכַּף, Is. 38:6. — *וְהִצִּיל נַפְשִׁי to save one's life or soul.* Ezek. 3:19, 21. *אֵין מִצִּיל there is no helper,* Ps. 7:3. 50:22. Is. 5:29. Construed with a dative of the person, only Jon. 4:6.

Hoph. **נָצַל** *to be drawn out.* Am. 4:11. Zech. 3:2.

Niph. 1. pass. of Hiph. no. 2. *to be delivered or saved.* Is. 20:6. Jer. 7:10.

2. reflex. *to deliver one's self.* Prov. 6:3, 5. Construed with אֶל, Deut. 23:16 *אֲשֶׁר יִצֵּל אֶתְּךָ who shall have escaped to thee.*

Hithpa. *to take away from one's self, to put off.* Ex. 33:6 *וְהַצִּיל בְּנֵי יִשְׂרָאֵל אֶת־עֵצֵם then the children of Israel put off their*

ornaments. For this meaning of the conjugation Hithpael, comp. the art. נָצַק, נָצַח.

Deriv. **נָצַח**.

נָצַל Chald. Aph. **נָצַל** i. q. Heb. **נָצַל** no. 2. Dan. 3:29. 6:15, 28.

נָצַן m. dec. II. b. *a flower.* Cant. 2:12. Root נָצַן.

נָצַע see **נָצַע**.

נָצַץ 1. strictly *to shine, sparkle.* Once Ezek. 1:7. Deriv. נָצַץ.

2. *to blossom, (as in Chald.) whence the deriv. נָצַח no. 1. נָצַח, נָצַח; comp. הִנֵּץ to blossom. (Words of shining are often made to signify verdure and blossoming; see נָ, and comp. Simonis Arcanum Formarum, p. 352.) With blossoming or sprouting, the Shemite also connects the plumage of birds; hence*

3. *to fly; (comp. מוּחַ in Chald. to sprout, in Syr. to fly.) Deriv. נָצַח a hawk. Comp. the kindred forms נָצַח to fly, and נָצַח a wing.*

נָצַק see **נָצַק**.

נָצַר fut. נָצַר, more rarely נָצַר, i. q. נָצַר.

1. *to watch, keep guard; e. g. a vineyard.* Job 27:18. — *מִגְדַּל נָצַר a watch-tower,* 2 K. 17:9. Often spoken of Jehovah, *to guard, protect, defend,* Deut. 32:10. Ps. 31:24. Construed with כֵּן of the thing, Ps. 32:7 *תִּצְרֵנִי thou shalt preserve me from trouble.* 12:8. 64:2. 140:2. Also taken in a bad sense, Job 7:20 *נָצַר הָאָדָם O thou that watchest for men.* — Is. 49:6 *נִצְרָא the preserved of Israel.* Is. 1:8. *נִצְרָא as a delivered city.* Only once with עַל, Ps. 141:3 *נָצַר עַל דַּל טֶפֶחַ watch over the door of my lips, i. e. over my mouth. (The Dagesh is euphonic.)*

2. *to keep, observe; e. g. a covenant,* Deut. 33:9. Ps. 25:10. the precepts of God, Ps. 105:45. Ex. 34:7 *נָצַר חֶסֶד keeping mercy to the thousandth generation.*

3. *to keep, hide, conceal.* Is. 48:6. *נִצְרָא hidden things which thou didst not know.* 65:4 *נִצְרָא they*

lodge in concealed places. Hence נְעִירָה *subtle of heart*, Prov. 7:10.

4. *to watch or observe* (a city), i. e. prob. *to shut it in, to besiege it.* 2 Sam. 11:16 נִשְׁמַר יוֹאָב אֶל הָעִיר *when Joab besieged the city.* So Jer. 4:16 נִצְרִים *besiegers.* Also, according to some, Is. 1:8 נִצְרָה *a besieged city.*

נֶצֶר m. *a twig, branch, shoot.* Is. 11:1. 14:19. 60:21. Dan. 11:7. (Root נִצַּר *to be green.*)

נָקֵא Chald. *pure.* Dan. 7:9. Root נָקָא i. q. Heb. נָקָה. q. v.

נָקַב, fut. יִקְבֹּ and יִקְבֵּ.

1. *to bore.* 2 K. 12:10. Construed with an accus. *to bore through, pierce,* Job 40:24, 26. [41:2.] 2 K. 18:21. Hag. 1:6. נִצְרוּ *a bag with holes.* Hab. 3:14 נִקְבֹתָ רֹאשׁ פָּרוֹ *thou didst pierce the head of their leaders.* (In Chald. Syr. and Arab. *idem*, very common.) Deriv. נִקְבָה, נִקְבָה, נִקְבָה.

2. *to cut, divide, separate, distinguish,* and hence *distincte dicere, to specify, to name.* (Comp. פָּרַשׁ in Heb. and Aram. *to pierce, divide, distinguish.*) Gen. 30:28 נִקְבָה נָקְבָה *name to me thy wages.* Is. 62:2. Part. pass. נִקְבִים *the called by name, the famous,* Am. 6:1. (comp. 1 Chr. 12:31.) In Arab. نَقِيب *dux, tribunus, princeps.*

3. i. q. נָקַב *to curse, execrate, blaspheme.* (So in Arab. نَسَب *to cut or bore through, metaphorically to revile, curse.*) Lev. 24:11, 16. Num. 23:8, 25. Job 3:8. 5:3. Prov 11:26. (The ambiguity of the word נָקַב has caused the passage Lev. 24:11. *to be misunderstood, and to be interpreted of a simple utterance of the name of God, see דְּהִיָּה.)*

Niph. pass. of no. 2. Num. 1:17 *these men אשר נִקְבוּ who are specified by name.* 1 Chr. 12:31. 16:41. 2 Chr. 28:15. 31:19. (Comp. the Arab. لَقِبَ *to name, by a commutation of ل and ق.)*

נִקְבָה m. dec. VI. Ezek. 28:13. prob. *a casket, pala gemmarum* (according to Jerome,) literally *an excavation, incisio,* from נָקַב. Comp. נִקְבָה. Others: *pipes;* from נָקַב *to bore through,* like נִקְלֵל from נָקַל, which does not suit the context.

נִקְבָה f. verbal from נָקַב, *a female,* in opposition to נָקַר *a male;* the appropriate designation of sex in men and animals.—נָקַר וְנִקְבָה *a male and a female, a man and a woman,* Gen. 1:27. Lev. 3:1, 6. 4:28, 32. 5:6. 12:5.

נִקְדָּר m. plur. נִקְדָּרִים, dec. VIII. d. *speckled, spotted, spoken of sheep and goats.* Gen. 30:32 ff. 31:8 ff. (Also in Chald.)

נִקְדָּר m. *a herdsman, an owner of cattle.* Am. 1:1. Applied to the king of Moab, 2 K. 3:4. Strictly a denom. from נָקַד Arab. نَكَّد and نَكَّد *a species of sheep and goats with short feet, and of an ugly form; whence* נִקְדָּר, (like פִּים from פָּקַד, נִקְדָּר from נִקְדָּר,) Arab. نَقَّال *one who keeps such cattle.* But in Hebrew the signification was probably more general, *a herdsman.* See Bocharti Hieroz. T. I. p. 441.

נִקְדָּה f. dec. X. *a point, dot, on a gold or pearl chain.* Cant. 1:11. See נָקַד.

נִקְדָּרִים masc. plur. 1. *crumbs of bread, frusta;* (comp. נָקַד *a point, dot.*) Josh. 9:5, 12.

2. *a kind of pastry, small cakes.* 1 K. 14:3. Sept. κολλυβία. Vulg. crustulam.

נִקְדָּה *to be pure, innocent.* In Kal only Jer. 49:12 נִקְדָּה *a pleonastic infin. used with the Niph.*

Niph. 1. נִקְדָּה *to be pure, metaphorically to be innocent;* construed with נָקַ of the crime, Ps. 19:14. Num. 5:31. of the person, Judg. 15:3 מִיִּי אֶשְׁלֹמֹה *I shall not be guilty to the Philistines.*

2. *to be free from punishment, to go unpunished, without the idea of innocence.* Ex. 21:19, 28. Num. 5:19. Prov. 6:29 אִם יִנְקֹד כִּי־יִנְקֹד *whosoever*

toucheth her shall not go unpunished. 11:21.

3. *to be free*, from an oath, from an obligation. Gen. 24:8, 41.

4. *to be emptied out, to be stripped, laid waste*, spoken of a city. (So in Arab. conj. X.) Is. 3:26 נקתה נאצר תשעב נקתה נאצר תשעב *desolate she shall sit upon the ground.* Also spoken of persons, *to be destroyed or rooted out*, Zech. 5:3.

Pi. נקה 1. *to pronounce innocent, to acquit.* Job 9:28. Construed with נקן, Ps. 19:13. Job 10:14.

2. *to let go unpunished, to remit, forgive.* Ex. 20:7. 1 K. 2:9. Joel 4:21 [3:21] וְנִקְחִי דָמַם לֹא נִקְחִי *and I will remit their blood-guiltiness, which I have not remitted.* Comp. Ex. 34:7 *who forgives iniquity, transgression, and sin*, וְנִקְחָה לֹא תִקְחָה *but will not always forgive*, etc. Num. 14:18. also Jer. 30:11. 46:28. Nah. 1:3.

נקן, plur. נקנים, verbal adj. from נקה, dec. VIII. m.

1. *pure, innocent.* Ex. 23:7. Job 4:7. 9:25.—נֶקֶם דָּם נֶקֶם *innocent blood*, Deut. 19:10, 17. 2 Sam. 3:28 אֲנִי אֲבִיר מִדָּמֵי אֲבִנֵּר *I am innocent of the blood of Abner.*

2. *free, clear*; from responsibility or obligation, construed with נקן. Gen. 24:41. Num. 32:22. from military service, Deut. 24:5. 1 K. 15:22.

נקיאת (with *n* in otio) i. q. נקי. Joel 4:19. [3:19.] Jon. 1:14 Keth.

נקיון m. verbal from נקה, dec. III. d. *purity, cleanness.* Am. 4:6 נִקְיוֹן שִׁנָּיִם *cleanness of teeth*, i. e. hunger. נִקְיוֹן כַּף *the cleanness of my hands*, i. e. my innocence, Gen. 20:5. Hence *moral purity, innocence*, Ps. 26:6. 73:13.

נקיק or נקיקי found only in the const. state, Jer. 13:4 נִקְקֵה הַסֶּלֶעַ *a cleft of the rock*; and in the plur. נִקְקִי הַסֶּלֶעִים Is. 7:19. Jer. 16:16. The root נקק is found in none of the Shemitish dialects.

נקט i. q. נקש and נקיץ *to loathe or be weary of any thing*, construed with נ. Job 10:1. The future and other forms are made from נקש.

נקם, infin. נקום, fut. יקום, *to avenge, revenge, to take revenge.* Lev. 19:18. Construed (1.) with an accus. of the person or thing for which the revenge is taken, Deut. 32:43. 1 Sam. 24:23. Also in the following construction, Lev. 26:25 תָּרַב נִקְמָה נִקְמָה הָרְחֹק *the sword which avenges the covenant*; comp. Jer. 51:36. (2.) with נ of the person or thing on which revenge is taken, 1 Sam. 24:13. with נִמְצָא, Num. 31:2. with נִדְּרָה, 2 K. 9:7. with ל, Nah. 1:2. Ezek. 25:12. with an accus. Josh. 10:13.—Some examples of the full construction are 1 Sam. 24:13 נִקְמָה יִקְחֵה יְהוָה מִיָּדִי *Jehovah avenge me of thee.* Num. 31:2. Once with נל, Ps. 99:8.

Niph. 1. *to revenge one's self.* Ezek. 25:15. The person on whom revenge is taken, is construed with נ, Judg. 15:7. 1 Sam. 18:25. with נקן, Is. 1:24. Judg. 16:28 אֶנְקָמָה נִקְמָה אֶחָד מִשְׁנֵי עֵינַי *I will take one revenge of thee* *Philistines on account of my two eyes.*

2. *to suffer revenge, to be punished.* Ex. 21:20. Comp. Hoph. no. 2. Pi. i. q. Kal. 2 K. 9:7. Jer. 51:36. Hoph. fut. יקם.

1. *to be revenged.* Gen. 4:24.

2. *to suffer revenge, to be punished.* Gen. 4:15. Ex. 21:22. See Niph. no. 2. Hithpa. 1. *to revenge one's self*, as in Niph. Jer. 5:9, 29:9:8.

Part. מִנְקָמָה *vengeful, vindictive.* Ps. 8:3. 44:17.

נקם m. dec. IV. a. and נקמה f. with suff. נקמתי, plur. נקמות, dec. XI. c.

1. *revenge.* Deut. 32:35. *To take revenge* is expressed by נִקְמָה, Deut. 32:41, 43. by נִקְחָה, Is. 47:3. Jer. 20:10. by נִקְשָׁה, Ps. 149:7. Ezek. 25:17. and construed with נ, נקן, or נ of the person. Also נִקְשָׁה נִקְשָׁה *to execute vengeance.* Ezek. 25:15. נִקְמָה נִקְמָה *to execute one's vengeance on any one*, Ezek. 25:14. Num. 31:3. נִקְמָה נִקְמָה *to avenge any one, to give him satisfaction*, Ps. 18:48. comp. Judg. 11:36. The genitive following often expresses the thing for which revenge is taken, Jer. 50:28

נָקַם the *vengeance for his temple*, comp. 51:36.

2. *desire of revenge*. Lam. 3:60.

נָקַע i. q. נָקַע to *move one's self away*, metaphorically *to be alienated*. Ezek. 23:18, 22, 28. Of this form occurs only the preterite, of נָקַע the future.

1. נָקַר to *make a circle, to go round, revolve*; spoken of time. Is. 29:1 הַיָּמִים נָקְרוּ let the *festivals go round*.

Hiph. נִקְרָה 1. to *go round a place*. Hence נִקְרָה and נִקְרָה Josh. 6:3, 11. *circumundo*, used adverbially for *circum, round about*.

2. to *surround, compass*. Construed with an accus. 1 K. 7:24. Ps. 22:17. with עַל, 2 K. 6:14. Ps. 17:9. 88:18. with an accus. of the thing and לְ of the person, to *surround with any thing*, Job 19:6 וּמִצִּדּוֹ עָלֵי הַנֶּת וְהוּא סָבֵב מֵעִם הַנֶּת *and he has surrounded me with his net*. Lam. 3:4.

3. to *go round, to elapse*, spoken of time. Job 1:5 וְכִי הִפְשִׁטָהּ *when the days of feasting had ended*.

4. used elliptically. Lev. 19:27 לֹא תִקְצַץ אֶת זִמְתְּךָ ye shall not *round the corners of your heads*. Symm. οὐ περιτέμνεις τὰς ἀνὰ κεφαλὰς, in reference to some religious custom, like that of the Arabians, who cut off the hair all round the head, but left it standing on the crown; see Herod. III. 8. IV. 175.

II. נָקַה to *smite, to hew*, kindred with נָקַח. In Chald. and Arab. *idem*. In Kal not used.

Pi. נָקַח 1. to *cut down*, e. g. a thicket. Is. 10:34.

2. Job 19:26. prob. to *destroy* (the body).

נָקַה m. verbal from נָקַח no. II. the *beating of an olive-tree*. Is. 17:6. 24:13. (Chald. נִקְחָה an *olive-tree*.)

נִקְחָה f. verbal from נָקַח no. I. a *cord*. Is. 3:24.

נָקַר fut. נִקְרָה and Pi. נִקְרָה to *bore, pierce, bore out, dig out*. (In Arab. and Aram. *idem*.) Used particularly of the *digging out of the eyes*, Num. 16:14.

Judg. 16:21. of the *picking out* of the same by birds, Prov. 30:17.

Niph. to *be pierced*. Job 30:17 נִקְרָה לַיְלָה by *night my bones are pierced* (with pain).

Pu. to *be dug out*. Is. 51:1. Here metaphorically *to be descended*.

נִקְרָה or נִקְרָה, found only in the phrase נִקְרָה הַצֵּדָה Ex. 33:22. the *cleft or cavity of a rock*. Plur. נִקְרוֹת הַצֵּדָה Is. 2:21.

נָקַשׁ i. q. נָקַשׁ and קָשׁ to *lay snares, to ensnare*. Intrans. Ps. 9:17 בָּפֶקֶל יָדָיו נָקַשׁ הָרָשָׁע the *wicked is ensnared by the work of his own hands*. Or נָקַשׁ may be the part. Niph. i. q. נָקַשׁ, (after the form נִקְלָה i. q. נָקַל.)

Niph. to *be ensnared, seduced*. Deut. 12:30.

Pi. to *lay snares*. Ps. 38:18. 109:11 יָקַשׁ נֶשֶׁה לְכָל יָשָׁר לוֹ the *creditor takes every thing which is his*, liter, *laqueos injiciat omni*, cet.

Hithpa. to *lay snares, to lie in wait*, construed with בָּ. 1 Sam. 28:9.

נָקַשׁ Chald. to *smite, strike*. Dan. 5:6 and his *knees smote one against another*. In Syr. *idem*.

נֵר m. plur. נֵרוֹת, verbal from נָר, dec. VII. e. Zeph. 1:12. a *light, lamp*. Spoken of the lamps in the great candlestick, Ex. 29:37. 35:14. Often used metaphorically (1.) the *light of Israel* for a *great man in Israel*. 2 Sam. 21:17. (2.) *prosperity*; comp. נֵר no. 3. the figure, however, being continued. Prov. 13:9 נֵר רָשָׁעִים יִקָּח the *light of the wicked is extinguished*. 20:20. 31:18. Ps. 18:29. Job 29:3.

נֵר Prov. 21:4. *idem*.

נִרְגַּל 2 K. 17:30. an *idol of the Cuthites*. Hence the proper name נִרְגַּל Jer. 39:3, 13, and *Neriglissar*. The best explanation is from the Aram. נִרְגַּל the *planet Mars*.

נִרְגַּל m. a *slanderer, tale-bearer*. Prov. 16:28. 18:8. 26:20, 22. The

final Nun is affirmative, the initial Nun radical; comp. the Arab. ^ننیرج *a tale-bearer, sycophant*; ^ننیرجة *sycophancy*.

^ננרד m. with suff. ^{נרד}, plur. ^{נרדים}, *nard*, a fragrant shrub, *andropogon nardus*, Linn. Cant. 1:12. 4:13, 14. See Celsii Hierobot. T. II. p. 1 ff.

^ננשא, fut. ^{נשא}, infin. ^{נשא}, with a prefix ^{נשא}, rarely ^{נשא} (Is. 1:14.) infin. absol. ^{נשא}.

1. to lift or raise up. Gen. 7:17. 29:1. Is. 5:26. Its principal uses are the following (1.) to lift up the eyes, frequently in the phrase, *he lifted up his eyes and saw*, Gen. 13:10, 14. 18:2. 31:10. 33:1, 5. 43:29. Construed with ^נ, to look, e.g. on an object of affection. Gen. 39:7. on idols, with reverence, Ezek. 18:6, 12, 15. 23:27. comp. Deut. 4:19. on Jehovah, Ps. 123:1. Comp. below under no. 3.—(2.) to lift up the hand, construed with ^נ against any one. 2 Sam. 20:21. Very frequently as the gesture of one taking an oath, and hence the same as to swear, Ex. 6:8. Construed with ^נ, Ps. 106:26. Ezek. 20:6 ff. Neh. 9:15. Comp. Gen. 14:22. and Virg. *Æn.* XII. 196. More rarely to lift up the hand, as a supplicant. Ps. 28:2. 63:5. (3.) ^{נשא} ^{נשא} to raise one's heart to any thing, i.e. to long for or desire it. Deut. 24:15. Hos. 4:8. Prov. 19:18. Particularly with ^{נשא} ^{נשא}, Ps. 25:1. 86:4. 143:8. (4.) ^{נשא} ^{נשא} to lift up the head of any one, to exalt him, *caput extollere in civitate*. Judg. 8:28. Ps. 83:3. Different from the phrase ^{נשא} ^{נשא} ^{נשא} to lift up the head of any one from the prison, to let him come out, 2 K. 25:27. and without the addition ^{נשא} ^{נשא}, Gen. 40:13, 20. Another meaning of the phrase may be found under no. 3. (2.)—(5.) ^{נשא} ^{נשא} to lift up the voice; spoken of a person weeping, Gen. 27:38. of one calling aloud, Judg. 9:7. of one rejoicing. Is. 24:14.—^{נשא} ^{נשא} to lift or take up a song, Num. 23:7 ff.

Job 27:1. Is. 14:4. So with ^{נשא}, Ps. 81:3. Hence (6.) to utter, speak, *efferre, proferre* aliquid, e.g. the name of God, Ex. 20:7. a false report, Ex. 23:1. a reproach, Ps. 15:2. (Comp. ^{נשא} no. 4.) (7.) without addition, to lift up (the voice), to begin. Num. 14:1 ^{נשא} ^{נשא} and the whole congregation began and wept. Is. 3:7. Job 21:12 ^{נשא} ^{נשא} they begin with the timbrel and harp. Is. 42:2, 11. See ^{נשא} no. 6. (8.) one's heart raises him to any thing, i.e. it makes him willing or excites him to it. Comp. ^{נשא}, Ex. 35:21 ^{נשא} ^{נשא} every one whose heart excited him. Verse 26. 36:2. In a different sense 2 K. 14:10 ^{נשא} ^{נשא} thine heart has lifted thee up, i.e. thou hast become arrogant. (9.) with ^{נשא}, to put or set on any thing. Gen. 31:17. Lev. 22:9. (10.) intrans. to raise one's self, to rise. Ps. 89:10. Nah. 1:5. To be placed in the balance, i.e. to be weighed, Job 6:2.

2. to bear, e.g. fruit, as a tree. Ezek. 17:8. Particularly (1.) to bear away. 1 Sam. 17:34. comp. Hos. 5:14. Judg. 16:31. (2.) to suffer, endure, bear. Is. 1:14. Mic. 7:9. Construed with ^{נשא}, Job 7:13. (3.) ^{נשא} ^{נשא} to bear the guilt of any person or thing, Is. 53:12. Num. 14:33. Construed with ^{נשא}, Ezek. 18:19, 20. ^{נשא} ^{נשא} to bear one's sin, to suffer for it, Lev. 5:1, 17. Num. 5:31. 9:13. 14:34. Ezek. 23:35 ^{נשא} ^{נשא} bear thou thy lewdness and thy whoredoms.—Without farther addition, to suffer, to be punished, Job 34:31. (4.) to bring; spoken of a wind, Ex. 10:13. of a ship, 1 K. 10:11.

3. to take. Gen. 27:3. 45:19.—^{נשא} ^{נשא} to take a wife, in later Hebrew for ^{נשא} ^{נשא}, 2 Chr. 11:21. 13:21. Ezra 10:44. Then elliptically Ezra 9:2 for they have taken of their daughters (wives) for themselves and for their sons. Verse 12. Neh. 13:25. 2 Chr. 24:3.—Particularly (1.) to accept; with ^{נשא} to accept the person of any one, to be gracious to him. Gen. 32:21. Mal. 1:8, 9.—Hence (a.) in a good sense, to ac-

cept the person of any one, to do any thing from respect or regard to him. Gen. 19:21. Job 42:8. Lam. 4:16. Prov. 6:35 *לֹא יִשְׁקָר פְּנֵי ה' כִּי יִרְאֶה* *he regards no ransom.* Part. *נִשְׂאָה* *esteemed, honoured, honourable,* 2 K. 5:1. Is. 9:14. (b.) in a bad sense, *to be partial,* spoken of a judge. Lev. 19:15. Deut. 10:17. Mal. 2:9 *נִשְׂאָה בְּחֻקָּה* *being partial in the law;* comp. *הַיָּדֵי פָּנִים*, in N. T. *πρόσωπον λαμβάνειν.* (2.) *to take away.* Dan. 1:16. Gen. 40:19 *within three days* *וְהָיָה אֶת־רֹאשׁוֹ בְּיָדֶיךָ* *Pharaoh shall take thine head from off thee.* (In this passage there is a play on the meaning of the phrase *וְהָיָה*, verses 13, 30. See above under no. 1. (4.)—Also *to carry away by force or violence,* Job 27:21. 32:22. Particularly *נִשְׂאָה* *'עַן* *to take away the guilt of any one,* Lev. 10:17. Hence *to forgive* (sins), Ps. 32:5. 85:3. Gen. 50:17. Construed with a dative of the person, Gen. 18:24, 26. Hos. 1:6. Is. 2:9. Part. pass. *נִשְׂאָה* *whose sin is forgiven,* Is. 33:24. and *נִשְׂאָה* *idem,* Ps. 32:1. (3.) *to take the number of any thing.* For the most part with *סֻמָּה* *the sum,* Ex. 30:12. Num. 1:2, 49. or with *מִסְפָּר* *the number,* Num. 3:40. (4.) *to receive, to bear.* Ps. 24:5. Ecc. 5:18.

Niph. *נִשְׂאָה* 1. *to rise, to be raised up, to be elevated.* Ezek. 1:19—21. Ps. 94:2. Is. 40:4. 52:13. Part. *נִשְׂאָה* *lifted up, exalted,* synon. with *רָם*, Is. 2:2.

2. *to be borne,* Ex. 25:28. Is. 49:22. *to be carried away,* 2 K. 20:17.

Pi. *נִשְׂאָה* and *נִשְׂאָה*.

1. *to lift up, exalt.* 2 Sam. 5:12. With *וְהָיָה*, *to long for, to desire,* Jer. 22:27. 44:14.

2. *to assist, help, sublevare.* Est. 9:3. Ps. 28:9. Especially by presents, 1 K. 9:11. Hence

3. *to make presents,* construed with *יָ*. 2 Sam. 19:43.

4. *to take away.* Am. 4:2.

Hiph. *נִשְׂאָה* 1. causat. of Kal no. 2. (3.) *to let any one bear iniquity.* Lev. 22:16.

2. with *לָ*, *to set or apply to any thing,* e. g. a cord. 2 Sam. 17:13.

Hithpa. *נִשְׂאָה* and *נִשְׂאָה* *to lift one's self up, to rise,* Num. 23:24. 16:3. 24:7. 1 K. 1:5. *to act proudly,* Prov. 30:32.

Deriv. *נִשְׂאָה*, *נִשְׂאָה*, *נִשְׂאָה*, *נִשְׂאָה*, *נִשְׂאָה*, *נִשְׂאָה*, *נִשְׂאָה*.

נִשְׂאָה Chald. 1. *to take.* Ezra 5:15.

2. *to take or carry away,* spoken of the wind. Dan. 2:35.

Hithpa. *to lift one's self against any one,* construed with *לָ*. Ezra 4:19.

נִשְׂאָה f. strictly Part. Niph. *a gift;* (comp. *נִשְׂאָה* Pi.) 2 Sam. 19:43.

I. *נִשְׂאָה* in Kal not used.

Hiph. *נִשְׂאָה* 1. *to reach unto, to overtake.* Gen. 31:25. 2 Sam. 15:14. Gen. 47:9. Lev. 26:5.

2. *to fall upon or befall any one,* spoken of a blessing or curse, Deut. 28:2, 15, 45. of iniquity, Ps. 40:13. of anger, Ps. 69:25.

3. *to acquire, obtain.* Is. 35:10. 51:11. *My hand can acquire any thing,* a frequent phrase for *I am able to get it,* Lev. 14:31 ff. 25:26. Ezek. 46:7. Construed with *לָ*, Lev. 5:11. Used absolutely for *to become rich,* Lev. 25:47.

4. causat. *to bring,* e. g. one's hand to his mouth. 1 Sam. 14:26. (Comp. the kindred *נִשְׂאָה*.)

II. *נִשְׂאָה* Hiph. *נִשְׂאָה* i. q. *נִשְׂאָה* *to remove* (boundaries). Job 24:2.

נִשְׂאָה f. verbal from *נִשְׂאָה*, dec. X. *what is carried, a load, burden.* Is. 46:1.

נִשְׂאָה m. strictly part. pass. from *נִשְׂאָה*, liter. *elatus*, but used to designate

1. *a prince,* 1 K. 11:34. Spoken of the king, Ezek. 12:10. 45:7 ff. 46:2 ff. particularly of the princes of the tribes of Israel, Num. 7:11 ff. or of the Ismaelites, Gen. 17:20. Among the Israelites, these were also called *נִשְׂאָה* *the princes of the congregation,* Num. 4:34. *נִשְׂאָה*, 1 K. 8:1. 2 Chr. 5:2 instead of *נִשְׂאָה*. Also used

of the family chiefs, Num. 3:24, 30, 35. Hence Eleazer was called *נָשִׂיא הַכְּהֹנִים* the chief of the chiefs of Levi, Num. 3:32. comp. also 1 Chr. 7:41.

2. plur. *נָשִׂים* vapours, which form clouds. Jer. 10:13. 51:16. Hence clouds, Ps. 135:7. Prov. 25:14. (Arab. *نَسَاء* and *نَسَاء* *nubes elata seu primum concrescens.*)

נָשַׁק in Kal not used.

Hiph. *הִנְשִׁיק* to kindle. Is. 44:15. Ezek. 39:9.

Niph. to be kindled. Ps. 78:21. (In Chald. *נִשְׁק* idem.)

נָשָׁה found only in the plur. *נָשִׁים* f. women, employed as the plural of *נִשְׂאָה*, but derived by abbreviation from *נִשְׂאָהִים*. (Arab. *نَسَاء* women.)

I. *נָשָׂא* in Kal not used; perhaps to err, wander, (kindred with *נָשָׂה* to forget.) Hence in Syr. *نَسَمَ* an error.

Hiph. *הִנְשִׂיא* to lead astray; hence

1. to deceive; construed with a dative, 2 K. 18:29. with an accus. e. g. in the parallel passage, 2 Chr. 32:15. 2 K. 19:10. Jer. 37:9 *אַל תִּשְׂאוּ בְּנַפְשְׁכֶם* deceive not yourselves. Ps. 55:16. Keri *יְהִי כְּנֶה חַיִּים* let death deceive (and break in suddenly) upon them.

2. to seduce. Gen. 3:13. Jer. 49:16.

Niph. to be deceived. Is. 19:13.

II. *נָשָׂא* i. q. *נָשָׂה* no. II. to lend on usury, construed with *בְּ*. Neh. 5:7. Hence *נָשָׂא בְּ* Is. 24:2. and *נָשָׂא* 1 Sam. 22:2. a creditor.

Hiph. to press, spoken of a creditor, construed with *בְּ*. Ps. 89:23.

Deriv. *נִשְׂאָה*, *נִשְׂאָה*.

נָשַׁב i. q. *נָשָׂא* and *נָשָׂה* to blow, spoken of the wind. Is. 40:7.

Hiph. 1. to let blow. Ps. 147:18.

2. to drive away by blowing. Gen. 15:11.

I. *נָשָׂה* 1. to forget. Lam. 3:17.

2. to forsake, neglect. Jer. 23:39.

Niph. i. q. Kal, (strictly pass. of Hiph.) Is. 44:21.

Pi. to cause to forget, construed with two accus. Gen. 41:51.

Hiph. *הִנְשָׂה* i. q. Pi. Job 39:17. 11:6 *אֵלֹהִים מְנַשֶּׁה* *נִי יִשָּׂה לְךָ* that God causes thee to forget of thine iniquity, i. e. that he remits part of it.

II. *נָשָׂה* i. q. *נָשָׂא* no. II.

1. to loan to any one, *mutuum dare*, construed with *בְּ* of the person. Deut. 24:11. Neh. 5:10. Jer. 15:10. *נָשָׂה* a creditor, 2 K. 4:1. Ps. 129:11.

2. to receive as usury, construed with *בְּ* of the person. Neh. 5:11 *הַפֶּרֶץ* which ye have taken from them. Part. *נֹשֵׂה* an usurer, Ex. 22:24.

3. to borrow, *mutuum accipere*, construed with an accus. by which it is distinguished from no. 1. Jer. 15:10 *לֹא נִשְׂיִיתִי וְלֹא נָשִׂי בִי* I have borrowed nothing of them, and they have loaned me nothing. Is. 24:2 *בֹּנֵה כְּנָשִׂה* as the debtor, so the creditor.

Hiph. i. q. Kal no. 1. construed with *בְּ*, to lend or loan to any one. Deut. 15:2. 24:10.

נָשִׂי m. dec. VI. l. a debt, *debitum*. 2 K. 4:7. Root *נָשָׂה* no. II.

נִשְׂיָה f. forgetfulness. Ps. 88:13. Root *נָשָׂה* no. I.

נָשָׂה m. Gen. 32:33. i. q. Arab. *نَسَا* *nervus* seu tendo, qui per femur et crus ad talos fertur, prob. *nervus ischiaticus*.

נִשְׂיָה f. verbal from *נָשָׂה*, dec. X. a kiss. Cant. 1:2. Prov. 27:6.

נָשַׁךְ, fut. *יִשְׁךְ* (Ecc. 10:11.) and *יִשְׁךְ* (Prov. 23:32.)

1. to bite; spoken of serpents, Gen. 49:17. Num. 21:6ff. of men, Mic. 3:5.

2. metaphorically to oppress, vex. Hab. 2:7.

3. to take as usury. Deut. 23:20. See Hiph.

Pi. i. q. Kal no. 1. Num. 21:6. Jer. 8:17.

Hiph. *הִנְשָׁךְ* to lend on usury, construed with a dative of the person. Deut. 23:21. Hence

נִשְׁכָּה m. verbal from *נָשָׁךְ*, dec. VI. in-

terest, usury. Ps. 15:5. Ezek. 18:8, 13. נָשַׁף to *lay usury on any one*, Ex. 22:24. (Comp. in Aram. נִבְרַח to *bite*, whence נִבְרַח *usury*; in Arab. قرض to *gnaw*, conj. III. to *take usury*. So in Lucan, i. 171. *usura vorax*.)

נִשְׁכָּה dec. XII. b. i. q. נִשְׁכָּה a *small chamber or cell in the temple*. Neh. 3:30. 12:44. 13:7.

נָשַׁל, fut. נִשַּׁל (intrans.)

1. to *put off*, e. g. the shoe. Ex. 3:5. Josh. 5:15.

2. to *cast out* a nation from a country. Deut. 7:1, 22.

3. to *slip off*. Deut. 19:5 וְנָשַׁל הַבְּרֹזֶל מִן הַיָּד וְהַיָּד וְהַיָּד and the iron shall slip off from the handle.

4. intrans. to *fall off*, as berries from an olive-tree. Fut. נִשַּׁל Deut. 28:40.

נָשַׁם, fut. נִשַּׁם Is. 42:14. to *breathe*, hence to *puff*, to *be angry*. (But the fut. נִשַּׁם may come from נָשַׁם.) Hence

נִשְׁמָה f. verbal from נָשַׁם, dec. XI. c.

1. *breath*; particularly (1.) the *angry breath or anger of God*. Is. 30:33. Ps. 18:16. (2.) his *life-giving or inspiring breath*. Job 32:5. 33:4. 26:4.

2. *breath, the vital principle in the human body*; (comp. נִשְׁמָה no. 2.) Gen. 2:7. Job 27:3.

3. a *living being*, i. q. נִשְׁמָה no. 3. Deut. 20:16. Josh. 10:40.

4. the *soul*. Prov. 20:27.

נִשְׁמָה Chald. the *breath of life, life*. Dan. 5:23.

נָשַׁף to *breathe, blow*. Ex. 15:10. Is. 40:24. Comp. by transposition נִשַּׁף.

נָשַׁף m. with suff. נִשְׁפִּי, dec. VI. h.

1. *twilight*. 2 K. 7:5, 7. Jer. 13:16. (1.) *morning, twilight, dawn*. 1 Sam. 30:17. Job 7:4. (2.) *evening twilight*. Job 24:15. Prov. 7:9. (If derived from נָשַׁף, it would denote strictly the cool of the day, i. q. רֵיחַ הַיּוֹם Gen. 3:8. hence the evening.)

2. also perhaps *darkness*, as נִשְׁפִּי Job 3:9. and *night*, Is. 21:4. Comp. נִשְׁפִּי.

נָשַׁק, fut. נִשַּׁק and נִשַּׁק (1 K. 19:20.) strictly to *join, arrange*. See Hiph. (Arab. نَسَق to *arrange*.) Hence

1. to *put in order, to arm*, (whence נִשַּׁק 2 Chr. 17:17 נִשַּׁקוּ אֶרֶץ אֲרָם armed with the bow. Ps. 78:9.

2. to *kiss, os adjungere ori*, construed with a dative, Gen. 27:26. 2 Sam. 15:5. with a suff. Cant. 1:2. with אֶת, 1 Sam. 20:41. Ps. 85:11 וְצִדִּיק וְשָׁלוֹם יִנָּשֻׁקוּ righteousness and peace kiss each other. (Parall. meet together.) Also to *kiss the hand*, as a mode of adoration, Job 31:27. comp. 1 K. 19:18. Hos. 13:2. to *kiss*, as an act of homage, Ps. 2:12. The meaning is uncertain Gen. 41:40, where it is said of Joseph, וְלֹא יִשָּׁק בְּלִפְתֵּי perhaps all my people shall kiss thy mouth, i. e. they shall do thee homage; if so, this mark of homage consisted in kissing the mouth, (as, according to some Rabbins, was the custom among the Indians and Ethiopians.) Or, at thy command shall all my people arm themselves. Others: my people shall run, as if from נִשַּׁק.)

Pi. i. q. Kal no. 2. to *kiss*. Gen. 31:28, 55. Ps. 2:12.

Hiph. to *touch*, construed with אֶת. Ezek. 3:13. Comp. 1:9. where the same idea is expressed by הָבִי.

Deriv. out of course נִשְׁקָה.

נִשְׁקָה and נִשְׁקָה m. verbal from נִשַּׁק.

1. *armour*. 1 K. 10:25. Ezek. 39:9, 10. Ps. 140:8 בַּיּוֹם נִשְׁקָה in the day of armour, i. e. of battle.

2. an *armory, arsenal*. Neh. 3:19. Perhaps the same building which in 1 K. 7:2, is called בֵּית יַעֲרֵן הַלְבָּנוֹן the house of the forest of Lebanon wherein Solomon laid up much splendid armour, see 1 K. 10:17. Comp. Is. 22:8.

נִשְׂרָה m. dec. VI. h. an *eagle*. (Arab. نَسْر, Syr. نَسْر idem.) Deut. 32:11.

Ezek. 17:3, 10. In common life, this word among the Hebrews included also the *vulture*. So in Job 39:27. Prov. 30:17. (comp. Mat. 24:28.) where it is said to eat carrion, and in Mic. 1:16.

where it is said to have a bald head, (*vultur barbatus*, Linn.) Comp. Ps. 103:5. So the Greeks, Romans, and Arabians; see Bocharti Hieroz. P. II. p. 312ff.—Ps. 103:5 so that thy youth renews itself like the eagle, for the eagle often changes his feathers, as the snake does his skin.

נָשַׁר, plur. נִשְׁרָן, Chald. *idem*. Dan. 4:30. 7:4.

נָשַׁת to dry up, to become dry, spoken of water. Hence Is. 41:17 לְשׁוֹנָם נִשְׁתָּה their tongue becomes dry with thirst. Jer. 51:30 their strength is dried up.

Niph. to become dry, spoken of water, Is. 19:5. We find in the same signification נָשַׁת Jer. 18:14.

נִשְׁתָּן m. in Heb. and Chald. a letter. Ezra 4:7, 18, 23. 5:5. 7:11. Prob. from the Pers. نَبِشْتَن nobishten, also novishen, nevisten to write, by a transposition of the dental v.

נָתַח found only in Pi. נָתַח to cut in pieces, particularly an animal body. Ex. 29:17. Lev. 1:6, 12. 8:20.

נִתַּח, plur. נִתָּחִים, verbal from נָתַח, dec. VI. i. a piece cut off, particularly of flesh. Lev. 1:8ff. Ezek. 24:4.

נָתַיב m. dec. III. a. and נָתַיב f. dec. X. plur. נִתָּיבִים.

1. strictly an adj. beaten, trodden, (from נָתַח in Arab. to raise, then to beat or tread a path; comp. נָתַח.)—נָתַיב a beaten path, Prov. 12:28. and without נָתַח, *idem*, Judg. 5:6. (Oppos. a by-path.) Hence

2. a way, path generally, only in poetry. Job 18:10. 28:7. 41:24. נָתַיבֵי הַדֶּגֶר the paths to his dwelling, Job 38:20.

נִתְּיָנִים masc. plur. the devoted, consecrated, (comp. particularly Num. 8:19.) hence servants of the temple or of the sanctuary, who performed the inferior services in the same. Ezra 8:17, 20. Neh. 3:31. 7:46, 60, 73. 11:3, 21. In Chald. Ezra 7:24.

נָתַד found only in the fut. נָתַד, (kin-

dred with נָתַד,) to be poured out; to flow. Job 3:24. Metaphorically spoken of anger, 2 Chr. 12:7. 34:25. Jer. 42:18. 44:6. of a curse, Dan. 9:11. of punishment, verse 27.

Niph. i. q. Kal, but found only in the pret.

1. i. q. Kal, to be poured out, spoken of water, rain, Ex. 9:33. of anger, 2 Chr. 32:21. Jer. 7:20.

2. to melt, dissolve. (See the Aram. Ezek. 22:21. 24:11.)

Hiph. הִתָּךְ, once infin. הִתָּךְ (Ezek. 22:20.)

1. to pour out; e. g. milk, Job 10:10. money, 2 K. 22:9.

2. to melt. Ezek. 22:20.

Hoph. pass. to be melted. Ezek. 22:22.

Deriv. הִתָּךְ.

נָתַן fut. נָתַן, imper. נָתַן, infin. absol. נָתַן, const. נָתַן (for נָתַן,) with suff. נָתַן, rarely נָתַן.

1. to give; construed with a dative of the person, rarely with a suffix instead of the dative, Josh. 15:19 נָתַתִּי לְךָ thou hast given to me. Impers. Prov. 13:10 מִיָּדָא נָתַן only from arrogance arises (Germ. es gibt,) contention.—נָתַן who will give? expressive of a wish, for O that some one would give, Judg. 9:29. Ps. 55:7. Hence merely as a periphrasis for the Lat. *utinam*, O that, Ex. 16:3 נָתַן O that we had died. Deut. 28:67 נָתַן O that it were evening.

2. to lay, set, place. Gen. 1:17. 9:13. E. g. to lay snares, Ps. 119:110. to place bulwarks, Ezek. 26:8.—נָתַן to establish a covenant, Gen. 9:12 נָתַן to lay before any one, 1 K. 9:7. נָתַן to give one's heart to any thing, i. e. to determine to do it, Ecc. 1:13, 17. 8:16. or to give attention to it, Ecc. 7:21. 8:9. Particularly נָתַן to place or appoint over any thing, Gen. 41:41, 43. Deut. 17:15.

3. to make, to do, i. q. נָתַן, נָתַן—to make to work a miracle, Ex. 7:9. Particularly to make into any thing, construed with two accus. Gen. 17:4. Ex.

7:1. with ל before the predicate, Gen. 17:20. 48:4. Jer. 1:5. more rarely with ב, Is. 41:2.

4. *to permit, allow, grant*, (derived immediately from signif. no. 1.) construed with an accus. of the person and an infin. of the action, (with and without ל.) Gen. 20:6 *לֹא נָתַתִּי לָהּ אֶתְּךָ* therefore have I not permitted thee to touch her. 31:7. Ex. 3:19. Judg. 1:34. 15:1. 1 Sam. 18:2. Job 9:18. Only once with a dative of the person, 2 Chr. 20:10.

5. *to give forth, yield, edere*; e.g. a smell, Cant. 1:12. particularly with קול the voice, (see קול.)—Job 1:22 *וְלֹא נָתַן* and he uttered nothing rash against God. Comp. *נָתַן* to strike the timbrel, Ps. 81:3.

6. *to hold, regard*; construed with ב. 1 K. 10:27 *וַיִּתֵּן אֶת־הַכֶּסֶף כַּאֲבָנִים* and he regarded silver as stones. Gen. 42:30. with לָקַץ, 1 Sam. 1:16.

Niph. pass. of Kal, *to be given, placed, made, etc.*

Hoph. only in the fut. יִתֵּן, *idem.*

Note. In the preterite, the final Nun assimilates itself to the affirmative, hence נָתַתִּי, נָתַתָּה. Once occurs נָתַתָּה 2 Sam. 22:41. for נָתַתָּה, like נָתַתָּה Judg. 19:11. for נָתַתָּה.

Deriv. נָתַתָּה, נָתַתָּה, נָתַתָּה.

נָתַתָּה Chald. found only in the fut. יִתֵּן and infin. נָתַתָּה, *to give*, as in Heb. Ezra 4:13. 7:20. The deficient tenses are supplied from נָתַתָּה. Deriv. נָתַתָּה.

נָתַתָּה *to tear up, proscindere terram*, kindred with נָתַתָּה and נָתַתָּה. Job 30:13 *וְהָיוּ נָתַתָּה* they tear up or destroy my path. (4 MSS. read נָתַתָּה, which gives the same sense.)

נָתַתָּה an Aramean form for נָתַתָּה *to strike out* (the teeth). See the letter נ.

Niph. pass. Job 4:10.

נָתַתָּה, fut. יִתֵּן. 1. *to tear down, to destroy*; e.g. houses, statues, altars. Lev. 24:45. Judg. 6:30ff. 8:17.

2. *to destroy*, e.g. persons. Job 19:10. Ps. 52:7.

3. *to break or strike out*, e.g. teeth. Ps. 58:7. Comp. נָתַתָּה.

Pi. i. q. Kal no 1. 2 Chr. 31:1. 33:3. Niph. Pu. and Hoph. pass. of Kal no. 1. Jer. 4:26. Judg. 6:28. *To fall down*, spoken of rocks, Nah. 1:6.

נָתַתָּה 1. *to pluck or tear off*. Jer. 22:24.

2. *to draw off*, (from a place,) in war. Judg. 20:32. See Niph. and Hiph.

3. Part. pass. נָתַתָּה *castratus, avulsis testiculis*. Lev. 22:24.

Pi. *to tear up or asunder*, e.g. roots, Ezek. 17:9. fetters, Ps. 2:3. 107:14. a yoke, Is. 58:6.—Ezek. 23:34 *thou shalt tear thine own breasts thereon*, i.e. on the sherds.

Hiph. 1. *to draw off*, i. q. Kal no. 2. Josh. 8:6.

2. *to separate*. Jer. 12:3.

Niph. *to be broken*, e.g. spoken of a cord or string. Is. 5:27. Jer. 10:20. Metaphorically Job 17:11.

2. *to be torn away*, from a dwelling. Job 18:14.—Josh. 4:18. *and when the soles of the feet of the priests were lifted up* (and placed) *on the dry ground*.

3. *to be plucked away, withdrawn*. Jer. 6:29. Josh. 8:16.

Hoph. נָתַתָּה i. q. Niph. no. 3. Judg. 20:31.

נָתַתָּה m. 1. *the scall, the leprosy of the head and beard*. Lev. 13:30ff.

2. *one infected with the scall*. Lev. 13:33. See נָתַתָּה no. 3. Root Arab. نَتَقَ *to pull out the hair*; intrans. *to lose the hair*.

נָתַתָּה, fut. יִתֵּן, *to spring, leap*; hence *to quake or tremble*, as the heart, Job 37:1.

Pi. *idem*, spoken of the locust. Lev. 11:21.

Hiph. 1. *to cause to quake*. Hab. 3:6.

2. as in Chald. *to strip or break off*, (a yoke.) Is. 58:6. Hence *הִקְדִּים אֲסִירִים* *to set prisoners free*, Ps. 105:20. 146:7. Job 6:9 *וְיִרְדֵּם יָדִי וְיִרְדֵּם* *O that he would loose his hand*, (which is now, as it were, tied,) *and destroy me*. In 2 Sam.

22:33, this verb makes no sense. Probably the reading is corrupted.

נָתַר Chald. *to fall off*, spoken of leaves or fruit. Aph. *to shake* or *strip off*, e. g. leaves. Dan. 4:11.

נֶחֶר m. the *νίτρον* or *λίτρον* of the Greeks, *the mineral alkali*, (comp. *נֶחֶר* *the vegetable alkali*.) Prov. 25:20. It is mixed with oil and used for soap in the east to the present day. So Jer. 2:22. See Beckmann's *Beyträge zur Geschichte der Erfindungen*, Th. 4. p. 15 ff. J. D. Michaëlis *De Nitro*, § 10.

נָתַשׁ, fut. יִתֵּשׁ.

Samech, the 15th letter of the alphabet, and as a numerical sign denoting 60. The name סָמֶךְ is perhaps i. q. Syr. *consessus*, *triclinium*, and has reference to the circular form of the common square character. In pronunciation, it probably differed nothing from שׁ.

The Arabians have no Samech, but use Sin س in its stead. The Syrians have only the Samech. The Hebrews, speaking a dialect in many respects intermediate, have both of these letters. In most cases the orthography is fixed, and a word is spelt either uniformly with שׁ or uniformly with ס; e. g. שׁוֹחַ, שׁוֹחַ, and סוֹחַ, comp. e. g. שׁוֹחַ *to be foolish*, and שׁוֹחַ *to be wise*; רָמַס *to tread down*, and רָמַס *to be stirring*. In some words, however, שׁ and ס are used promiscuously; e. g. נֶחֶס *vevaxation*; מְסֻבָּה *to be interwoven*; and מְסֻבָּה *a thorn-hedge*. In Chaldaic ס is often used, where שׁ is retained in Hebrew; e. g. סָאֹר Chald. *leaven*; סָאֹר Chald. *to wait for*; etc. In Syr. ܣܐ is used for both of these letters.

In the collation of Heb. with Arab. for the Heb. ס and שׁ, we often find in Arabic ش, but not in the majority of cases, as has been sometimes falsely asserted.

This commutation is more rare in

1. *to root out*, strictly plants, (see Hoph. Ezek. 19:12.) hence *to destroy*, e. g. a city, Ps. 9:7. idols, Mic. 5:13.

2. metaphorically *to drive out* of a country. Comp. the oppos. יָצָא. Dent. 29:27. 1 K. 14:15. Jer. 24:6 יִנְחָצוּם *and I will plant them, and not root them out*.

Niph. 1. pass. of Kal no. 2. Jer. 18:14. 31:9. Am. 9:15. Spoken of the destruction of a kingdom, Dan. 11:4.

2. i. q. יָצָא (Is. 19:5.) *to dry up*, spoken of water. Jer. 18:14.

Hoph. pass. Ezek. 19:12.

ס

Hebrew and Aramean; e. g. סָרִיף and סָרִיף *a coat of mail*; סָרִיף Aram. *a cluster of grapes*; קָסַס *to collect*; שָׁמַר Chald. סָמַר Ithpa. *to guard*; שָׁפַס *to pour out*, etc. In Judg. 12:6, it is mentioned as a peculiarity of the Ephraimites that they pronounced ס instead of שׁ. This letter is also found interchanged with י and ף, see under these letters.

סָאֹר, plur. סָאֹרִים, f. *measure*, (See Is. 27:8. below.) Particularly a definite measure for grain; containing according to the Rabbins the third part of an ephah, according to Jerome on Mat. 13:33. a modius and a half. Gen. 12:6. 1 Sam. 25:18. Dual סָאֹרִים 2 *seahs*, 2 K. 7:1, 16. a Syriac contraction, like סָאֹרִים for סָאֹרִים.—Is. 27:8 סָאֹרִים is prob. a contraction of סָאֹר (with Dagesh forte conjunctivum, after the analogy of מִלֵּם for מִלֵּם,) hence liter. *measure by measure, peu à peu*, i. e. moderately; (comp. לִפְשָׁם Jer. 30:11. 46:28.) So Aqu. Symm. Theodot. Syr. Chald.—From the form סָאֹר, the Greek σάρον (in the Sept. N. T. and Jdsephus) is derived.

סָאֹן m. *a shoe*, or rather *greave* of the warrior, *ocrea*, *caliga*. (Chald. סָאֹן, Syr. ܣܐܢ.) Is. 9:4 סָאֹן סָאֹן *every greave of the armed with greaves*, i. e. of the warrior. Root סָאֹן.

סָבַן *calcevit*. Only in the part. **סָבַן**.
See the preceding article.

סָבַח Is. 27:8. See **סָבַח**.

סָבַח *to drink to excess*. Is. 56:12.
Part. **סָבֵחַ** *a drunkard*. Deut. 21:20.
Part. pass. **סָבֵחַ** *drunken, potus*, Nah.
1:10.

סָבַח Ezek. 23:42 Keth. i. q. **סָבַח** in the Keri.

סָבַח m. verbal from **סָבַח**, dec. VI. p.
1. *wine*, only in poetry. Is. 1:22.
Nah. 1:10.

2. *a banquet*. Hos. 4:18.

סָבַח proper name of a people derived from Cush (Gen. 10:7.) and their territory. According to Josephus, (Antiq. Jud. 11, 10, 2.) probably *Meroë*, a province of Ethiopia, surrounded by the branches of the Nile. Is. 43:3. Ps. 72:10. (where **סָבַח** is spoken of as a rich people.) The gentile noun in the plur. is **סָבָחִים** Is. 45:14. where they are represented as of a great stature; comp. Herod. 3:20 concerning the Ethiopians. See Michaëlis Spicileg. Geogr. Hebraeor. Ext. T. I. p. 177 ff. and his Supplem. p. 1707.

סָבַח, pret. **סָבַח** and **סָבַח**, infin. **סָבַח** and **סָבַח**, fut. **סָבַח**, also **סָבַח**, plur. **סָבַח**.

1. *to turn*. 1 Sam. 15:27. Construed with **ל**, 1 K. 2:15. with **ל**, Num. 36:7. with **ל**, Hab. 2:16. *to any one*. Also construed with **בְּ**, **סָבַח**, Gen. 42:24. *from any one*. Sometimes *to be added or joined*, 1 Sam. 22:17, 18. 2 Sam. 18:15, 30. When spoken of inanimate things, *to be brought*, 1 Sam. 5:8. See Hiph. no. 1. (2.)

2. *to turn about, to turn back*. 2 K. 9:18, 19. Cant. 2:17. Hence adverbially, like **סָבַח**, Ps. 71:21 **תִּסְבַּח** *thou wilt comfort me again*.

3. *to go about in a place, as it were, to be constantly turning one's self*. Cant. 3:3. 5:7. 2 Chr. 17:9. 23:2. Construed with an accus. *to go through*, Is. 23:16. 1 Sam. 7:16.

4. *to go round a place*, construed with an accus. Deut. 2:3. Josh. 6:3,

4, 7. sometimes for the purpose of avoiding it, Num. 21:4. Judg. 11:18.

5. *to surround, encompass*. Ps. 18:6. 22:17. Also in a hostile manner, Ecc. 9:14. and then construed with **ל**, 2 K. 8:21. and with **עַל**, Job 16:13. Judg. 20:5. As an adv. Gen. 37:7 **וְהָיָה חֲסִינָה אֶלְפֹתֶיךָ וְהִשְׁתַּחֲוִּיתָ** *and behold your sheaves did obeisance round about*. Particularly

6. *to surround or sit at a table*. 1 Sam. 16:11. **לֹא נִשְׁבַּח** *we will not sit down*. Comp. **נִשְׁבַּח**.

7. *to be changed*, pass. of Pi. Hiph. no. 4. construed with **בְּ**. Zech. 14:10.

8. *to be the occasion of any thing*.

(Arab. **سبب** *to occasion*; Talmud. **סָבַח** *cause, occasion*.) 1 Sam. 22:22 **אֲנִי סָבַחְתִּי כָל נֶפֶשׁ** *I have been the occasion to every soul (lost)*, i. e. I have caused their death.

Niph. **יִסְבַּח**, fut. **יִסְבַּח**.

1. i. q. Kal no. 1. *to turn*. Ezek. 1:9. Spoken of boundaries, Num. 34:4, 5. Josh. 15:3. Jer. 6:12 **בְּתִדְרֵם לְאַחֵרִים** *their houses shall turn to others*. Comp. in Kal Num. 36:7.

2. *to surround*, i. q. Kal no. 5. Judg. 19:22. Construed with **עַל**, *to surround in a hostile manner*, Gen. 19:4. Josh. 7:9.

Pi. **סָבַח** *to change, alter*. Once 2 Sam. 14:20.

Po. **סָבַח** 1. i. q. Kal no. 3. *to go about*. Cant. 3:2. Construed with an accus. *to go through*, Ps. 59:7, 15.

2. *to go round, compass*, (a place,) construed with an accus. Ps. 26:6. with **עַל**, Ps. 55:11.

3. *to surround, enclose*. Jon. 2:4, 6. Ps. 7:8. Construed with two accus. Ps. 32:7, 10. Particularly *to surround in order to protect*, Deut. 32:10. (comp. Hom. Il. i. 37.) Jer. 31:22 **וְנָקָה חֲסִינָה יָגֵר** *the woman protects the man*.

Hiph. **יִסְבַּח**, fut. **יִסְבַּח**.

1. causat. of Kal no. 1. *to cause to turn about*. Ex. 13:18. Hence (1.) *to turn about*. 1 K. 8:14. 2 K. 20:2. 2 Sam. 3:12 **וְהָיָה אֵלֶיךָ אֶת־פְּרִי־הָאֵדָמָה** *to turn*

סְבִלָּה or סְבִלָּה f. found only in the plur. const. סְבִלָּה *burdens, oppressive service*. Ex. 1:11. 2:11. 5:4, 5. 6:6, 7.

סבלת the Ephraimitish pronunciation of **סבלת** an ear of corn. Judg. 12:6.

סבר in Syr. to believe, in Chald. to hope. Somewhat differently Dan. 7:25 **סבר לה** *he thinketh to change*, like the Heb. **השגה**. Comp. Gen. 37:8 Targ.

סברים found only Ezek. 47:16. a city of Syria, between Damascus and Hemath.

סבתא Gen. 10:7. (21 MSS. read **סבתא** and **סבתא** 1 Chr. 1:9, a people or country of the Cushites. Most probably *Sabatha* or *Sabota*, a considerable city in Arabia Felix, according to Pliny vi. 28. § 32. the principal city of the Atramites, a tribe of Sabaeans, on the Red Sea, Comp. xii. 14. § 32 *thus collectum Sabota camelis convehitur*. Michaëlis (Supplem. p. 1712)

proposes also for comparison **סבתא** the Arabic name for *Ceuta*, (in Moses Chorenensis *Septa*), on the gulf of Cadiz.

סבתא and **סבתא** in the same passages, but far more uncertain. Targ. **סבתא** prob. meaning *Zingis*, a city in the extremity of Ethiopia.

סג, plur. **סגים**, see **סיגים**.

סגר, fut. **סגר**, to fall down, to worship; construed with **ל** (Is. 44:15, 17, 19. 46:6.) used only in reference to idols.

סגר, fut. **סגר**, Chald. i. q. Heb. **סגר**, construed with **ל**. Dan. 2:46. 3:5 ff.

(Syr. **سجد**. Arab. **سجد** *idem*, whence **مسجد** a mosque.

סגלה f. dec. X. a possession, property, treasure. 1 Chr. 29:3. Ecc. 2:8. **סגלה** used frequently of Israel, Ex. 19:5. Deut. 7:6. 14:2. 26:18. (Chald. **סגלה** *idem*. Root **סגל** to acquire.)

סגן or **סגן**, found only in the plur. **סגנים**.

1. strictly a deputy, lieutenant, under the prince, often joined with **סגן**. Jer. 51:23, 28, 57. Ezek. 23:6, 12, 23. comp. Is. 41:25. See the Chald.

2. a prefect, overseer, officer generally, spoken of the officers at Jerusalem under Ezra and Nehemiah. Ezra 9:2. Neh. 2:16. 4:8, 13. [4:14, 19.] 5:7. 7:5. 12:40. Prob. originally derived from the Pers. **شکنه** *vicarius, prætor, præfectus*, by a commutation of **ה** and **נ**.

סגן m. Chald. a deputy, overseer, governor, of a province. Dan. 3:2, 27. 6:8.—Dan. 2:48 **סגן** *the chief overseer*, of the Magians.

סגור m. verbal from **סגר**.

1. an enclosure. Hos. 13:8 **סגור** *the enclosure of their heart*, i. e. their breast.

2. Job 28:15. i. q. **סגר**, see **סגר**.

3. Ps. 35:3. perhaps a lance, spear, comp. Arab. **شجار** *hasta lignea*; or a battle-axe, comp. Greek **σάργαυς**, (Herod. vii. 64.) and Armen. *sacr*. The connexion of the passage, and the parallelism of the preceding verse, add great confirmation to this interpretation. The passage, however, is capable of the usual explanation, (**סגר** as imper. of **סגר**), *draw out the spear, and stop (the way) against my persecutors*.

סגר, fut. **סגר**, (kindred with **סגר**) to shut or close up. Used without an accus. of the object, Gen. 7:16. Is. 22:22. with an accus. and the prepositions **ב** and **על**, Gen. 19:6, 10. 1 K. 11:27. Job 3:10. 1 Sam. 1:6 **סגר** *because Jehovah had shut up her womb*. (See Job no. 4.) Job 12:14 **סגר** *he shuts up a man*. Intrans. Josh. 6:1 **סגר** *and Jericho was straitly shut up before the children of Israel*. Or, the first participle may refer to the shutting-to of the gates, and the second to the fastening of the same by bars. Chald. *et Jericho erat clausa foribus ferreis et roborata vectibus aneis*.

Part. pass. **סגר** laid up, costly.—**סגר** *costly or fine gold*, in opposition to common gold, 1 K. 6:20, 21. 7:49, 50. 10:21. 2 Chr. 4:20, 21. 9:20.

Niph. pass. of Kal, *to be shut*, spoken of doors and gates, Is. 45:1. *to be shut in*, spoken of persons, Num. 12:14, 15. 1 Sam. 23:7. Reflex. *to shut one's self in*, Ezek. 3:24.

Pi. סָרַר i. q. Hiph. nos. 2. 3.

1. *to deliver*. 1 Sam. 17:46. 24:19. 26:8. Hence

2. *to give up*. 2 Sam. 18:28.

Pu. *to be shut up*. Is. 24:10. Jer. 13:19.

Hiph. 1. *to shut up*, e. g. a house, Lev. 14:38. *to shut in*, a person, Lev. 13:4, 5, 11.

2. *to deliver*, (as usually explained, strictly *concludendum tradidit*, but perhaps antiphrastically for *reclusit, resignavit*. Comp. נָתַן.) Construed with אֶל, Deut. 23:16. Obad. 14. and נָתַן, 1 Sam. 23:16. Ps. 31:9. Lam. 2:7.

3. *to give or deliver up*. Deut. 32:30. Am. 6:8. Construed with לְ, Ps. 78:48.

Deriv. סָדַר, סָדַר, סָדַר, סָדַר.

סָדַר Chald. *idem*. Dan. 6:23.

סָדַר m. *rain*. Prov. 27:15. (In Syr. and Chald. *idem*. Samar. סָדַר *pluvia*. Root סָדַר *aquam effudit*.)

סָדַר m. *stocks, nervus*, i. q. מִסְדָּרָה, a wood, into which the feet of prisoners were inserted. Job 13:27. 33:11. (Syr.

סָדַר, Chald. סָדַר *idem*. Root סָדַר *occlusit, obstruxit*.)

סָדֹם *Sodom*, the proper name of the southernmost (Gen. 19:15.) of the four cities in the vale of Siddim which were sunk in the Dead Sea. Sept. Σόδομα. Vulg. Sodoma.

סָדִין m. dec. III. a. *a linen undergarment*, a kind of shirt or shift worn next the skin. Judg. 14:12, 13. Is. 3:23. Prov. 31:24. (Syr. סָדִין in N. T. for σουδάριον Luke 19:20. for λέντιον

John 13:4. Root סָדַן, in Arab. سَدَن i. q. سَدَل *laxavit, dimisit vestem suam*, (see the letter ל,) whence سَدَن *a co-*

vering, سَدَانَة *sindones*. Sept. usually σινδων, the etymological connexion of which with the Hebrew word is uncertain.

סָדַר m. *order*. Job 10:22. (Syr. סָדַר *idem*, Chald. סָדַר i. q. Hebr. סָדַר *to arrange, set in order*.) Comp. סָדַר.

סָדַר m. *a rounding*. Found only Cant. 7:3 אֶנָּה סָדַר *a round goblet*. (Syr. סָדַר *the moon*; comp. סָדַר. The root סָדַר appears to be synonymous with סָדַר, (comp. the letter ה,) and to have signified, *to surround*; whence סָדַר *Talmud. maceria, sepes*. See סָדַר.)

סָדַר m. *a castle, fortress, tower*. (Root סָדַר = סָדַר *to surround, close in, munivit*, comp. סָדַר *a shield*, Syr. סָדַר *munimentum, arx, palatium*.) Hence סָדַר *a house of confinement, a prison*, Gen. 39:20—23. 40:3, 5. The Samar. text reads סָדַר, for explanation.

סָדַר proper name of an Egyptian king, contemporary with Hosea king of Israel. 2 K. 17:4. The name signifies according to Jablonski, *a chief, prince, or prince of the dwelling, (shooneh)*. Perhaps the same person with *Sevechus* in Manetho, or *Sabaco* in Herod. II. 137.

I. סָדַר or סָדַר (once סָדַר 2 Sam. 1:22.) i. q. סָדַר *to depart*, particularly from God, Ps. 80:19. 53:4. Prov. 14:14 וְכָל כָּסֵף לִבָּהּ *whose heart is rebellious, i. e. wicked, perverse*; comp. Ps. 44:19.

Niph. סָדַר, fut. יִסָּדַר, *to decline, fall away*, usually with the addition אֲחֻזָּר. Is. 50:5. Ps. 35:4 יִסָּדַר וְיִחָזְרוּ *let them turn back and be brought to confusion*. 40:15. 70:3. 129:5. Is. 42:17. Jer. 46:5. Particularly as in Kal, *to decline from Jehovah*; with סָדַר, Zeph. 1:6. without addition, Ps. 44:19. 78:57.

Deriv. סָדַר.

II. סָדַר *to hedge round, to encompass*. (Syr. סָדַר, Chald. סָדַר, in Hebrew else-

where סוד.) Cant. 7:3 סוּדָה בְּשׁוֹלֵי־לִילִים *en-compassed with lilies*.

סוּג found only Ezek. 22:18 Keth. i. q. סִג *a dross*.

סוּגָר m. *a prison, cage, for lions*. Ezek. 19:9. Sept. *καμῆς*. Vulg. *cavea*.

סוּר m. dec. I. 1. *a circle or company of persons sitting together*. It is a contraction of יסוד Arab. وَسَاد *an eastern sofa, divan*, from יסד in the signification of *sternere lectulum*. Comp. יסד in Niph.) Jer. 6:11 סוּר בְּחִירִים *the circle of young men*, 15:17 סוּר מְסִתְּקִים *the circle of scorners*, Ezek. 13:9. Ps. 64:3. 111:1. Particularly *a body of counsellors*, Ps. 89:8. Job 15:8. Jer. 23:18.

2. *a common consultation of many persons together*. Prov. 15:21 סוּר בְּאֵין *without consultation*. Oppos. סוּר יוֹצֵעִים. Ps. 83:4.

3. *confidential talk or intercourse*. Ps. 55:15. Job 19:19 סוּרִי מִיָּדִי *my confidential friends*.—סוּר יְהוָה *close intercourse with Jehovah, confidence in him*, Ps. 25:14. Prov. 3:32. Job 29:4.

4. *a secret*; hence סוּר סוּרָה, *to reveal a secret*, Prov. 11:13. 20:19. 25:9. Amos 3:7.

סוּרָה f. prob. i. q. סוּרָה *sweepings, dirt, filth*. Is. 5:25 סוּרָה, Sept. *σπορά*. Vulg. *quasi stercus*. Chald. סוּרָה. Others make the כ radical, and compare it with the Arab. كَسَح *to sweep out*. But the adverb of comparison כִּי is naturally expected here.

סוּף i. q. נָסַף no. 3. *to anoint*, applied to the anointing of the body after washing, and not to the anointing of a king or the like; hence different from סוּף. 2 Chr. 28:15. Ezek. 16:9. Reflex. *to anoint one's self*, Ruth 3:3. Dan. 10:2. 2 Sam. 12:20. The matter *with* which one is anointed is put in the accus. (comp. סוּף Am. 6:6.) Deut. 28:40 וְשָׁמָּה לֹא תִסָּף *but with oil thou shalt not anoint thyself*. Mic. 6:15. 2 Sam.

14:2. Deriv. סוּף. The part. סוּף derives its signification from סָפַף, and is equivalent to סָפַף.

סוּמְפִנְיָה f. Chald. Dan. 3:5, 10, 15. for which in verse 10 Keth. we find סוּמְפִנְיָה, the Greek word *συμφωνία, a bag-pipe*. (Comp. Serv. on *Æn.* xi. 27.) In the latter form the Mem is thrown out, as in the Syr. ܣܡܦܢܝܐ. The Hebrew interpreters render it by שָׁנֵב. The Hebrew Tractatus Shilte Haggibborim (Ugolini Thes. Vol. XXXII.) describes the *samponja* as a bag pipe, consisting of two pipes thrust through a leathern bag, of a mournful sound. The *shalm* is at the present day called in Italy *samponja*, in Asia Minor *sambonja*.

סוּנְיָה *Syene*, the southernmost city in Egypt, through which the tropic of Cancer passes, by the Copts called *Sovan*, Arab. اسوان *Asvan*. Ezek. 29:10, 30:6. In both passages it stands in the accus. to *Syene*, but the final ה is not on that account to be taken as the ה local. (comp. נִינְה.) See Jablonskii Opusc. ed. te Water, T. I. p. 328. Michaëlis Spicileg. T. II. p. 40.

סוּס m. dec. I.

1. *a horse*. Gen. 47:17. Is. 2:7.

2. *a swallow*. Is. 38:14. Jer. 8:7. but in the latter place the Keri has קָס. So the Sept. Theod. Jerome; but the Hebrew commentators render it *the crane*. See Bocharti Hieroz. T. II. p. 60.

סוּסָה f. Cant. 1:9. *a mare*.

סוּף m. *an end*, the Aramean word for the more ancient and usual Hebrew word סָף. Ecc. 3:11. 7:2. 12:13. 2 Chr. 20:16. Joel 2:20. Root סָף.

סוּף, emph. סוּף, Chald. *idem*. Dan. 4:8, 19. 6:27. 7:28.

סוּף *to cease, to come to an end*. Is. 66:17. Est. 9:28. (In Syr. and Chald. *idem*.)

Hiph. *to cause to cease, to put an end to any thing*. Zeph. 1:2, 3. Jer. 8:13

I will surely consume them. For the infin. pleon. the kindred form *אָפֶה* is here employed; comp. *אָפֶה* no. 4. (Comp. Is. 28:28.)

סֹרַף Chald. *idem*, applied to the fulfilment of a prophecy. Dan. 4:30. (Comp. the kindred verb *סָרַף* no. 7.)

Aph. to *put an end* to any thing. Dan. 2:44.

סָרִף m. a *reed*; particularly (1.) the sea-grass, *φύκος*, *fucus*. Jon. 2:6. Hence *יַם סָרִף* the sea of reeds, i.e. the Red Sea, Ps. 106:7, 9, 22. 136:13. In Egypt this sea-grass is called *sari*; hence the sea is called the sea of *Sari*. See Michaëlis Supplem. ad Lex. Heb. p. 1726. Jablonskii Opusc. ed. te Water, T. I. p. 266. Bocharti Opp. T. II. p. 1191. (2.) a reed found in the Nile, also called by the Egyptians *sari*. Ex. 2:3, 5. Is. 19:6. Plin. H. N. XIII. 23. § 45. (3.) proper name of a place. Once Deut. 1:1.

סֹרֶף f. verbal from *סָרַף*, dec. X. a violent wind, hurricane, whirlwind. Job 21:18. 27:20. 37:9. Prov. 10:25. Is. 17:13. With *ה* paragogic *סֹרֶפֶה* Hos. 8:7.

סָרַח, fut. *סָרַח*, with *ו* convers. *סָרַח*.

1. to turn away, to depart; construed with *בָּן*, Ex. 32:8. Judg. 16:17. Gen. 49:10. with *בָּנִים*, 1 Sam. 18:12. with *כָּל* Num. 12:10. 14:9, 1 Sam. 28:15. with *כָּאֲדָרִי*, 1 Sam. 12:20. 2 K. 10:29. 18:6. 2 Chr. 25:27. with *בָּן*, Hos. 7:14. with an accus. 2 Chr. 8:15. Prov. 11:22 *כֶּהָן בָּנִים סָרַח* without discretion, liter. *recedens mente*. Used absolutely to signify (1.) to depart (from the ways of God), to decline, degenerate. Ps. 14:3. Jer. 5:23. Deut. 11:16. Dan. 9:11. (2.) in a passive sense, to be removed. 1 K. 15:14 *וְהַבְּסוֹתָ לָהֶם* and the high places were not removed. 22:44. 2 K. 12:4. 14:4. 15:4. comp. Job 15:30 *סָרַח בְּרִיחַ פִּי* he is taken away by the breath of his mouth.

2. to be gone, to pass away. 1 Sam. 15:32 the bitterness of death is past. Hos. 4:18.—Job 15:30 *לֹא יִסָּר בְּנֵי הָאָדָם*

he shall not escape from darkness, i.e. from calamity.

3. to turn in or lodge with any one, construed with *אֵל*. Judg. 4:18. 18:3, 15. Gen. 19:2, 3.

4. to approach to any thing. Ex. 3:3 *אֶתְקַרְבָּהּ אֵלַי וְאֶרְאֶהָ* I will approach and see. Verse 4. Ruth 4:1. 1 K. 20:39. Construed with *אֵל*, 22:32. Also to have access, 1 Sam. 22:14 *וְסָר אֵל מִשְׁמֵעָהָ* and having access (like him) to thy private audience.

Hiph. *סָרַח*, fut. *סָרַח*, with *ו* convers. *סָרַח* (as in Kal).

1. to turn away. Deut. 7:4. Hence (1.) to take off, e.g. a ring from the finger, Gen. 41:42. the head of any one, i.e. to cause him to be executed, 1 Sam. 17:46. 2 Sam. 5:6. 16:9. (2.) to put off one's clothes, Gen. 38:14. (3.) to take away, remove; e.g. the altars of the idols, 2 K. 18:4. the necromancers, 1 Sam. 28:3. the curse, Josh. 7:13.

2. to let any thing be brought, construed with *אֵלָיו* to one's self. 2 Sam. 6:10.

Hoph. *סָרַח* pass. Lev. 4:31. Dan. 11:31.

Pil. *סָרַח* i.q. Hiph. to cause to deviate, to turn aside. Once Lam. 3:11.

סָרַח 1. part. pass. driven out, exiled. Is. 49:21 *בְּנֵה וְסָרַחָה* a captive and exile. Also in an active sense, Jer. 17:13 *כִּי סָרַח* those who have departed from me.

2. prob. the wild shoots or branches of the vine, liter. what degenerates. Comp. *סָרַח* dross, from *סָרַח*.) Jer. 2:21 *סָרַח הַיֵּצֶן נִקְרָה* wild shoots of a strange vine.

3. name of a gate of the temple. Once 2 K. 11:6. In the parallel passage 2 Chr. 23:5, it is called *שַׁעַר הַיְסוֹד* the gate of the foundation.

סָרַח or *סִית* in Kal not used.

Hiph. *סָרַח*, also *סָרַח* (Jer. 38:22.) fut. *סָרַח*, also *סָרַח*, part. *סָרַח*, (comp. *לָקַח* from *לָקַח*.)

1. to take or drive away; construed with *בָּן*, to take or drive away from any

place, Job 36:18 *לֹא יִסְחָק בְּנִפְתָּק לֵךְ* lest he take thee away with his stroke. 2 Chr. 18:31. Job 36:16.

2. to urge, induce, persuade. Josh. 15:18. Judg. 1:14. 2 Chr. 18:2. Particularly to entice to evil, to seduce, Deut. 13:7. 1 K. 21:25. Job 36:18.

3. to excite or stir up against any one, construed with א of the person. 1 Sam. 26:19. Job 2:3. Jer. 43:3.

סחית m. dec. I. a garment. Once Gen. 49:11. Parall. לְבָשׁ. Sept. περιβλεῖς. Vulg. pallium. Prob. i. q. פָּסוּחַ by an aphaeresis of פ, like קָרַע for קָרַעַי, גָּרַע for גָּרַעַי, etc. although no other example is known, in which initial Caph is dropped. The Samaritan text has the full reading סחית.

סָחַב to draw or drag away, e. g. a dead body. 2 Sam. 17:13. Jer. 15:3 (*I will send*) אֶת־הַכְּלָבִים לִסְחֹב dogs to drag them away. 22:19. 49:20. (Arab. سحى to draw, e. g. a garment on the ground.)

סָחַבָּה f. found only in the plur. Jer. 38:11, 12. torn garments. (Root סָחַב to drag, prob. also to tear, rend.)

סָחַף to wipe or sweep off. Only in Pi. Ezek. 26:4. (Arab. سحى idem. Syr. סחית a brush, broom. Chald. סחף to wash.) Hence

סָחַף m. verbal from סָחַף, sweepings, filth, dirt, metaphorically something of little worth. Lam. 3:45. (Chald. סחיתא dirt, mud.)

סָחַשׁ 2 K. 19:29. (in the parallel passage Is. 37:30, אֲשֶׁר־הָיָה) that which grows up of itself the third year after sowing. Comp. סָחַשׁ. Sept. in the Book of Kings ἀντοματῶν. Aqu. and Theod. in Isaiah αὐτοφυῶν. For an illustration of the thing, see Strabo, xi. p. 767 (aliter 502).

סָחַף 1. to throw down, as in Syr. See Niph.

2. to inundate, spoken of a rain. Prov. 28:3. (So in Arab.)

Niph. prosterni. Jer. 46:15.

סָחַר to go or move about, (in Chald. i. q. סָחַב.) Jer. 14:18. To pass through or traverse a land, construed with an accus. Gen. 34:10, 21. particularly for the sake of traffic, Gen. 42:34 וְהָאֵת דְּמָרְךָ וְהָאֵת דְּמָרְךָ and ye may traverse or traffic in the land. Hence part. סָחַר a travelling merchant or trader, a pedlar, Gen. 23:16. 37:28. סָחַר הַמֶּלֶךְ the merchants of the king, i. e. the agents which he employed to make purchases, 1 K. 10:28. 2 Chr. 1:16. Spoken of navigators, Prov. 31:14. Is. 23:2. In a still more general sense Is. 47:15 סָחַרְךָ those with whom thou hast had intercourse.—Fem. סָחַרָה a female trader, Ezek. 27:12, 16, 18.

Pilp. סָחַרְךָ to flutter, palpitate, spoken of the heart. Ps. 38:11.

Deriv. out of course סָחַר.

סָחַר m. verbal from סָחַר, dec. IV. a. 1. a place of trade, mart, emporium. Is. 23:3.

2. something acquired by trading, merchandise. Is. 45:14 סָחַר נִשְׂא the merchandise of Ethiopia; comp. Prov. 3:14.

סָחַר m. verbal from סָחַר, dec. VI. c. 1. something acquired by trading, merchandise. Is. 23:18.

2. an acquisition generally. Prov. 3:14 כִּי טוֹב סָחַרָה מִסֶּפֶר כֶּסֶף for the acquisition of it is better than that of silver, i. e. it is better to acquire it, than to acquire silver. 31:18.

סָחַרָה f. verbal from סָחַר, dec. X. traffic, trade; and used as a concrete, a trader. Ezek. 27:15 חָדָר סָחַרָה i. q. חָדָר סָחַר verse 21. thy traders.

סָחַרָה f. a shield. Once Ps. 91:4. The root סָחַר i. q. סָחַב to surround, has here the idea of protection; comp. סָחַר a tower, citadel, and סָחַר. Hence not exactly a round shield, as Jahn supposes, (Archæol. II. 2. p. 404.)

סָחַרָה f. Est. 1:6. a substance employed with several species of marble for making a pavement. Sept. πλάγιος

λίθος. Better perhaps *tortoise-shell*, (comp. סִדְרָה,) according to Hartmann (Hebräerin, Th. 3. p. 353.) Others: *black marble*, comp. Syr. סִדְרָה *lapis niger tinctorius*.

סִינִים masc. plur. i. q. סִינִים *sins, transgressions*. Ps. 101:3. Root סִינ to deviate, to sin.

סִינ m. verbal from סִינ, Ezek. 22:18 Keri, and plur. סִינִים, *dross, recrement, scoria, the baser metal which is separated from the purer in smelting*. (See סִינ.) Ezek. 22:18, 19. Is. 1:22, 25. Prov. 25:4 קִנֵּי סִינִים סִינִים *separate the dross from the silver*. 26:23 סִינִים *silver-dross*, i. e. unrefined silver. It is once written in the singular in Ezek. 22:18 Keth. and in the plural many manuscripts and editions have סִינִים, Is. 1:22, 25. Ezek. 22:18, 19. (For this commutation of the forms, see e.g. סִינִים.)

סִינִי m. Esth. 8:9, the third month of the Hebrew year, which corresponds to part of May and part of June. Root perhaps Chald. סִינָה *to rejoice*; hence *pleasure-month*.

סִיחֹן m. proper name of a king of the Amorites in Heshbon. Numb. 21:21, 23. Ps. 135:11.

סִין (liter. *mire*; comp. the Aram. סִין,) Ezek. 30:15, 16. the proper name of a strong city in Egypt, according to Jerome *Pelusium* (perhaps from the Greek πηλός,) in Arab. طينة *(the mire)*, on the eastern boundary of Egypt, and defended by the swamps which lie round it. Hence סִין־סִין Ex. 16:1. 17:1. Numb. 33:12. *the desert of Sin*, a part of Arabia Deserta, towards Egypt, between Elim and Mount Sinai.

סִינִי a gentile noun.

1. a people in the country of Lebanon. Gen. 10:17. 1 Chr. 1:15. Strabo (xvi. p. 788. aliter 1096.) speaks of a city there called *Sinna*, in Jerome (Quæst. Hebr. in Genesin) *Sine*, according to Breidenbach's Travels, (pub-

lished in 1486,) p. 47. a village *Syn*. See Michaëlis Spicileg. Geogr. Exter. T. II. p. 27.

2. סִין־סִין Is. 49:12. a land very distant from Palestine. From the context, it appears to be situated to the south or east. Sept. ἐν γῆς Περσῶν. As a southern country, it has been compared with סִין *Pelusium*, and סִינָה *Syene*, but these are merely cities, and not sufficiently remote. It were better to understand it of an eastern country, perhaps *China*, Arab. صين, Syr. ܣܝܢ, with צ. It is by no means improbable that together with סִין־סִין *Scythia* and סִין־סִין *India*, the Hebrews may have heard at least of the name of *China*, as a very distant country.

סִינִי, usually סִין־סִין *Mount Sinai*, a well-known mountain in Arabia Deserta, consisting of two peaks, of which the lower and western is properly called סִין־סִין, (though now known by the name of *Sinai*), the higher and eastern peak is the proper סִין־סִין (now *Mount Catharine*.) The Arabians call it *Jebel Musa* (*the mount of Moses*.) Ex. 19:11, 23. 24:16. 34:2, 4. See Bellermann's Handb. der Bibl. Literatur, Th. III. p. 229. Hence סִין־סִין *the desert about Sinai*, Ex. 19:1, 2. Lev. 7:38. Num. 1:1, 19:9:1.

סִין a swallow. Jer. 8:7 Keri. In the Kethib סִין q. v.

סִי־סִי m. (*order of battle*, comp. the Syr. ܣܝܬܐ,) *Sisera*, a general under Jabin, king of Canaan. Judg. 4:2 ff. Ps. 83:10.

סִי־סִי Dan. 3:10. In the Keri סִי־סִי q. v.

I. סִיר (perhaps from סִיר *Hiph. removit*.)

1. with the plur. סִירִים, *a thorn*. Is. 34:13. Hos. 2:8. Ecc. 7:6 (first occur.) Nah. 1:10 סִירִים סִירִים *for as thorns*, i. e. as a thorn-hedge, *they are folded together*, a description of great

wickedness, (comp. Mic. 7:4. Ezek. 2:6.)

2. *a fish-hook, angle*; from its similarity to *a thorn*. (Comp. חוץ *a thorn* and *a hook*.) Plur. חוץ, Am. 4:2.

II. סִיר com. gen. (Jer. 1:13. Ezek. 24:6.)

1. *a pot, kettle, caldron*. (Root סור prob. Arab. سار *to boil with anger*.) Ezek. 11:3, 7. חֶסֶד סִיר *a flesh-pot*, Ex. 16:3. Ecc. 7:6 חֶסֶד סִיר *as the crackling of thorns under the pot*; (comp. Ps. 58:10.) Plur. סִירִּים Ex. 38:3. 1 K. 7:45.

2. *a basin*. Ps. 60:10 סִיר רַחֵץ *my wash-basin*.

סָךְ m. *a multitude of people*. Once Ps. 42:5. (comp. Talmud. and Chald. סָךְ *summa, collectio, complexus*.)

סָךְ m. with suff. סָכְתִּי, once סָכְתִּי, verbal from סָךְ no. II. dec. VIII. d.

1. *a booth, tent, dwelling*. Ps. 27:5. 76:3.

2. *a thicket*, as the covert of the lion. Ps. 10:9. Jer. 25:38.

סֹכֶה fem. of סָךְ, dec. X.

1. *a booth, tent, tabernacle*, made of boughs and bushes. Jon. 4:5. Is. 4:6. חַג הַסֹּכֶה *the feast of tabernacles*, Lev. 23:34. Deut. 16:13.—Am. 9:11. by way of contempt for *a small house*.

2. *a hedge, enclosure*, for cattle. Gen. 33:17.

3. *a shelter, shed, dwelling*, generally. Ps. 31:21. Job 36:29. *the noise of his (God's) dwelling*. Ps. 18:12.

4. *a thicket*, as the dwelling of the lion. Job 38:40.

סֹכּוֹת (*booths*) 1. proper name of a city in the tribe of Gad. Josh. 13:27. Judg. 8:5. 1 K. 7:46. For the derivation of the name, see Gen. 33:17. סֹכּוֹת Ps. 60:8. 108:8. prob. *ager Succoth, the field of Succoth*.

2. also of the first encampment of the Israelites in their march out of Egypt. Ex. 12:37. 13:20. Num. 33:5. Pliny (H. N. vi. 29.) mentions there a place called *Sucha*.

3. סֹכּוֹת גִּטִּים 2 K. 17:30. (*booths of the daughters*) an object of idolatrous worship among the Babylonians. According to the most common opinion, they were *small tents* or *booths*, in which the Babylonish maidens devoted themselves to the service of Milytta; see Herod. i. 199. Strabo xvi. p. 1081 or 743.

סֹכֶה f. dec. I. i. q. סָךְ or סֹכֶה, Am. 5:26. *a booth* or *tabernacle*, which the Israelites are said to have carried about in the wilderness with them in honour of an idol (סָךְ), perhaps an imitation on a small scale of the tabernacle of the congregation. Diodorus Siculus (xx. 25.) mentions a similar σκηνή in the camp of the Carthaginians.

סֹכֶה an African people, mentioned 2 Chr. 12:3, along with Lybians and Ethiopians. Sept. and Vulg. *Troglo-dytæ*.

I. סֹכֶךְ (once סָכְךָ Ex. 33:22.)

1. *to cover, spread over*. Ex. 40:3. for the most part construed with יָלַל, (comp. the synon. סָכָה.) 1 K. 8:7. וְהָיָה וְהַכְרִיבִים יָלַל וְהָיָה וְהָיָה *and the cherubim covered the ark*, liter. *they covered over the ark*. Ex. 25:20. 37:9. comp. Ezek. 28:14, 16. Construed with two accus. Job 40:22 וְהָיָה וְהָיָה *the shady trees cover him with their shadow*.

2. *to hide or conceal one's self*. Lam. 3:44 וְהָיָה וְהָיָה *thou concealest thyself in a cloud*. Verse 43.

3. *to protect*, construed with יָ. Ps. 140:8. Part. סֹכֶךְ *something which protects or defends, a moveable roof employed by assailants, vinea*, Nah. 2:6.

Hiph. סָכַךְ i. q. Kal, *to cover, protect*, construed with יָלַל, Ps. 5:12. with יָ, Ps. 91:4. וְהָיָה וְהָיָה 1 Sam. 24:4. Judg. 3:24. *to cover one's feet*, according to Josephus (Antiq. vi. 14.) and the Talmudists an euphemism for *to obey a call of nature*. Less applicable is the explanation of the Syriac and Arabic versions in Sam. and of Josephus (Antiq. v. 4. § 2.) *to take rest, to sleep*. See, however, J. D. Michaëlis

Supplem. p. 1743. Glassii Philol. Sacra, ed. Dathe, p. 891.

Hoph. *to be covered*. Ex. 25 : 29. 37 : 16.

Pilp. סָכַסְךְ most prob. *to arm*. (Comp. Arab. **سَكَّ** *totum se operuit armis*; **سَكَّ** *arma, panoplia*; and **سَكَّ** *to fasten gates with iron*.) Is. 9 : 10 **וְאֶת אֲזִיקוֹ** *and he will arm his enemies*. 19 : 2 **סָכַסְתִּי מִצְרַיִם לְמִצְרַיִם** *I will arm the Egyptians against the Egyptians*. Others : *to mingle or join together*, (comp. סָכַךְ no. II.)

Deriv. סָכַךְ, סָכַךְ.

II. סָכַךְ i. q. סָכַךְ and סָכַךְ *to weave*. Ps. 139 : 13 **הָסַכְנִי בְּבֶטֶן אִמִּי** *thou hast woven or formed me in my mother's womb*. Comp. Job 10 : 11. Others : *to cover, protect*; as in no. I.

Hiph. סָכַךְ *to hedge*, construed with **רָחֵץ**, *to hedge round*. Job 3 : 23. 38 : 8.

Deriv. סָכַךְ, סָכַךְ.

סָכַל in Kal not used. Syr. *to be foolish*. Comp. by transposition סָכַל.

Pi. *to make any one appear foolish, to frustrate*. 2 Sam. 15 : 31. Is. 44 : 25. Comp. סָכַל.

Hiph. liter. *to make foolish*; joined with **עָשָׂה**, *to act foolishly*, Gen. 31 : 28. also without this addition, 1 Sam. 26 : 21. (In Aram. Aph. *idem*.)

Niph. 1. *to act foolishly*. 1 Sam. 13 : 13. 2 Chr. 16 : 9.

2. *to sin*. 2 Sam. 24 : 10. 1 Chr. 21 : 8. Comp. סָכַל, סָכַל, and other synonymes. The root סָכַל is not to be confounded with this root.

סָכַל m. verbal from סָכַל, dec. IV. a. *foolish, a fool*. Jer. 4 : 22. 5 : 21. Ecc. 2 : 19. 7 : 17.

סָכַל m. verbal from סָכַל, *folly*, and as a concrete, *fools*. Ecc. 10 : 6.

סָכַל f. verbal from סָכַל, *folly*, an Aramean word. Ecc. 2 : 3, 12, 13. 7 : 25. 10 : 1, 13. Once סָכַל 1 : 17 (Syr. *idem*).

I. סָכַן, fut. סָכַן. I. *to be useful, pro-*

fitable; construed with **לְ** or **עַל**. Job 22 : 2. 35 : 3. Without cases, Job 15 : 3.

2. intrans. *to receive profit, to be profited, proficere*. Job 34 : 9.

3. *to take care of, to nurse, to manage*, derived from signif. no. 1. Part. סָכַן **οἰκονομος**, a steward, one set over the royal palace, Is. 22 : 15. Fem. סָכַנָּה a nurse (of the king), 1 K. 1 : 2, 4.

Hiph. סָכַן 1. *to be wont, to be accustomed*. Num. 22 : 30.

2. *to be or become acquainted with any thing*. Ps. 139 : 3 **כָּל דְרָכֶיךָ הִסְתָּכֵנִי** *thou art acquainted with all my ways*. Parall. *to know*. Job 22 : 21 **הִסְתָּכָה עִמָּי** *acquaint thyself with him*.

II. סָכַן as in Chald. *to be in danger*.

Niph. *idem*. Ecc. 10 : 9.

III. סָכַן Pu. סָכַן Is. 40 : 20 (if the punctuation is correct,) i. q. סָכַן *poor*; hence סָכַן **הַיָּסָסִין** *he who is too poor for an oblation*.

I. סָכַר i. q. סָכַר *to shut up*. (Syr. and Arab. *idem*.) In Kal not used.

Niph. *to be shut up, to be stopped*. Gen. 8 : 2. Ps. 63 : 12.

Pi. i. q. סָכַר and סָכַר *to deliver up*. Is. 19 : 4.

II. סָכַר i. q. סָכַר *to hire, to bribe*. Ezra 4 : 5.

סָכַת in Kal not used.

Hiph. *to be silent*. Once Deut. 27 : 9. (Arab. **سكت** conj. I. IV. *idem*. Samar. *to attend*.) Sept. **σιώπα**. Vulg. *attende*.

סָל m. plur. סָלִים, dec. VIII. h. a *basket*. Gen. 40 : 17. Ex. 29 : 3, 31. Comp. סָלִית.

סָלָה (i. q. סָלָה *a way*) the proper name of a place not far from Jerusalem. 2 K. 12 : 21.

סָלָה prob. strictly i. q. סָלָה *to raise up*, hence *to hang the balance, to weigh*. Comp. **נָשָׂא** Job 6 : 2. and in Lat. *pendeo, to hang, with pendo, to hang the balance, to weigh*. Only in Pual, Lam. 4 : 2 **הִסְתָּאִים בָּנִי** *to be weighed, i. e. to be compared, with fine gold*. See סָלָה no. I.

סָלַךְ prob. i. q. Chald. *סָלַךְ* *to burn, to be consumed*. Found only in Pi. Job 6:10 *וְנִסְלַכְתִּי בְּאַשָׁה* *although I be consumed with pain*. Sept. ἁλλόμεν, Vulg. *saliebam*; (comp. *سَلَد* *to leap, spring*.) Others: *to harden one's self*; (comp. Arab. *سَلَد* *dura fuit terra*.)

I. סִלָּה i. q. סָלַל *to weigh*.

Pu. Job 28:16 לֹא תִסָּקָה בְּנֶחֱם אוֹפִיר *it shall not be weighed, i. e. valued, with gold of Ophir.*

II. סָלָה as in Aramean, *to reject, despise*. Ps. 119:118.

Pi. *idem*. Lam. 1:15.

סִלָּה (*Milēl*) a musical term, very frequent in the Psalms, besides which it is found in Hab. 3 : 3, 9, 13. It usually occurs at the end of a period or strophe ; but sometimes at the end only of a clause, as in Ps. 55 : 20. 57 : 4. Hab. 3 : 3, 9. In the explanation of this difficult word, it is undoubtedly safest to follow the usus loquendi of the Hebrew dialect. Derived from the Hebrew מִלָּה, (whence מִלָּה, after the form מִלָּה, מִלָּה, and with מִלָּה parag. מִלָּה,) it would signify *an elevation* of the voice, (as was long ago observed by Kimchi, Lib. Rad. Venet. 5340. p. 327.) and so perhaps be a sign for changing the key or for repeating the tune some notes higher. See Forkel's *Gesch. der Musik*, Th. 1. p. 144. and Herder's *Geist der Hebr. Poesie*, Th. 2. p. 376.) So the Sept. διάψαλμα, i. e. μέλους διαλλαγή, (see Schleusner's *Nov. Thes. V. T.*) Another explanation, *pause*, as if from the Syr. ܡܠܐ *quievit*, is uncertain, because this Syriac word corresponds to the Heb. מִלָּה q. v. although the letters ו and ו are sometimes interchanged, (see the letter ו.)

Others regard it, not as a proper word, but as an abbreviation containing the initial or most important letters in several words; such abbreviations, furnished with vowels, being very common among the modern Jews and Arabians.

The deciphering of the word on this principle must be very arbitrary. The two following have been proposed, *עב לְמַעַל* *redi sursum, cantor, (da capo;)* *הָשִׁיר* *signum mutande vocis.* The use of abbreviations among the ancient Hebrews has, however, never yet been proved. Comp. Michaëlis Supplem. p. 1760. See Rosenmülleri Comment. in Psalm. T. I. p. LIX. Noldii Concord. Particul. Heb. p. 940. ed. Tymp. Eichhorn's Bibl. der Bibl. Literatur, Th. 5. p. 542ff.

סִלְוֹן m. *a thorn, brier*. Ezek. 28: 24. Sept. *σείλοψ*. (Chald. סִלְוֹן, סִלְוֹן, Arab. سِلَال *thorns of the date-palm*.)

סֵלֶן m. dec. I. Ezek. 2:6. i. q. the preceding article, but taken figuratively. Comp. עֲקָרִים. Others: *despisers, scorn-ers*, as if from סֵל=סֶל no. II.

סָלַח fut. יִסְלַח, *to forgive*, construed with a dative. Ex. 34:9. 1 K. 8:31, 34, 36, 39.

Niph. *to be forgiven*, spoken of sin.
Lev. 4:20, 26, 31. 5:10, 13.

Deriv. out of course סִלְתָּ.

סָלַח m. verbal from סָלַח, *forgiving, ready to forgive*. Ps. 86:5.

סְלִיחָה f. verbal from סָחַח, dec. X.
forgiveness. Ps. 130 : 4. Plur. Neh. 9:17.

סִלְכָה proper name of a city on the borders of the kingdom of Bashan. Deut. 3:10. Josh. 12:5, 13:11, 1 Chr. 5:11.

סָלַל 1. *to raise* or *lift up*. See Pilp.
Comp. סָלַח, סָלַח.

2. to raise, throw, or cast up. Jer. 50 : 26 **קָטְחָהּ כְּמִשְׁרָמִים** *cast her up as heaps.* Particularly

3. to raise or build a way by throwing up dirt, *aggerare*, *aggesto aggere planare*. (Comp. *רָם* Is. 49:11.) Is. 57:14. 62:10. Prov. 15:19. Jer. 18:15. Job 19:12 *וַיִּבְנוּ לִי דֶרֶךְ* *they raised for themselves a way to me*. 30:12. Without *וַיִּבְנוּ*, Ps. 68:5 *בִּנְיָנוּ* *build ye (the way).*)

Pilp. to raise up, exalt. Prov. 4:8
 הַחִיָּהּ exalt her (wisdom).

Hithpo. הִתְחַוֵּל, denom. from סָלַף, to
 make one's self a wall, to oppose one's
 self, construed with י. Ex. 9:17 תִּתְּנִי
 מִסְתַּחֲלֵל בְּעַמִּי thou yet opposest thyself to
 my people.

Deriv. סָלַף, סָלַף, סָלַף, סָלַף.

סָלַף f. verbal from סָלַף, dec. X. a
 mound, trench, rampart. Jer. 33:4.
 Particularly one thrown round a be-
 sieged city by the enemy, 2 K. 19:32.
 Ezek. 4:2. 2 Sam. 20:15. Comp. דָּק.

סָלַף m. a ladder, flight of stairs or
 steps. Gen. 28:12. (Arab. idem.) Root
 סָלַף, with the termination סָ- i. q. יָ-.

סָלַף fem. plur. baskets. i. q. סָלַף.
 Is. 6:9. Sept. *καταλλα*. Vulg. *cartalla*.

סָלַף m. dec. VI. d.

1. a rock. Often metaphorically, Ps.
 18:3. יהוה סִלְעִי Jehovah is my rock. 31:
 4. 42:10.

2. proper name of the ancient capital
 of Edom, afterwards called *Petra*,
 whence *Arabia Petræa* has its name.
 2 K. 14:7. Is. 16:1. Relandi *Palæsti-*
na, p. 926—951.

3. also of a place in the northern
 part of Arabia. Judg. 1:36.

סָלַף m. a four-footed, winged, edi-
 ble species of locust. Once Lev. 11:22.
 Root Chald. סָלַף to consume, i. q. יָלַץ.

סָלַף found only in Pi.

1. to pervert. Ex. 23:8 וְיִסְתָּף וְיִבְרִי
 and it (the bribe) perverts the cause of
 the righteous. Deut. 16:19.

2. to turn up, destroy, (a way;) comp.
 הִתְחַוֵּל. Prov. 19:3 וְהָיָה הַסֶּלַף הַזֶּה
 the folly of a man turns up his way, i. e.
 makes it uneven.

3. to overthrow, evertere. Job 12:19.
 Prov. 21:12. 13:6. 22:12.

סָלַף m. verbal from סָלַף, rudeness of
 speech. Prov. 15:4. Oppos. לִשָּׁן
 mild language.

2. perverseness, falsehood. Prov. 11:
 3. Oppos. הִפְחֵה.

סָלַף Chald. to mount up. Dan. 7:
 3, 8, 20. Pret. pass. idem, Dan. 2:29.
 Ezra 4:12. In Syr. and Samar. idem.

סָלַף com. gen. (masc. Ex. 29:40.
 fem. Lev. 2:5. and often, probably be-
 cause the ך was erroneously regarded
 as a feminine termination,) dec. VI. p.
 meal. Ezek. 16:13, 19. 1 Chr. 9:29.
 Gen. 18:6.—סָלַף wheat meal, Ex.
 29:2. (Arab. *سلت* barley, peeled
 barley, *ἀλφιτα*, from סָלַף to make
 bare, to peel off. In Chald. סָלַף idem,
 whence the verb סָלַף to sift meal.)

סָמך found only in the plur. סָמִים sweet
 spices. Ex. 30:34. קְטֹרֶת הַסָּמִים incense of
 sweet spices, Ex. 30:7. 40:27. Root

סָמַך Arab. *شم* to smell.

סָמַך m. prim. a vine-blossom.
 Cant. 7:12. 2:13, 15. (In Chald. and
 Syr. idem.)

סָמַך, fut. יִסְמַך. 1. to lay or rest on
 any thing; as in the phrase יָד עַל סָמַך
 to lay the hand on any thing, Ex. 29:10,
 15, 19. Lev. 1:4. 3:2. 8:14.—Am. 5:
 19 וְסָמַך יָדוֹ עַל הַחֵיר and he rested his hand
 upon the wall, spoken of one that had
 fled to his own house and supported
 himself by the wall of his dwelling.

2. intrans. to lie on any one. Ps. 88:
 8 עַל סָמַכָה הַמִּתָּהּ thine anger lies hard
 on me.

3. to uphold, support. Ps. 37:17,
 24. 54:6. Ezek. 30:6 סָמְכֵי מִצְרַיִם those
 that uphold Egypt, the allies of Egypt.
 Construed with י, Ps. 145:14. Part.
 pass. סָמֻךְ, supported, i. e. firm, unshaken,
 Ps. 112:8. Is. 26:3.

4. to support or sustain any one with
 any thing, construed with two accus.
 Gen. 27:37 וְיִתְּנוּ סֶמֶךְ לְיִצְחָק with corn
 and wine have I sustained him. Ps. 51:
 14.

5. to draw near. Ezek. 24:2. (This
 signification is derived from no. 1. to
 rest on any thing, hence in Rabbinic
 to be joined to it, to be near; סָמַך near.)

Niph. to be supported, Judg. 16:29.

to support one's self, Ps. 71:6. Is. 48:2. Metaphorically 2 Chr. 32:8.

Pi. to refresh. Cant. 2:5. (Comp. קָפַץ.)

קָמָל and קָמָל m. an image, statue. Ezek. 8:3, 5. Deut. 4:16. 2 Chr. 33:7 קָמָל הָעֵקֶל, where קָמָל denotes *signum sculptum*, and קָמָל *imago*. The etymology is uncertain.

קָמָן see קָמָן.

קָמַר to shudder, shiver. Ps. 119:120.

Pi. *idem*; also to stand on end, spoken of the hair. Job 4:15.

קָמַר m. Jer. 51:27. prob. with rough or bristly hair, קָמַרִים, an epithet of the insect קָמַר.

קָנָא proper name of a city in Judah. Ezra 2:53. Neh. 7:38. With the article, Neh. 3:3. The root קָנָא in Aram. is i. q. Heb. קָנָא to hate.

קָנָבָלַט Sanballat, proper name of a Persian governor in Moab. Neh. 2:10. 4:1. 6:1, 2, 12, 14. 13:28.

קָנָה m. prim. a bush, a thorn-bush. Ex. 3:2ff. Deut. 33:16. (Syr. קָנָה *idem*. Arab. كَنْه and كَنْه particularly the senna bush.)

קָנָה proper name of a rocky cliff over against Gibeah. 1 Sam. 14:4. (As an appellative, perhaps a height, hill, from קָנָה to raise up.)

קָנָרִים masc. plur. blindness. Gen. 19:11. 2 K. 6:18. Root Chald. quadriliteral קָנָר to blind, dazzle.

קָנָחֵרִיב Sennacherib, king of Assyria, about the year 720 before Christ, (2 K. 18:13. 19:16—36.) in Herod. (11. 141.) Σαυακκερβος. He was murdered by his two sons in the temple of Nisroch.

קָנָסִים masc. pl. Cant. 7:9. branches or leaves of the palm-tree. Prob. kindred with קָנָסִים baskets, and קָנָסִים tendrils.

קָנָפִיר m. a fin. Lev. 11:9. Dent. 14:9.

קָס m. a moth, an insect that eats clothes. Is. 51:8. (Syr. كَاس, Arab. كَاس a moth, a corn-worm, a louse, or the like. In Greek κῆξ.)

קָסַר, fut. קָסַר. 1. to stay, sustain, hold up. Ps. 18:36. Prov. 20:28. Is. 9:6. Hence to aid, assist, support, Ps. 20:3. 41:4. 94:18.

2. קָסַר to stay the heart, i. e. to refresh the stomach, by taking food. (See קָסַר no. 1.) Gen. 18:5 קָסַר לָקָח refresh yourselves by food. Ps. 104:15. Judg. 19:8. Intrans. 1 K. 13:7 קָסַה refresh thyself. Comp. קָסַה.)

Deriv. קָסַר.

קָסַר Chald. to help, aid, assist, construed with ל. Ezra 5:2.

קָסַה found only Ps. 55:9 קָסַה a sweeping tempest. Arab. كَسَحِي to run, to rush, spoken also of a violent storm.

קָסִיה m. dec. I.

1. a fissure, cleft. קָסִיה הַסֵּלֶסֶט a cleft of the rock, Judg. 15:8, 11. Plur. קָסִיִּים the clefts of the rocks, Is. 2:21. 57:5.

2. a branch. Is. 17:6. 27:10. See קָסַה. (These two significations are found united in the Arab. شَعْبَة شَعْبَة from شَعِب to divide, by a commutation of ב and פ.) Hence

קָסִיה in Pi. a denom. from קָסַה no. 2. to cut off branches. Is. 10:33.

קָסִיִּים masc. plur. divided opinions, sects, parties. (Root קָסַה = شَعِب to divide.) 1 K. 18:21 how long halt ye between two opinions? i. e. between the service of Baal and the service of Jehovah.

קָסִיִּים masc. plur. Ps. 119:113. perhaps the hesitating or sceptical in religion. Luther: the light-minded. Others: the foolish or mad, i. e. the wicked; comp. Arab. كَسَاف madness, violent passion.

קָסִפּוֹת plur. fem. branches. Ezek. 31:6, 8. Comp. קָסַר and קָסַה.

סַעַר 1. *to move with violence, to rage*; spoken of the sea, Jon. 1:11, 13. of enemies, Hab. 3:15.

2. *to be tossed about*, by affliction. Is. 54:11. comp. Pi.

Niph. *to be moved or disquieted*, by fear. 2 K. 6:11.

Pi. *to disperse or scatter* a people. Zech. 7:14.

Poal, *to be blown away*, spoken of stubble. Hos. 13:3. Comp. שָׁעַר.

סַעַר m. verbal from שָׁעַר, dec. VI. c. *a storm, tempest*. Jon. 1:4, 12. Jer. 23:19. 25:32.

סַעְרָה f. verbal from שָׁעַר, dec. XI. d. *idem.* Is. 29:6. also רִיחַ סַעְרָה Ps. 107:25. Ezek. 1:3. and רִיחַ סַעְרָה Ezek. 13:11, 13. (See שָׁעַר and שַׁעֲרָה.)

סָפָה m. with suff. סָפָי, plur. סָפִים, dec. VIII. f.

1. *the threshold*. Judg. 19:27. 2 K. 12:10. (In Chald. and Samar. *idem.*) See the denom. סָפַח.

2. *a basin*. Ex. 12:22. Zech. 12:2. Plur. סָפִים, Jer. 52:19. and סָפִים, 1 K. 7:50.

סָפַד, fut. סָפֵד, *to mourn, lament, bewail*; particularly for one dead. Zech. 12:12. The person lamented is preceded by לְ, 1 K. 14:13. Gen. 23:2. by אֵל, 2 Sam. 11:26. once by לִקְרִי, 2 Sam. 3:31.—Is. 32:12, according to the usual reading *ubera plangunt*, but the true reading is prob. שָׁדִים; so that this passage furnishes no support to the sense *planctus*, as a gesture of grief. On the contrary this word denotes rather *a mournful noise*, comp. Mic. 1:8. Jer. 22:18. 34:5.

Deriv. סָפַד.

I. **סָפָה** 1. perhaps i. q. אָסַף *to snatch up*. See Niph. no. 1.

2. *to take off the beard*, Is. 7:20. *to take away life*, Ps. 40:15. *to destroy*, Gen. 18:21, 24.

3. intrans. *to be taken away, to perish*. Am. 3:12. Jer. 12:4. Ps. 73:19.

Niph. 1. *to be snatched up, to be seized*. Is. 13:15.

2. *to perish*. Gen. 19:15. Particu-

larly in battle, 1 Sam. 12:25. 26:10. 27:1.

Hiph. *to bring together, to heap up*. Deut. 32:23. Sept. συσπλῶ. Others place this under no. II. *addam*.

II. **סָפָה** i. q. נָפַח, found only in the infin. סָפֹה (a mode which is wanting to the verb נָפַח in Kal,) *to add*. Is. 30:1. Particularly *to add to any thing, to increase it*. (See נָפַח no. 2.) Num. 32:14. The imper. סָפֵה Is. 29:1. Jer. 7:21. may be formed with equal ease from נָפַח.

סָפֹן m. verbal from סָפַן, *a covering of the temple*. 1 K. 6:15.

סְפֹרָה f. verbal from סָפַר, dec. X. *a number*. Ps. 71:15.

I. **סָפַח** in Kal not used. Prob. i. q. סָפַח and אָסַח *to add*.

Niph. *to be joined, to cleave, adhere*; construed with אֶל. Is. 14:1.

Pu. *to be gathered*. Job 30:7.

Hithpa. i. q. Niph. construed with אֶל. 1 Sam. 26:19.

II. **סָפַח** i. q. סָפַח Arab. سَفَحَ.

1. *to pour out*. See Piel.

2. *to anoint*. (Comp. נָסַח, Syr. نَسَحَ *to pour out*; Aph. *to anoint and induct a bishop*.) 1 Sam. 2:36 אֶל סָפַח נָא אֵלָּי *appoint me, I pray thee, in some priesthood*.

Pi. *to pour out*. Hab. 2:15.

סָפַחַת f. *the scab*. Lev. 13:2, 6. 14:56. also מִסָּפַחַת 13:7, 8. Strictly *a bald place on the head occasioned by the scab or itch*; comp. שָׁפַח.

סָפִית m. verbal from סָפַח no. II. *liter. effusum*; hence

1. *the grain which springs up of itself the second year after a field has been sown*. Lev. 25:5, 11. 2 K. 19:29. Is. 37:30. Comp. שָׁפַח.

2. *an overflowing*. Job 14:19.

סָפִינָה f. *a ship*. Once Jon. 1:5. (Syr. and Arab. *idem.*) Root סָפַן *to cover with boards*.

סָפִיר m. plur. סָפִירִים, dec. I. *a sapphire*. Ex. 28:18. 39:11. Job 28:6, 16. Ezek. 1:26. (Syr. سَافِير, Chald. סָפִירִים.)

סַפֵּל m. a dish, bowl. Only Judg. 5:25. 6:38. (In Chald. and Talmud. *idem*. See Bocharti Hieroz. I. p. 549.)

סָפַן, fut. סָפֵן. 1. to cover, contignare, construed with two accus. 1 K. 6:9: 7:3.

2. to cover with boards, to wainscot. 1 K. 7:7. Jer. 22:14. Hag. 1:4.

3. to conceal, lay up, like the kindred forms סָפַן and סָפַן. Deut. 33:21 שָׁם הָיָה חֵלֶק לְיִשְׂרָאֵל for there is the portion of the leader laid up.

Deriv. out of course סָפַן, סָפַן.

סָפַר found only in Hithpo. סָפַר, denom. from סָפַר, to stand on the threshold, to be a doorkeeper. Ps. 84:11.

I. **סָפַק**, fut. סָפֵק.

1. to smite. Particularly (1.) סָפַק עַל הָיָד to smite one's self on the thigh, as a gesture of displeasure and grief. Jer. 31:19. Construed with סָפַק, Ezek. 21:17. [21:12.] comp. II. XII. 162. XV. 397. Od. XIII. 198. (2.) סָפַק אֶת-יָדָיו to smite the hands together; as a gesture of displeasure. Num. 24:10. Construed with סָפַק, as a gesture of contempt, (comp. Lat. *explodere aliquem*.) Lam. 2:15. Job 27:23, (where 31 MSS. read it with w.) Without סָפַק, *idem*, Job 34:37. In some passages it is written with w.

2. to chastise, spoken of God. Job 34:26.

II. **סָפַק** Syr. **ܣܦܟܐ**, to vomit. Once Jer. 48:26.

סָפַק dec. VI. g. abundance, sufficiency. Job 20:22. Root סָפַק.

סָפַר, fut. סָפֵר. 1. to count, number. Gen. 15:5. Lev. 15:13, 28.

2. to write. (From signif. no. 1. comes to enumerate, relate, tell; (see Pi. nos. 2. 3.) whence to write, comp. 2 Chr. 2:10 וַיֹּאמֶר בְּכָתֵב and he answered in writing; comp. קָרָא to call and to read. It is not necessary then to derive this verb from the Arab. **سَفَر** *scalpsit*, or to make סָפַר a denom. from סָפַר a book.) Found only in the part. סָפַר a writer, Ps. 45:2. Ezek. 9:2, 3. Particularly (1.) a secre-

tary of state, an important officer of the crown, who gave out commissions in the name of the king. 2 Sam. 8:17. 20:25. 2 K. 12:11. 19:2. 22:3 ff. (2.) in the later writings, one skilled in the scriptures, one learned in the law, **γραμματικός**. 1 Chr. 27:32. Ezra 7:6. Ezra bears this name, Neh. 8:1 ff. 12:26, 36. Ezra 7:11. (3.) in a military sense, an inspector-general, who had the charge of reviewing and recruiting the army. Jer. 37:15. 52:25. 2 K. 25:19. comp. 2 Chr. 26:11. Is. 33:18.—In Judg. 5:14, it appears to have a more extended signification and to denote a general, a military leader.

Niph. to be numbered, counted. Gen. 16:10. 32:13.

Pi. 1. to number, count, i. q. Kal. Job 38:37. Ps. 40:6.

2. to relate, tell. Gen. 24:66. 40:9. Particularly to announce with commendation, to praise, Ps. 19:2. 78:4.—Job 28:27 then did he (God) see it (wisdom,) and made it known (in his works).

3. used absolutely, to speak, to talk, *sérmones facere*. Ps. 64:6. 73:15. Hence 69:27 וַיִּסְפֹּר אֶל מַכְאֹב הַלֵּלָהּ concerning the pain of thy wounded they speak, (with pleasure.)

Pu. סָפַר pass. of no. 2. to be related, told. Ps. 22:31. Job 37:20.

Deriv. out of course סָפַר, סָפַר.

סָפַר m. Chald. 1. a writer, scribe. Ezra 4:8, 9, 17, 23. here the royal scribe which attended the governor.

2. one learned in the scriptures. Ezra 7:12, 21.

סָפַר m. with suff. סָפַר, plur. סָפָרִים, const. סָפָרִי, verbal from סָפַר, dec. VI. g.

1. writing, scriptura. Is. 29:11, 12 וְיִדְעַתְּ הַסָּפֵר one who understands writing. Dan. 1:4 סָפֵר וְלִשָּׁן כַּשְׁדִּים the writing and language of the Chaldeans. Verse 17.

2. a writing, something written; spoken of a bill of sale, Jer. 32:11 ff. of a written accusation, Job 31:35. of a bill of divorce, Deut. 24:1, 3. Of course

3. *a book*. Ex. 17:14.—סֵפֶר הַחֹדֶה *the book of the law*, Josh. 1:8. 8:34. also called סֵפֶר הַחַיִּים *the volume of the book*. Ps. 40:8.—סֵפֶר הַחַיִּים *the book of life*, in which the living are written down before God, Ps. 69:29. comp. Dan. 12:1. Rev. 20:12, 15.—סֵפֶר־קֹדֶשׁ *the (holy) scriptures*, τὰ ἁγία γράμματα, which were perhaps already united into a volume before the writing of the book of Daniel.—סֵפֶר הַחַיִּים Ecc. 12:12, *to make books*, used by way of contempt.

4. *a letter, an epistle*. 2 Sam. 11:14.

סֵפֶר Chald. plur. סֵפֶרִין, *a book*. Ezra 4:15. Dan. 7:10.

סֵפֶר m. verbal from סָפַר.

1. *a numbering*. 2 Chr. 2:16.

2. Gen. 10:30. (with סֵפֶר local סֵפֶר) a boundary of Joktanitish Arabia, probably on the south. (See סֵפֶר.) The names of places which present themselves for comparison are (1.) *Saphar* of Pliny (vi. 23.) ظفار of Abulfeda, a city in the middle of Yemen. (2.) *Dofar*, in the mountainous district, and near the northern boundary of Yemen. Neither of these places corresponds perfectly.

סֵפֶר found only Obad. 20. name of a country where some of the Israelitish captives lived. Vulg. *Bosphorus*. The Syr. Chald. and modern Hebrew commentators, *Spain*. Both of these explanations are undoubtedly false, but nothing more certain can be substituted in their place. Some have conjectured *Sippbara*, but the Hebrew for this is probably סִפְרִים.

סֵפֶרָה fem. of סָפַר *a book*. Ps. 56:9.

סִפְרִים 2 K. 17:24. 18:34. 19:13. Is. 36:19. 37:13. *a city* under the government of the Assyrians, whence colonists were sent into the country of Samaria. Prob. Σιπράρα, in Mesopotamia, on the Euphrates. The gentile noun is סִפְרִים 2 K. 17:31. and also סִפְרִים again in the same verse in Kethib.

סָקַל *to stone*, construed with an

accus. of the person. Ex. 19:13. 21:28. Frequently with the addition נִגְזַנִּים, Deut. 13:11. 17:5. 22:24. Comp. the synonymous verb נָתַם.

Niph. pass. Ex. 19:13. 21:28 ff.

Pi. 1. as in Kal, *to stone, to overwhelm with stones*. 2 Sam. 16:6, 13.

2. *to free from stones*, with a privative signification like נָתַם, נִסְּךְ. Is. 5:2. Joined with מִצֵּי, 62:10.

Pu. pass. *to be stoned*. 1 K. 21:14, 15.

סָר, fem. סָרָה, dec. VIII. k. *discontented, displeased, sullen*. 1 K. 20:43. 21:4, 5. (Root סָר Arab. سَارَ *to be evil*, here, as in German, signifying *to look evil or displeased*.)

סָרַב m. (with Kamets impure) dec. I. *refractory, rebellious*. Ezek. 2:6. (In Syr. and Chald. *idem*.) On account of its connexion with סָרַב and סָרַבִּים, some Jewish commentators have rendered it *thorns or nettles*, (comp. סָרַב *to burn*,) a very suitable interpretation, if it were only better supported.

סָרְבַל m. Chald. *wide Persian hosen or breeches*. Dan. 3:21, 27. (In Syr. Arab. and Chald. *idem*; but in Aram. used also for a *wide garment* of any kind. Pers. شلوار by transposition. This article of dress has passed with its name into the western languages, as in Greek σαράβακα, σαράβαλλα, σαράπαραι; in Lat. *sarabara, saraballa*; in Span. *ceroulas*; in Hungarian and Slavonic *shalvary*, in Polish *sharmvari*.)

סָרְגוֹן proper name of a king of Assyria. Once Is. 20:1. He was probably the predecessor of Sennacherib, as his general Tartan was also general under Sennacherib. Others suppose *Sargon* to have been another name of *Sennacherib*. (For its appellative signification, comp. Pers. سرچون *prince of the sun*.)

סָרָה f. verbal from סָר.

1. *a deviation from the law, a sin*. Deut. 19:16.

2. particularly *declension* or *apostacy* from Jehovah. Deut. 13:6. Jer. 28:16. 29:32. Is. 1:5. 31:6. 59:13.

3. *cessation, intermission*. Is. 14:6.

כָּרַח 1. to *pour out, to stretch out*. Am. 6:4, 7. Intrans. Ezek. 17:6 כָּרַח *vitis late fusa*.

2. to be *superfluous, to hang over, redundare*. Ex. 26:12. Part. pass. כָּרוּח *redundans*, verse 13. Ezek. 23:15 כָּרוּחֵי with long turbans hanging down, *redundantes mitris*.

Niph. to be *poured or shaken out*. Metaphorically Jer. 49:7 נִקְרָחָה חֵכְמָתָם *is their wisdom poured out?*

כָּרַח m. verbal from כָּרַח, a *super-fruity, something hanging over*. Ex. 26:12.

כְּרוּן i. q. כָּרוּן, dec. I. a *coat of mail, a brigandine*. Jer. 46:4. 51:3.

כָּרִים m. const. כָּרִים, plur. כָּרִים, const. כָּרִים and כָּרִים, Syr. ܟܪܝܡܐ.

1. an *eunuch*. Is. 56:3, 4. (Root Arab.

ܟܪܝܡܐ *impotens esse ad venerem*.) Eunuchs were employed particularly as keepers of the harem, (Est. 2:3, 14, 15. 4:5.) but also in other capacities, Est. 1:10, 12, 15.—כָּרִים רַב Dan. 1:3. or כָּרִים כָּרִים verse 7 ff. the *prince of the eunuchs*, who had the charge of the noble youths. Hence

2. a *courtier, chamberlain* generally, only that we are unable to decide in particular cases whether the original idea is retained or lost. 1 Sam. 8:15. 1 K. 22:9. 2 K. 9:32. 20:18. 24:12, 15. 25:19 (where a כָּרִים is placed over the men of war.) Jer. 34:19. 41:16. Especially Gen. 37:36. 39:1. where the כָּרִים is married.

כָּרִי, plur. כָּרִין, Chald. an *overseer, prefect*. Dan. 6:3 ff. (In the Targums for שׂוֹפֵר.) It is here employed of the three ministers which were placed over the governors of the 120 provinces of the Persian empire.

כָּרִי dec. VI. a. found only in the plur. כָּרִין, const. כָּרִין.

1. an *axle-tree*. 1 K. 7:30. In ancient times axle-trees, especially in waggons, were fastened to the wheels and turned round with them.

2. *princes*, used exclusively of the five princes or lords of the Philistines, in their five principal cities. Josh. 13:3. Judg. 3:3. 16:5 ff. 1 Sam. 6:4 ff. 5:8 ff. 29:6. Comp. Arab. قَطَب *axis, polus*; (2.) *dominus, princeps*, (quasi *cardo populi*).

כָּרַעַף f. dec. X. a *branch, bough*, i. q. כָּרַעַף. Ezek. 31:5. (Syr. ܟܪܥܐ *to sprout, shoot*. For the insertion of ר, see the letter ר.)

כָּרַף an Aramean orthography for כָּרַף *to burn*. Part. Pi. כָּרַף the *burner* (of human corpses), the *kindler of the funeral pile*, Am. 6:10. Comp. particularly כָּרַף. 23 MSS. of Kennicot and several others of De Rossi read כָּרַף.

כָּרַף m. Is. 55:13. name of a plant, which cannot be determined with certainty. Sept. Theod. Aqu. ڪارۛف. Vulg. *urtica*.

כָּרַר to be *refractory, rebellious, perverse*; spoken of animals, Hos. 4:16. of a son, Deut. 21:18, 20. Ps. 78:8. Jer. 5:23. Neh. 9:29 כָּרַר כָּרַר they *shewed a rebellious shoulder*, i. e. they conducted themselves perversely. Zech. 7:11. Jer. 6:28 כָּרַר כָּרַר *falling off to the rebellious*. Often used of a people which rebels against God, Is. 30:1. 65:2. Ps. 68:19. Is. 1:23. Hos. 9:15.

כָּתַר, in Keri כָּתַר, m. *winter*. Cant. 2:11. (In Aram. and Arab. *idem*.)

כָּתַם 1. to *stop up*, e. g. wells of water. 2 K. 3:19, 25. 2 Chron. 32:3, 4.

2. to *close up, to keep secret*. Dan. 8:26. 12:4, 9. Part. pass. כָּתַם *something concealed, a secret*. Ezek. 28:3.

Niph. to be *closed*, spoken of breaches in a wall. Neh. 4:1. [4:7.]

Pi. i. q. Kal no. 1. Gen. 26:15, 18. See קָחָם.

קָתַר *to hide or conceal one's self.* In Kal only Prov. 22:3 Kethib. The Keri is קָתַר, as in 27:12.

Niph. 1. *to be concealed.* Job 3:23. Construed with קָן, Ps. 38:10. Is. 40:27. Gen. 31:49 *when we shall be concealed, i. e. separated, from each other.* Hos. 13:14 *repentance is hidden from mine eyes, i. e. I experience it not.* Also with קָסַנִי, Deut. 7:20. with קָסַנִי, Jer. 16:17. with קָסַנִי, Am. 9:3. Part. מְקַתְּרוֹת *secret things*, Deut. 29:28. *secret sins, sins committed ignorantly*, Ps. 19:13.

2. *to hide one's self.* 1 Sam. 20:5, 19. Construed with קָן, Ps. 55:13. and with קָסַנִי, Gen. 4:14.

Pi. *to hide, conceal.* Is. 16:3.

Pu. *to be concealed, secret.* Prov. 27:5.

Hiph. הִקְתִּיר 1. *to cover, to hide;* followed by פָּנִים *the face.* Ex. 3:6. Either from shame, Is. 53:3. or so as not to see, Ps. 10:11. 51:11 הִקְתִּיר פָּנַי מִחַטֹּאתַי *hide thy face from my sins, i. e. overlook them.* Spoken particularly of Jehovah, as a mark of displeasure or anger, Ps. 30:8. 104:29. Construed with קָן of the person, Ps. 22:25. 27:9. 88:15. Used elliptically Is. 57:17 אֶפְתָּח וְהִקְתִּיר *I smote them (the people,) I hid (my face) and was angry.*

2. *to hide, to keep secret or concealed;*

construed with קָן *from any one*, 1 Sam. 20:2. with קָסַנִי, 2 K. 11:2. Job 3:10. וְלֹא נִסְתַּר עָלַי מֵעֵינַי *nor hid sorrow from mine eyes, i. e. did not deliver me from it.*

3. *to protect, defend.* Ps. 31:21. 27:5. 64:3.

Hithpa. הִתְקַתֵּר *to hide one's self.* 1 Sam. 23:19. 26:1. Is. 29:14.

Deriv. out of course מְקַתְּרוֹת, קָסַתְּרוֹת.

קָתַר Chald. found only in Pa.

1. *to conceal.* Part. pass. *secret things*, Dan. 2:22.

2. *to destroy.* Ezra 5:12. (In Syr. Pe. and in the Targums, *idem*. This signification is connected with the preceding. Both signify *to remove out of sight.* See קָתַר and הִקְתִּיר.)

סִתַּר, with suff. סִתְּרָה, verbal from סָתַר, dec. VI. g.

1. *a covering.* Job 22:14. 24:15. Ps. 81:8 וְעַם בְּסִתְּרוֹ *in the covering of thunder, i. e. the thunder clouds.* Ps. 18:12.

2. *secrecy, a secret place or thing.* Judg. 3:19 וְהַיְּבָרְתָּ *something secret.* 1 Sam. 25:20 סֵתֶר הָהָר *a secret place of the mountain.*—לֶחֶם סִתְּרוֹם *bread in secret*, Prov. 9:17. — בְּסִתְּרָה *in secret, secretly*, 1 Sam. 19:2. 2 Sam. 12:12.

3. *a shelter, protection.* Ps. 32:7. 91:1. 119:114.

סִתְּרָה fem. of סָתַר no. 3. *a shelter, protection.* Deut. 32:38.

ע

Ain, the 16th letter of the alphabet, and as a numerical sign denoting 70. The name עַיִן signifies *an eye*, and has reference to the round form of this letter in the Phenician alphabet.

The Arabians have two letters corresponding to the Hebrew and Aramean *Ain*, ע and ع, the former a soft guttural, the latter a *g* or *gh*, pronounced from the throat with a rattling sound peculiar to the orientalists. These two sounds probably existed in the Hebrew as a living language, though perhaps

less definitely marked than in Arabic. Hence some Hebrew words spelt with ע, (as is the case also with ה), have two different significations, according as the corresponding word in Arabic is written with ع or ع; e. g. עָסָה Arab. عَطَى

to seize, and עָסָה Arab. عَطَا *to cover*; comp. the articles עָבַד and עָבַדָה, עָבָדָה. The Sept. expresses it sometimes by a spiritus lenis or asper, and sometimes by γ; e. g. עָבַד, Ἀμαλνῆ; עָבָד, Ἐβραῖος; עָבָד, Γαζῶ; עָבַדָה, Γόμορρά.

Ain is interchanged (1.) with א, (see p. 1.) (2.) rarely with ב, כ and (only in Chald.) with ק; e. g. עבד i. q. עבד, עבד to spring, to stream; ארץ and ארץ the earth; שש and שש to hear; (3.) with פ, more frequently than with the last mentioned, especially in the collation of Aramean words, in which ע often stands for the Hebrew פ; e. g. ארץ, ארץ the earth; עמר, עמר wool; עמר, עמר to press. In Greek, comp. ἄλιγος and ἄλιζος; φύγω, φύγω, and φύζω, φύζω. The cause of this remarkable change lies perhaps in the pronunciation of פ like פ, from which the flat pronunciation of the Arameans left out the sound of פ and retained only that of פ.

עבד m. an architectural term, prob. a threshold, forming the entrance to a colonnade or temple. 1 K. 7:6. Ezek. 41:25. Plur. עבדים idem, verse 26.

עבד com. gen. (masc. Is. 19:1. Ecc. 11:31. fem. 1 K. 18:44.) const. עבד, plur. עבדים, עבדי, and עבדו.

1. darkness. (Root עבד or עבד q. v.) Ex. 19:9 עבדו in the darkness of a cloud. Ps. 18:12.

2. a cloud itself. Job 36:29. 37:11, 16.

3. a thicket of a wood. Plur. עבדים Jer. 4:29.

עבד, fut. עבד. 1. to labour. Ex. 20:9 עבדו six days shalt thou labour. Deut. 5:13. Ecc. 5:11. (From this signif. is derived the Chald. עבד i. q. עשה to make, do; and the derivatives עבד, עבד.)

2. to labour upon, to cultivate, construed with an accus. of the thing. E. g. the ground, Gen. 2:5. 3:23. 4:2. a vineyard, Deut. 28:39.—Is. 19:9 עבדו those who cultivate flax. Ezek. 48:18 עבדו those who labour on the city, i. e. in building the walls. Elliptically Deut. 15:19 thou shalt not labour (the ground) with the firstling of thy bullock.

3. to labour for another, to serve. Construed with an accus. of the person, Gen. 27:40. 29:15. 30:26. with ל,

1 Sam. 4:9. 2 Sam. 16:19. with עבד, Gen. 29:25, 30. Lev. 25:40. Also with לָקַד, to serve before any one, 2 Sam. 16:19. Spoken likewise of a whole nation, to serve or be tributary to another nation, Gen. 14:4. 15:14. With two accus. Gen. 30:29 עבדתיך thou knowest what service I have rendered thee.

4. construed with ב, to impose labour or service on any one. Lev. 25:39 לא תעבד בו עבדו thou shalt not lay on him the service of a bond-servant. Verse 46. Ex. 1:14. Jer. 22:13. 25:14. 30:8. Hence we may explain Gen. 15:13 וְעָבְדוּם וְעָבְדוּם they (the Egyptians) shall impose on them (the Israelites) and shall afflict them. The suffix pronoun ב may be resolved into בם, (comp. Job 6:4. 31:18. Ps. 42:5.)

5. to serve, worship, (Jehovah or idols.) Construed with an accus. Ex. 3:12. 9:1, 13. rarely with ל, Jer. 44:3. Judg. 2:13. — Job 36:11 וְעָבְדוּם if they obey and serve (God).

6. to offer, to present, (to God.) Is. 19:21. Construed with two accus. Ex. 10:26. Comp. the Greek ἔρδω, ἔρζω, the Latin facio, and עשה Ex. 10:15.

Niph. 1. to be laboured. Deut. 21:4.

2. to be cultivated. Ezek. 36:9, 34.

3. to be served, honoured. Ecc. 5:8.

Pu. 1. to be laboured. Deut. 21:3. Comp. 15:19.

2. pass. of Kal no. 4. עבד labour is imposed on any one, Is. 14:3.

Hiph. 1. causat. of Kal no. 1. to cause to work, to keep at work. Ex. 1:13. 6:5.

2. causat. of Kal no. 3. Ezek. 29:18. Hence to make tributary, Jer. 17:4.

3. causat. of no. 5. 2 Chr. 34:33.

4. to weary out or fatigue by hard labour, to weary out in any way. Is. 43:23, 24 הָעָבְדָּתִי בְּחַטֹּאתֶיךָ but thou hast wearied me by thy sins. Parall. הָעָבְדָּתִי.

Hiph. i. q. Kal, to serve. עבדוּם thou shalt serve them, Ex. 20:5. 23:24. Deut. 5:9. and וְעָבְדוּם we will serve them, Deut. 13:3. Others consider this as an uncommon form of the fut. Kal.

עבד Chald. to make, do, i. q. Heb.

מִיָּד. Dan. 3:1, 15.—יָדָהּ *to make war*, Dan. 7:21. Construed with יָדָהּ, Dan. 4:32. [4:35.] and יָדָהּ, Ezra 6:8. *to treat or deal with* any one.

Ithpe. to be made, to take place, to happen. Ezra 4:19. 5:8. 7:26. Dan. 3:29.

Deriv. עֲבָדָה, עֲבָד.

עֶבֶד m. verbal from עָבַד, dec. VI. a. *a servant*.—Gen. 9 : 25 עֶבְדִּים יָבֹד *a servant of servants*, i. e. a most abject servant. Particularly (1.) *a servant* (of the king), *a courtier*, *a military officer*. 1 Sam. 16 : 17. 18 : 22. 22 : 6. 28 : 7. (2.) *a servant* (of God), an honourable title of pious and holy men, as of Moses, Deut. 34 : 5. Josh. 1 : 1, 13, 15. of Joshua, Josh. 24 : 29. Judg. 2 : 8. of the prophets, Jer. 7 : 25. 26 : 5. 29 : 19. 44 : 4. of Job, Job 1 : 8. 2 : 3. 42 : 8. of David, Ps. 18 : 1. 36 : 1. 89 : 4, 21. more rarely of pious men generally, Ps. 113 : 1. 134 : 1. 34 : 23. 69 : 37. This phrase is used in a different sense Jer. 23 : 9. 27 : 6. where it is applied to the king of Babylon, as an instrument in the hand of God. (3.) The phrase *thy servant* is employed by inferiors in conversing with their superiors to express the *first* person, as *my lord* (see לַיְיָ) to express the *third* person. Dan. 10 : 17 *how can the servant of this my lord speak with this my lord?* i. e. how can I speak with thee? *Thy servant*, therefore, sometimes alternates with the first person; e. g. Gen. 44 : 32 *for thy servant became surety for the lad to my father*. This epithet is sometimes applied to one's absent kindred; e. g. Gen. 44 : 27. *thy servant, my father, spake to us*. 30 : 31. 32 : 20. (4.) once applied to inanimate things by a zeugma. Gen. 47 : 19.

עֶבֶד Chald. *idem.*—**עֶבֶד אֱלֹהִים**, *a servant*
or *worshipper of God*, Dan. 3:26, 6:
21, Ezra 5:11.

עֲוֹן m. (with Kamets impure) verbal from **עָוָה**, dec. I. *a work, deed*. Once Ecc. 9:1.

עֲבֹדָה f. verbal from עָבַד, dec. X.

1. labour. Ex. 1:14. Lev. 25:39
עֲבָדָה *the labour of a bond-servant.* 23:
7 כָּל מְלָאכָה עֲבָדָה *every business connected
with labour.*

2. *a work, business.* Num. 4:47 לַעֲבֹד
מִשָּׁה וְעִבְרָה וְעִבְרָה *to perform the business of the service and the business of the burden.* (In 1 Chr. 9:19, the same is expressed by מְלָאכָה וְעִבְרָה) Is. 28:21. 32:17 וְעִבְרָה הַצְדָּקָה הַשָּׁמַיִת *and the work, i. e. effect, of righteousness shall be peace.* (Chald. עֲבָדָה, עֲבָדָה i. q. בְּרָכָה *a work, also a reward; comp. the latter passages.*)

3. *tillage, cultivation of land, agriculture.* 1 Chr. 27 : 26. Neh. 10 : 38.

4. *service*. Gen. 30:26. Neh. 3:5. 1 Chr. 26:30. *עֲבֹדָה הַמֶּלֶךְ* *the service of the king*. Ps. 104:14. *עֲשֵׂה לַעֲבֹדָה הָאָדָם herb for the service*, i. e. use, of man. Used particularly of service in the tabernacle or temple, e. g. *עֲבֹדָה בְּאֵלֵי מוֹדֵד* Num. 4:23, 35. *עֲבֹדָה אֱלֹהֵי מוֹדֵד* Ex. 30:17. *עֲבֹדָה* 1 Chr. 9:13. also without addition, 1 Chr. 28:14. Ex. 35:24. Spoken also of a single religious usage, Ex. 12:25, 26. 13:5.—*עֲבֹדָה עֲבֹד to do service*. Gen. 30:26.

5. *implements, utensils, appertenances.*
Num. 3 : 26, 31, 36.

עֲבָדָה f. verbal from עָבַד, *a body of servants or domestics, familia*. Gen. 26:14. Job 1:3. 34:25.

עֲבֶדֶן proper name of a Levitical city in the tribe of Asher. Josh. 21: 30. 1 Chr. 6: 59. Without doubt this is the true reading Josh 19: 28, instead of עֲבֶן. It is so read in 20 MSS. of Kennicott and De Rossi.

עֲבָדוּת f. denom. from עָבַד, dec. I.
servitude, the state of a servant. Ezra
9:8, 9.

עֲבָדִיָּהּ and עֲבָדִיָּהּ m. (*servant of Jehovah*) the proper name of several persons, among whom the prophet of this name (Obad. I.) is the most famous.

עֵבָה *to be thick, fat.* Deut. 32:15.

1 K. 12: 10. (Syr. ^x ^y **ܠܚܒܐ** *to be thick, close*.) Deriv. **ܡܚܒܐ**, **ܥܪܒܐ**, **ܥܪܒܐ**.

עָבוֹט m. dec. I. a *pledge*. Deut. 24: 10, 11, 12. Root עָבַט.

עָבוֹר liter. a subst. *transition*. Found only in composition בָּעָבוֹר (1.) a prep. signifying (a.) *on account of*. 1 Sam. 12: 22. With suff. בְּעָבוֹרִי, בְּעָבוֹרְךָ *on my account, on thy account*, 1 Sam. 23: 10. Gen. 3: 17. (b.) *for, in exchange for*. Am. 2: 6. (2.) a conj. signifying (a.) *so that*; construed with a fut. Gen. 27: 4. Ex. 9: 14. with an infin. 2 Sam. 10: 3. more full בְּעָבוֹר אֲשֶׁר, Gen. 27: 10. also לְבָעָבוֹר with an infin. 2 Sam. 14: 20. 17: 15. (b.) *because*, construed with a prep. Mic. 2: 10. (c.) *so long as, while*. 2 Sam. 12: 21.

עָבוֹר m. dec. III. a. *grain*. Josh. 5: 11, 12. (Syr. *ܥܒܪܐ*, Chald. *עָבוֹר idem*.)

עָבַט, fut. יַעְבֹּט. 1. prob. *to change, exchange*. See Pi. (Comp. *עָבַד to weave*.)

2. *to give a pledge, to borrow by giving a pledge, mutuū accipere*. Deut. 24: 10 *לָעָבוֹט עָבוֹט that he may give his pledge*. 15: 6 *וְאַתָּה לֹא תִעָבֹט and thou shalt not borrow by giving pledges*.

Pi. *to change, alter*. Joel 2: 7 *they shall not alter their course, i. e. they shall go straight on*.

Hiph. *to loan or lend, mutuū dare*. Construed with an accus. Deut. 15: 6. with two accus. verse 8.

Deriv. עָבוֹט, עָבוֹט.

עָבֻטִים m. verbal from עָבוֹט, *debt, guilt, criminality*. Hab. 2: 6.

עָבֵר m. verbal from עָבַר, *thickness*. Job 15: 26. 2 Chr. 4: 17 *בְּעֵבֵי הָאֲדָמָה in thick, i. e. adhesive, earth*. Vulg. *in terra argillosa*.

עָבֵר m. with suff. עָבֵרִי, verbal from עָבַר, dec. VI. q. *thickness*. 1 K. 7: 26. Jer. 52: 21.

עָבִירָה f. Chald.

1. *work, labour*. Ezra 4: 24. 5: 8. 6: 7, 18.

2. *business, especially public business*. Dan. 2: 49. 3: 12. Comp. מְלָאכָה Neh. 2: 16.

עָבֵר, fut. יַעְבֹּר.

1. *to pass, to go or pass on*. Ps. 42: 5. Am. 5: 5 *לֹא תַעְבֹּר אֶל הַשֶּׁבַע to Beer-sheba ye shall not pass*.—עָבֵר וְשָׁב *to pass and return*, Ezek. 35: 7. Zech. 7: 14. 9: 8. Ex. 32: 27. עָבֵר וְהָיָה *to go in and out*, Mic. 2: 13. Also (1.) with לָקֵץ *to go before*. Gen. 33: 3. Ex. 17: 5. (2.) with אַחֲרָי, *to go after*. 2 Sam. 20: 13. (3.) עָבֵר בְּבְרִיתָהּ *to enter into a covenant*. Deut. 29: 11. (comp. בָּאֵלֶּה בוא Neh. 10: 30.)

2. *to go or pass through a place*, construed with an accus. Judg. 11: 29. usually with בָּ, Gen. 12: 6. 30: 32. Is. 8: 21. with בֵּין, *to pass through or between*, Gen. 15: 17. Lam. 3: 44 *thou concealedst thyself in a cloud, because so that our prayer should not pass through*.

3. *to pass by*; used absolutely, Gen. 37: 28. construed with עַל, 1 K. 9: 8. 2 K. 4: 9. Jer. 18: 17. with מִצֵּל, Gen. 18: 3. with מִן, Ex. 34: 6. with לְפָנַי, 2 K. 4: 31. with מִן, Is. 40: 27 *my cause passes by God, præterit Deum, i. e. is unnoticed by him*. Ps. 81: 7 *כַּפְּי חֲדָדִים תִּעְבְּרֶנָּה his hands pass by the labourers' basket, i. e. are freed from bearing it*. Also with בָּ, Ps. 103: 16. with an accus. 32: 32. 2 Sam. 18: 23. Job 21: 29 *עָבְרוּ אֵלֶּיךָ those who pass by the way*. Metaphorically (1.) *to pass by, elapse*, spoken of time. Cant. 2: 11. Jer. 8: 20. (2.) *to pass by sin, i. e. to forgive it*. Mic. 7: 18. Then with a dative of the person, Am. 7: 8. 8: 2. (3.) קֶסֶף עָבֵר *current money*. 2 K. 12: 5. More full עָבֵר לְשֹׁחֵר *current with the merchant*, Gen. 23: 16.

4. *to pass over*, e. g. a river; construed with an accus. Gen. 31: 21. with בָּ, Josh. 3: 11. 2 Sam. 15: 23. Jer. 2: 10 *עָבְרוּ אֵלֶּי הַיָּם pass over to the isles of Chittim*. Metaphorically *to transgress the law*, Jer. 34: 18. 2 K. 18: 12. Dan. 9: 11.

5. *to overflow*, spoken of water. Is. 8: 8. 54: 9. Nah. 1: 8. Metaphorically of a devastating army, Dan. 11: 10, 40. and in other phrases borrowed from water, Ps. 124: 4 *יְהִי עָבֵר עָלֵינוּ עַל נַשְׁנוּ the*

stream had overwhelmed our life, i. e. our head. 38:5. Jer. 23:9 *as a man* עָרַר *whom wine has overwhelmed*, i. e. overcome. Comp. גָּלַע.

6. *to pass away, to go on*. Gen. 18:5. 2 Sam. 18:9. Hence *to disappear, perish*, Ps. 37:36. Job 34:20. Is. 29:5. Est. 9:28. עָרַר בְּשֵׁלַח *to perish by the sword*, Job 33:18.

7. construed with עָלַי, *to come on any one*, (comp. עָלַי with an accus.) Num. 5:14 *עָלַי רִיחַ קִנְיָה* and (if) *the spirit of jealousy come upon him*. Spoken of evil, Nah. 3:19. Job 13:13 עָלַי כָּה *let come upon me what will*. Passively, *to be laid on any one*, Deut. 24:5.

8. i. q. Arab. عَرَب *to drop, to ooze out*. עָרַר *myrrha lachrymans*, i. e. myrrh which flows out of itself, the purest myrrh. Cant. 5:5, 13.

9. causat. as in Hiph. Ezek. 48:14 Keth.

Niph. *transiri*, spoken of a river. Ezek. 47:5.

Pi. 1. *to bar, repagulavit*. 1 K. 6:21. (Chald. עָרַר *idem*; עָרַר *a bar*.)

2. *to conceive, to become pregnant, liter. transire fecit seu receipt semen virile*. Job 21:10 עָרַר שׁוֹר *his cow becomes pregnant*. (In Chald. Kal, Pael and Ethpa. *idem*; comp. the synon. עָרַר, Pa. and Aph. *concepit*.)

Hiph. עָרַר causat. of Kal no. 1. (i. q. עָרַר.)

1. *to bring, present, consecrate*. Ex. 13:12. Ezek. 23:37. Particularly עָרַר לְמֹלֶךְ *to consecrate to Moloch*, Lev. 18:21. Jer. 32:35. Ezek. 16:21. more full עָרַר ה' *to consecrate to Moloch in the fire*, 2 K. 23:10. Ezek. 20:31. the usual phrase to express the burning of children in the valley of Hinnom in honour of Moloch; (comp. Jer. 7:31. 19:5. Ps. 106:37.)—In 2 Chr. 28:3, we find expressly עָרַר *he burnt*, for עָרַר in 2 K. 16:3. (Some have understood this of a bare passing through the fire or of a lustration; comp. Carpzov. Appar. ad Antiq. Sac. Cod. p. 487. but erroneously.)

2. *to cause to pass, to conduct*; construed with two accus. 2 Sam. 19:16. Num. 32:5. and with עָרַר, Ps. 78:13. 136:14.—עָרַר קוֹל *to let one's voice go through a place, to cause to be publicly proclaimed*, Ex. 36:6. Ezra 1:1. 10:7. Comp. עָרַר שֹׁפָר *to cause the trumpet to sound*, Lev. 25:9.

3. *to cause to pass by*. 1 Sam. 16:9, 10. 1 Sam. 20:36 *he shot an arrow to pass by him*, i. e. beyond him. Metaphorically עָרַר הַחַטָּא *to let sin pass by* i. e. to forgive it, 2 Sam. 12:13. 24:10. Job 7:21.

4. causat. of Kal no. 4. *to carry over (a river)*, Gen. 32:23. *to remove, transfer*, Gen. 47:21 *וַיֵּאֲרָא הָעָם אֲשֶׁר הָעִיר וַיֵּאֲרָא הָעָם אֲשֶׁר הָעִיר* and the people he removed into (other) cities.

5. causat. of Kal no. 4. metaphorically, *to cause to transgress*. 1 Sam. 2:24.

6. *to carry away*, 2 Chr. 35:23. *to take away, remove*; e. g. *to put off a garment*, Jon. 3:6. *to take off a ring*, Est. 8:2. *to remove, idols, false prophets*, 2 Chr. 15:8. Zech. 13:2. Also *to turn away*, Est. 8:3.

Hithpa. 1. *to be arrogant, haughty*. Prov. 14:16. (Comp. עָרַר no. 2.)

2. *to become angry, to be wroth*. (Comp. עָרַר no. 3.) Ps. 78:21, 59. Con-
strued with עָרַר, Ps. 78:62. with עָרַר, Ps. 89:39. with עָלַי, Prov. 26:17. with an accus. Prov. 20:2 *מִתְעַבֵּר הוּא* *he who becomes wroth with him (the king)*. The suffix pronoun may also be resolved into עָרַר.

(Comp. Arab. جَا *to go beyond, to be angry, to be arrogant*.)

Deriv. out of course עָרַר, עָרַר, dec. VI. j.

עָרַר m. with suff. עָרַר, dec. VI. j.

1. *what is on the other side*.—עָרַר *הָאֶרֶץ דֶּרֶךְ הַיַּרְדֵּן* *the part of Palestine beyond Jordan*, Gen. 50:10, 11. Deut. 1:1. Is. 8:23. [9:1.]—עָרַר *הָאֶרֶץ* *the country beyond the Euphrates*, Josh. 24:2, 3. Once in the plur. עָרַר Is. 7:20.—עָרַר הַיָּם *beyond the sea*, Deut. 30:13.—עָרַר Num. 21:13, and עָרַר *on the other side*, Num. 22:1.

2, sometimes *that which* is on this side, as if used by one living on the other side. 1 K. 4:24.

3. *side, quarter* generally. 1 Sam. 14: 40 יָמִין וְשֵׁמֶל repeated, *on one side, on the other side*. Ex. 28: 26. Plur. Jer. 49: 32 מִן-כָּל-עֲבָרָיו *on all sides*. Ex. 32: 15.

4. אֶל־כְּוָל (1.) *over against*, i. q. Josh. 22: 11. (2.) מִלִּפְנֵי *in front, before*. Ex. 25: 37. Ezek. 1: 9 אִישׁ אֶל עַבְדּוֹ *each before him*.

⁵ *Eber* or *Heber*, proper name of the progenitor of the Hebrews. Gen. 10: 24, 25. 11: 14, 15. Hence עֵבֶר גֵּר Gen. 10: 21. and in poetry עֵבֶר Num. 24: 24. for *Hebrews*. Most of the names in those tables seem to stand for nations rather than for individuals. Comp. Gesenius' *Gesch. der Hebr. Sprache und Schrift*, p. 11.

עֵבֶר Chald. *idem.* עֵבֶר נְהָרָא *the other side of the Euphrates*, Ezra 4:10 ff.

עברה f. verbal from עָבַר.

1. *a ferry-boat*. 2 Sam. 19:19.

2. 2 Sam. 15 : 28 Keth. עֲרִיבֹת i. q. Keri
עֲרִיבֹת *plains*.

עֲבָרָה f. verbal from עָבַר, dec. XII. c.

1. *excess*. Prov. 21:24 עֲבֹרָה יָדוֹן *excessive wickedness*. Job 40:11 אַפְּךָ עֲבֹרָה *thy excessive wrath*.

2. *arrogance, pride*. (See **הִתְפָּאָר** Hithpa.)
Jer. 48:30. Is. 16:6. Ps. 7:7.

3. *wrath, anger.* Is. 14:6. Particularly the *wrath of God* exhibited in punishment, Is. 9:18. 10:6.—יום צער ^{יוצ} the day of divine indignation, Prov. 11:4. Zeph. 1:15, 18. Comp. Prov. 11:23.

עֲבָרִי, plur. עֲבָרִים and עֲבָרִיּוֹת, fem. עֲבָרָה, plur. עֲבָרֹת, a gentile noun, a *Hebrew* or *Hebrewess*. The sacred writers regard this word as a patronymic from עָבַר, (q. v.) otherwise it might be considered as originally an appellative from עַבְרָ the country on the other side, hence *those who live on the other side* or *come from thence*, (a name which might very properly be given by the Canaanites to the migrating horde under Abraham, Gen. 14:13.) or, according to others, by transposition i. q. עֲבָנִים *inhabitants of*

the desert, nomades. It was the proper name of the people, by which they were known to foreigners, (as to Pausanias, Tacitus, Josephus;) and thus distinguished from הַכְּנַעֲנִי the common domestic name. Comp. a similar distinction between the words *Canaanite* and *Phœnician*, *Dutch* and *German*. Hence it is used in the Bible principally by way of antithesis to other nations, Gen. 40: 15. 43: 32. Ex. 1: 15, 19. 2: 7, 11, 15. 3: 18. 5: 3. 7: 16. 9: 1, 13. 21: 2. Deut. 15: 12. (Jer. 34: 9, 14.) 1 Sam. 13: 3, 7. 14: 11, 21. 29: 3. Jon. 1: 9. or when a foreigner is introduced speaking, e.g. an Egyptian, Gen. 39: 14, 17. 41: 12. Ex. 1: 16. 2: 6. or a Philistine, 1 Sam. 4: 6, 9. 13: 19. 14: 11. 29: 3.—1 Sam. 13: 3, 7. makes perhaps the only exception. Comp. Gesenius' Gesch. der Hebr. Sprache, p. 9—12.

עֲבָרִים Jer. 22:20, in full **הַרְעָבִים** Num. 27:12. Deut. 32:49. and **הָרִי** Num. 33:47, 48, proper name of certain mountains beyond Jordan, over against Jericho, of which Mount Nebo (see **נֹב**) appears to have made a part.

עֵזִיּוֹן proper name of a station of the Israelites, not far from Ezion-gaber, on the coast of the Red Sea. Num. 33: 34.

עָרֵב found only Joel 1:17. according to the Hebrew commentators i. q. עָרֵב to rot, to become rotten or mouldy, as seed under the ground from heat. Comp. in Greek *πίθωμα*, Hesiod. Scut. Herc. 153.

עֵבֶת *to be twisted or woven*, as appears from the derivatives.

Pi. to *perplex*, *pervert*. Mic. 7:3.

עֵבֶת, fem. עֵבֶתָה, verbal adj. from עָבַת, dec. VIII. d. *thick, bushy, covered with foliage*, spoken of trees. Ezek. 20: 28. Lev. 23: 40. Ezek. 6: 13. (In Syr. with Teth ^ⲉⲧⲃⲧ.)

עֵבֶת, plur. עֵבֹתִים and עֵבֹתָה, verbal from עָבָה, dec. I. *something twisted or woven*; hence

1. *a line, cord.* Judg. 15:13, 14.

Plur. *cords, bands, vincula*, Ps. 2:3. Ezek. 3:25. 4:8.

2. *wreathen work*. Ex. 28:24. מַעֲשֵׂה עֵבֶר *idem*, Ex. 28:14. 39:17.

3. *a thick branch*. Ezek. 19:11. 31:3, 10, 14.

עֵבֶר, fut. עֵבֶר, *to love*, especially in a bad sense, construed with an accus. and עַל. Ezek. 23:5 ff. עֵבֶר *lovers*, Jer. 4:30.

עֵבֶרִים masc. plur. verbal from עֵבֶר.

1. *loveliness, pleasantness*. Ezek. 33:32 שִׁיר עֵבֶרִים *a lovely song*.

2. *what is pleasing to God*. (Arab.

عَبَّ gratia, beneplacitum Dei.)

Ezek. 33:31 כִּי עֲבָדוּם בְּפִתְחֵם הָפֶה עִשָׂו *for with the mouth they do what is pleasing to God; antith. but their heart goeth after unrighteous gain*.

עֵבֶרָה or עֵבֶרָה f. verbal from עֵבֶר, *lust, lewdness*. Ezek. 23:11.

עֵבֶה and עֵבֶה f. dec. X. *a small cake baked under the ashes*, in Greek ἑσπερίας, a common food to this day among the orientals, especially when travelling. Gen. 18:6. Num. 11:8. 1 K. 17:13. עֵבֶה רְצִים *a cake baked on hot stones*, 1 K. 19:6. Root עֵב, comp. עֵבֶה.

עֵבֶר m. name of a bird of passage, Jer. 8:7. which, together with the swallow, is said to pip or chirp, Is. 38:14. According to Bochart (Hieroz. II. 68.) *the crane*, but without sufficient ground.

עֵבֶל m. dec. III. a. *a ring*, particularly an ear-ring. Ezek. 16:12. Num. 31:50. See the following article.

עֵבֶל, fem. עֵבֶלָה, dec. VIII. d. adj. *round, rounded*. 1 K. 7:23 ff. Root עֵב in Syr. Pa. *to roll*.

עֵבֶל m. with suff. עֵבֶלִי, plur. const. עֵבֶלִים, dec. VI. j. and עֵבֶלָה f. dec. X.

1. *a calf male and female, vitulus and vitula*. Lev. 9:3. Mic. 6:6. עֵבֶל מִסְכָּה *a molten calf*, Ex. 32:4.

2. *a bullock, a heifer*, as in Lat. *vitulus, vitula*, in old Germ. *Kalbe*. Hos.

10:11 עֵבֶלָה כְּלֻפָּה *a heifer that is broken*, comp. Jer. 31:18. 50:11. Judg. 14:18 לֹא הָיָה חֲרֹשָׁם בְּעֵבֶלִי *if ye had not ploughed with my heifer*. Spoken of a three-year-old heifer, Gen. 15:9. Metaphorically עֵבֶלִים *the bullocks of the nations*, i.e. their leaders, princes, Ps. 68:31.

3. עֵבֶלָה שְׁלִישִׁתָּה Is. 15:5. Jer. 48:34. name of an unknown place.

עֵבֶלָה f. with suff. עֵבֶלָתִי dec. XI. e. *a cart, waggon*. Gen. 45:19 ff. 1 Sam. 6:7 ff. Spoken of the threshing waggon, Is. 28:27, 28. of the chariot of war, Ps. 46:10. Root עֵב *to roll*.

עֵבֶם *to be sad, sorrowful*, construed with נָפַשׁ. Job 30:25. See עֵבֶם no. 3.

עֵבֶן found only in Niph. *to stay, detineri*, as in Chald. Ruth 1:13 הֲלֹמָה תִּשָּׁבֵר עֵבֶן *would you on that account stay or forbear?* for הֲעֵבֶרָה; comp. Is. 60:4. Sept. κατασχέσεις.

עֶד m. 1. as a subst. *eternity*, i. q. עָלָם. Liter. perhaps *time, duration*, as if from the root עָדָה *to go, to pass away*, spoken of time, comp. עָדָה. — עָדָה *for ever*, Ps. 9:19. 19:10. In the same sense also עָדָה וְעָדָה, Ps. 9:6. עָדָה וְעָדָה, Ps. 10:16. 21:5. 45:7. — עָדָה וְעָדָה *to eternity*, Ps. 83:18. עָדָה וְעָדָה *to eternal ages*, Is. 45:17. הָאֵלֶּיךָ עָדָה *eternal father*, Is. 9:5. הָאֵלֶּיךָ עָדָה Gen. 49:26. *eternal mountains*.

2. also as a subst. *booty, prey*. (From עָדָה no. I. 2. *to fall upon, to rob*. Chald. עָדָה, עָדָה, עָדָה *idem*.) Gen. 49:27. Zeph. 3:8. Is. 33:23.

3. as a prep. plur. עָדָה, with suff. עָדָהִי, *unto, until*, spoken of time and space; (derived from signif. no. 1. *time*.) עָדָה *how long?* Hab. 1:2. *when?* Job 18:2 עָדָה *to the greatest, vehementissime*. עָדָה עָדָה *as well... as*, Num. 8:4 עָדָה... *from ... to*, Ex. 28:42. Sometimes (1.) simply *to*, e. g. עָדָה *to return to*, Lam. 3:40. עָדָה *to go to*, 1 Sam. 9:9. Ps. 65:3. (2.) *even, so much as*. עָדָה *so much as one*, Judg. 4:16. 2 Sam. 17:22. (3.) *even to*, i. e. as, like as. Nah. 1:10 עָדָה *like thorns*. 1 Chr. 4:27. (4.) עָדָה *to hearken or attend*

to any one; (elsewhere with יָל.) Num. 23:18. Job 32:12.

4. also as a prep. *during, while*, Judg. 3:26 עֲרֵהְתִּמְכֶּמָּה *while they delayed*. 2 K. 9:22 יֵרֶדְנָה אֶתְּכֶם *during the fornications of Jezebel*, i. e. while they continue. Ezra. 10:14 עֲרֵה לְבָרְיָהּ *during this matter*. Doubled 1 K. 18:45 עֲרֵה וְעַד כֹּה *in the mean while*.

5. as a conj. עַד וְאִשָּׁר and simply עַד *until*, construed with a pret. Josh. 2:22. with a fut. Num. 11:20. So אִם עַד Gen. 24:19. עַד כִּי Gen. 26:13.

6. also as a conj. *during, while*; construed with a part. Job 1:18. with a fut. 8:23. So עַד שֶׁ *so long as, quamdiu*, Cant. 1:12. and perhaps עַד־כִּי, Gen. 49:10.

עֲרָה Chald. a prep. and conj. as in Heb.

I. עַד m. strictly a part. from עָד, dec. I.

1. a witness. Prov. 19:5, 9. Is. 8:2. Also spoken of inanimate objects, Gen. 31:44, 48. Is. 19:20.

2. witness, testimony.—עָדָה עַד to give testimony against any one, Ex. 20:13. Deut. 5:17. 31:21.

3. a commander. Is. 55:4.

II. עֵר, plur. עֵרִים, dec. VIII. b. liter. *time*, (comp. יָעַן;) hence *the time of the monthly discharge in females*. (Arab. عِدَّة *tempus menstruum*.) Is. 64:5 בָּגַד עֵר *vestis menstruis polluta*.

עֵר see עֵר yet.

עֲרָר found only in Po. עָרַד to lift up, to support. Ps. 146:9. 147:6.

Hithpo. to be raised up. Ps. 20:9.

I. עֲרָה Arab. عَدَا for عَد.

1. to go or pass by, synonymous with עָרַב Job 28:8. Deriv. עַד no. I. עֲרִי no. I.

2. to fall upon in a hostile manner; (whence Arab. عَدُوّ *an enemy*.) Comp. עָרַב, עָרַח, עָרַח. Deriv. עַד booty.

Hiph. to remove; put off, e. g. a garment. Prov. 25:20. comp. הָעֲרִיר Jon. 3:6.

II. עֲרָה Arab. عَدَى to adorn or attire one's self with any thing, construed with an accus. like לָבַשׁ. (In Chald. idem.) Job 40:10 אֲדָרְנָה נָא *adorn thyself with majesty*.—עֲרָה to put on ornaments, Ezek. 23:40. Jer. 4:30. Hos. 2:15. [2:13.] Jer. 31:4 תִּעְדִּי תִפְסֵךְ *thou shalt adorn thyself with thy tabrets*, the small tabrets being a kind of ornament to the dancing women.

Hiph. to adorn any one with any thing, construed with two accus. Ezek. 16:11.

Deriv. עֲרָר no. II.

עֲרָה, עֲרָה, fut. יִעְרֶה, יִעְרָה, Chald. i. q. Heb. no. I.

1. to go or come on any one, construed with אֵל. Dan. 3:27.

2. to go away, depart, construed with מִן. Dan. 4:28. [4:31.]

3. to pass away, to be abolished; spoken of a kingdom, Dan. 7:14. of a law, Dan. 6:9, 13. [6:8, 12.]

Aph. causat. of Pe. no. 2. to take away, Dan. 5:20. 7:26. to depose (kings), 2:21.

I. עֲרֶה f. const. עֲרָה, verbal from עָרַד, dec. XI. b. a collection. Particularly

1. the Israelitish people, which is called עֲרָה יִשְׂרָאֵל the congregation of Israel, Ex. 12:3. עֲרָה בְּנֵי יִשְׂרָאֵל the congregation of the children of Israel, 16:1, 2, 9. but usually עֲרָה the congregation, Lev. 4:15. It is also called עֲרָה יְהוָה the congregation of Jehovah, Num. 27:17.

2. in a bad sense, a gang, faction. Ps. 22:17. עֲרָה קֹרַח the faction of Korah, Num. 16:5.

3. those pertaining to one's household, familia. Job 16:7. 15:34.

4. a swarm (of bees). Judg. 14:8.

II. עֲרָה f. plural עֲרֹה, verbal from עָרַד, dec. X.

1. a female witness. Gen. 31:52.

2. testimony. Gen. 21:30.

3. an institution, ordinance, precept, (of God.) Ps. 119:22, 24, 59, 79, 138, 146, 168.

עֲרֹה f. verbal from עָרַד.

1. *an ordinance, precept, (of God,)* i. q. עֲדָה no. 3. Very frequent in the plural form עֲדוֹת (edwot) with an Aramean inflexion, (like כִּלְשָׁן, plur. כִּלְשָׁנִין.) Ps. 119:14, 36, 99. Neh. 9:34.

2. *the law, i. q. הַנִּזְוָה; by way of eminence, the tablets of the law.* Ex. 25:21. 16:34. אֲרוֹן הַבְּרִית *the ark of the law.* Ex. 25:22. אֹהֶל הַעֲדוּת *the tent of the law,* Num. 9:15. 17:23. 18:2.

3. Ps. 60:1. and 80:1. name of a musical instrument, i. q. Arab. غُرْد *lyra; or a song adapted to such an instrument; or else perhaps a law, a writing, and thence a song, (like כִּתְּבָה, כִּתְּבָה.)*

I. עָרִי m. with suff. עָרִי, verbal from עָרָה no. I. dec. VI. prob. *old age.* Ps. 103:5. Chald. *senectus.* Antith. נְעֻרִים. Comp. עַד eternity.

II. עָרִי, in pause עָרִי, with suff. עָרִי, verbal from עָרָה no. II. dec. VI.

1. *an ornament.* Ex. 33:4, 6. Jer. 4:30. עֲדֵי עֲרִים *a most beautiful ornament,* Ezek. 16:7.

2. *the ornament or harness of a horse.* Ps. 32:9.

I. עָרִין, fem. עָרִינָה, as an adj. *luxurious, given to pleasure.* Is. 47:8.

II. עָרִין dec. III. a. perhaps *a striking, percussio hastæ.* (Comp. Arab. عَدَن conj. II. *malleo mucronato percussit.*) Hence 2 Sam. 23:8 Keth. עֲדֵינוּ הִקְעֵנוּ according to Simonis *percussio hastæ ejus, comp. the parallel passage* 1 Chr. 11:11 עָרָה אֶת הַיָּדָיו, *lifting up his spear, which is taken from* 2 Sam. 23:18.

עֲדֻלָּם proper name of a city in the plain of the tribe of Judah, once the residence of a Canaanitish king. Rehoboam caused it to be fortified. Josh. 12:15. 15:35. Mic. 1:15. Neh. 11:30. Sept. Ὀδούλλαν. In its neighbourhood was *the cave of Adullam,* 1 Sam. 22:1. 2 Sam. 23:13. The gentile noun is עֲדֻלָּי Gen. 38:1, 12.

עָרַן found only in Hithpa. *to enjoy or delight one's self.* Neh. 9:25. (Arab.

عَدْن pleasure, luxury.) Deriv. עָרַן, כְּעֵדָה, עֲדָה.

עָרַן and עָרַן m. verbal from עָרַן, dec. VI. j and k.

1. *pleasure, loveliness.* Plur. Ps. 36:9. 2 Sam. 1:24 עֲרִים יָם *in a lovely manner.*

2. proper name (1.) of the country in which the garden of our first parents was placed. Gen. 2:8. 4:16. Hence עֵדֶן *the garden of Eden,* 2:15. 3:23, 24. (2.) of a pleasant valley near Damascus. Am. 1:5. (3.) of a country of Mesopotamia or Assyria; under the power of the Assyrians, 2 K. 19:12. Is. 37:12. and in Ezek. 27:23, joined with מַעֲדֵן. Perhaps Maedon (عَمْدَن) in Diarbekir, towards the Tigris.

עָרַן עֲרִינָה a contraction of עָרַן עֲרִינָה *till now, hitherto, yet.* Ecc. 4:2, 3.

עָרַן f. verbal from עָרַן, *pleasure.* Gen. 18:12.

עָרַן m. Chald. 1. *time.* Dan. 2:8 ff. 3:5, 15. 7:12. (Syr. عَرَان; Arab. عَدْن idem. Kindred with עַד *a long time, eternity; and with עַד no. II.)*

2. *a year.* Dan. 4:13, 20, 22, 29. [4:16, 23, 25, 32.] Dan. 7:25 עָרַן שְׁנָיִם *for a year, years (two years,) and half a year, i. e. three years and a half.* Comp. Josephi Jud. Bell. I. 1. See עָרַן no. I. (1.) and עָרַן no. 4.

עָרַן *to be over; to remain; spoken e. g. of food,* Gen. 16:23. *of money,* Lev. 25:27. *of persons,* Num. 3:46, 48, 49. *to hang over, spoken of tapestry,* Ex. 26:12, 13.

Hiph. *to have over.* Ex. 16:18.

I. עָרַר in Kal not used. Arab. عَدَرَ *to forsake in a faithless manner; conj. III. to forsake.*

Niph. עָרַר 1. *to be left behind, to remain.* 2 Sam. 17:22.

2. *to be lacking, wanting, missing.* 1 Sam. 30:19. Is. 40:26. 59:15. Pi. עָרַר *to lack, want.* 1 K. 5:7. [4:27.]

II. עָרַר 1. to arrange, put in order.

1 Chron. 12:38 עָרַר מִצְבָּה בְּלִבָּם שָׁלֵם *arranging the order of battle, i. e. in battle-array, with an upright heart.* Sept. παρατάσσουσιν παρατάξιν. Elliptically verse 33 וְהָיָה לָב וְהָיָה לָב *in battle-array with one heart.* Deriv. עָרַר.

2. as in Chald. *to clean, to weed.* Is.

5:6. 7:25. (Syr. ܥܪܐܐ a plough-share.) Deriv. מַעְרָר a weeding-hook, mattock.

עָרַר m. with suff. עָרָר, verbal from עָרַר, dec. VI. j. a herd or flock. Gen. 29:2, 3, 8. יָרַד הָעֵדֻם *the flock of Jehovah, i. e. the Israelitish people, Jer. 13:17.*

עֲרָשִׁים masc. plur. lentiles. Gen. 25:

34. 2 Sam. 17:28. (Arab. عدس *idem.*)

עָרָה 2 K. 17:24. see עָרָה.

עָרַב Lam. 2:1. see עָרַב.

עֹרֶבֶל Gen. 10:28. a city or country of Arabia, in the Samaritan text and in 1 Chr. 1:22. עֵרָל. The latter name occurs also as a tribe or country of Idumea, Gen. 36:23. (Comp. Vater in locos.) These names may be collated with Γοβαλίτις in Josephus, (II. 1. III. 1.) a country of Arabia, inhabited by Edomites and Amalekites, and *Gebalene*, the country about Petra. They may also have some connexion with the Arab. جبل *a mountain.*

עָרַב *to bake (a cake).* Ezek. 4:12.

Deriv. עָרַב, עָרַב.

עָרַב m. Gen. 4:21. Job 21:12. 30:31. and עָרַב Ps. 150:4, (where several MSS. and editions read עָרַב;) the name of a musical instrument, prob. *the shalm, bagpipe.* So the Hebrew translators, Targums, and Jerome uniformly. It is used likewise in the Chaldee paraphrase Dan. 3:5, 10, 15. for סִכַּפְּתָה q. v.

עָרַב, more rarely עָרַב, originally an infin. absol. from עָרַב *to turn back, to repeat; hence redeundo, iterando.* Used only as an adv.

1. *again, a second time.* Gen. 4:25. Judg. 13:8.

2. *repeatedly, continually.* Gen. 46:29 וַיִּבְכֶּה עַל צַוְעָיו *and he wept on his neck continually.* Ruth 1:14. Ps. 84:5. Jer. 2:9.

3. *further, moreover.* Ecc. 3:16. With a negative, *no longer,* Joel 2:19. Deut. 31:2.

4. most frequently *yet, and with a negative, no more.* Gen. 7:4. 8:10. 29:7. עַד-כֵּן *so long as, all the while that,* Job 27:3. With suff. עָרָא *I (am) yet; thou (art) yet; עָרָא, עָרָא, עָרָא, עָרָא.* Joined with a participle, עָרָא הָיוּ *they were yet speaking,* Est. 6:14. Also in composition

5. עָרָא (1.) *while yet.* Comp. עָרָא. Jer. 15:9 וְעַד יוֹמָם *while it is yet day.* 2 Sam. 12:22. Ps. 104:33 וְעָרָא *while yet I live, so long as I live.* 146:2. (2.) *within.* Gen. 40:13 וְעַד שְׁלֹשָׁת יָמִים *within three days.* Gen. 40:13.

2. עָרָא *since.*—עָרָא *since I existed,* Gen. 48:15. Num. 22:30 וְעַד-הַיּוֹם *since I was thine to this day.*

עָרַב Arab. عا. 1. *to turn, to turn about.* Hence

2. *to repeat.* (Comp. עָרַב.) Hence the infin. absol. עָרַב *adv. again, yet, (q. v.)*

3. *to say repeatedly, to testify.* In Kal only Lam. 2:13 Keth. See Hiph. עָרַב *to surround.* Ps. 119:61.

Hiph. עָרַב 1. *strictly to say repeatedly, to affirm, assert; hence*

2. *to testify, to give evidence.* Amos 3:13. The person testified *against* is expressed by the suffix pronoun, 1 K. 21:20.

2. *to call or take to witness against any one, construed with עָרַב.* Deut. 4:26. 30:19. 31:28. Is. 8:2. *To affirm solemnly, to protest, obtestari,* construed with עָרַב of the person, Gen. 43:3 וְעַד הָיָה *the man protested against us, saying.* Deut. 8:19. 32:46. 1 K. 2:42. Zech. 3:6.

4. *to admonish,* frequently spoken of Jehovah, construed with עָרַב of the person, Ps. 50:7. 81:9. 2 K. 17:13. With an accus. and עָרַב, Lam. 2:13. Jer. 6:10. Particularly *to chide, rebuke, upbraid,* (comp. עָרַב,) Neh. 13:15, 21.

5. to command, ordain, prescribe. (See עָוָה no. 3. and עֲוָה.) 2 K. 17:15
 (See עָוָה no. 3. and עֲוָה.) 2 K. 17:15
 his precepts, which he gave them. Neh. 9:34. 1 Sam. 8:9.

6. to praise, (comp. μαρτυρέω Luke 4:22.) Job 29:11.

Hoph. הִעָוָה to be shewn, testified. Ex. 21:29.

Deriv. עָוָה, עָוָה, עָוָה, עָוָה

עָוָה 1. to be crooked, to be perverted. In Kal not used. See Niph. Pi. Hiph.

3. to deal perversely, to sin, (comp. e. g. חָוָה no. I.) Dan. 9:5. Construed with לָּ of the person, Est. 1:16.

Niph. 1. to be bowed down. Ps. 38:7. Especially from pain, (like the pangs of a woman in child-birth,) Is. 21:3 נִפְּחוּתִי כִּנְחָה I am bent down so as not to hear.

2. to be perverted. Prov. 12:8 נִפְּחוּתִי כִּנְחָה of a perverse heart. Fem. נִפְּחוּת as a subst. perverseness, 1 Sam. 20:30 בְּנֵי נִפְּחוּתָא thou son of obstinate perverseness, i. e. thou obstinate and perverse son.

Pi. to turn up. Lam. 3:9 הִפְּחוּ עָוָה she turned up my paths. Is. 24:1.

Hiph. 1. to pervert; e. g. justice, Job 33:27. one's way or conduct, i. e. to act perversely, Jer. 3:21. Hence without בָּרָךְ,

2. to act perversely or wickedly. 2 Sam. 7:14. 19:20. 24:17.

Deriv. עָוָה, עָוָה, עָוָה, עָוָה

עָוָה 2 K. 18:34. 19:13. Is. 37:13. and עָוָה 2 K. 17:24. proper name of a city from which colonies were sent to Samaria. The inhabitants are called עָוָה 2 K. 17:31. Some compare a Phœnician city *Avatha*. (See Relandi *Palæstina*, pp. 232, 233.) Others עָוָה, see below.

עָוָה f. destruction. Ezek. 21:32. [21:27.] See the root עָוָה in Piel.

עָוָה strength, see עָוָה.

עָוָה Arab. عَالَ to flee. In Kal not used.

Hiph. 1. to cause to flee, to bring into a place of safety. Ex. 9:19.

2. intrans. to flee. Is. 10:31. Jer. 4:6. 6:1.

עָוָה, plur. עָוָה, a gentile noun, *Avites*, the original inhabitants of Philistia before the Philistines came from Caph-tor. Deut. 2:23. Josh. 13:3.

עָוָה or עָוָה f. plur. עָוָה, Chald. perverseness; sin. Dan. 4:24. [4:27.] Root עָוָה.

I. עָוָה m. unrighteous, ungodly. Job 16:11. Root עָוָה.

II. עָוָה a child, i. q. עָוָה. Job 21:11. perhaps also 19:18. See עָוָה.

עָוָה name of a city in the territory of Edom. Once Gen. 36:35.

עָוָה or עָוָה to give milk, to suckle, spoken of animals. 1 Sam. 6:7, 10. Gen. 33:13. Part. עָוָה (ewes) giving milk, (ewes) that have young, Ps. 78:71. Is. 40:11. (Arab. غَال med. Je to be pregnant and at the same time to give suck.)

עָוָה m. dec. I. a child. Is. 49:15. 65:20. See the verb עָוָה and the noun עָוָה. (In modern Arabic عَالٍ puer. In Syr. عَالٍ idem.)

עָוָה, Pi. עָוָה to act unrighteously or wickedly. Ps. 71:4. Is. 26:10. (In Syr. idem.) Hence

עָוָה m. verbal from עָוָה, wicked, un-righteous. Job 18:21. 27:7. 29:17.

עָוָה, with suff. עָוָה, and עָוָה m. verbal from עָוָה, dec. VI. a. iniquity, in-justice, e. g. in judgment, Lev. 19:15. in traffic, Ezek. 28:18.—עָוָה to practise iniquity, Ezek. 3:20.

עָוָה f. verbal from עָוָה, dec. XII. f. idem. Job 6:29, 30. 11:14. 13:7.—עָוָה the unrighteous, the wicked, 2 Sam. 3:34. and without בָּ, an un-righteous man, Job 24:20. Ps. 107:42. With הָ paragogic עָוָה Ps. 92:16. also contracted עָוָה Job 5:16. Plur. עָוָה Ps. 58:3. 64:7. (See also עָוָה.)

עָוָה a burnt-offering. See עָוָה.

עוּלָל, plur. עוּלָלִים, and **עוּלָל**, plur. עוּלָלִים, m. a child male or female; frequently joined with **יָמָן** a suckling, Jer. 44:7. Lam. 2:11. but strictly a child more advanced, which plays in the street, (Jer. 6:11. 9:20.) asks for bread, (Lam. 4:4.) goes into captivity, (Lam. 1:5.) but which is still borne upon the arm, (2:20.) Applied to children in the womb, Job 3:16. The same signification belongs to **עוּלָל** Is. 3:12. **עוּלָל**, comp. also **עוּלָלִים** (The etymology is uncertain. It cannot be derived from **על** to suckle; since it does not properly include a suckling. Better, according to Schultens, liter. a weaned child, from **על**, in Arab. to soothe for the loss of any thing, particularly a child for the loss of its mother's breast; or from the Heb. **על** in the sense to be active, busy, for the signification to play, sport, is not demonstrable.)

עוּלָלוֹת a gleanings. See **עוּלָלוֹת**.

עוּלָל m. rarely **עוּלָל**, dec. II. b.

1. *eternity*. Sometimes to be understood in a loose sense for a long period, e. g. Dent. 15:17 so shall he be thy servant for ever, i. e. all his life long. 1 Sam. 27:12. Ps. 21:5 thou gavest him long life **עוּלָל** for ever and ever. 1 K. 1:31 **עוּלָל** let my lord the king live for ever. Neh. 2:3. In other places it is to be taken strictly, e. g. **עוּלָל** (like God,) Gen. 3:22. Deut. 32:40. It refers (1.) to time to come, e. g. **עוּלָל** an eternal covenant, Gen. 9:16. **עוּלָל** for ever, always, Gen. 6:3. 13:15. 1 Sam. 13:13. (2.) to time past, **עוּלָל** the days of old, former times, Deut. 32:7. **עוּלָל** in ancient days, in former times, Gen. 6:4.—Ezek. 26:20 **עוּלָל** the people of former times, i. e. the manes of the dead. Plur. **עוּלָלִים** eternity, and as an adv. eternally, Ps. 61:5. 77:6. 145:13. Is. 26:4.

2. In Chald. and Talmud. the world, like the Greek *αἰών*. Hence prob. worldly-mindedness, love of the world, like *κόσμος*, in N. T. Ecc. 3:11.

עוּעוּסִים masc. plur. perverseness. Is. 19:14, for **עוּעוּסִים**, from **עוּעוּ**. Vulg. *ver-tigo*, giddiness, which likewise makes very good sense.

עוּן to dwell, not used. Hence **עוּנָן** and

עוּנָה f. verbal from obsol. **עוּן**, dec. X. *cohabitation, duty of marriage*. Once Ex. 21:10. (Talmud. *idem*.)—Hos. 10:10 Keri, according to the usual punctuation, **עוּנָה** in the Targums *furrows*, (comp. **עוּנָה**;) but it is better to point the word **עוּנָה** sins.

עוּן in Kethib for **עוּן** q. v.

עוּן m. rarely **עוּנָן**, plur. **עוּנָנִים** and **עוּנָנִים**, dec. III. a. liter. perverseness, from **עוּעוּ**. Hence

1. *sin, guilt, iniquity*. Gen. 4:13. 15:16. Job 31:11 **עוּן** **עוּלָלִים** a crime to be punished by the judges; comp. verse 28. 19:29 **עוּנָתוֹ** a crime to be punished by the sword. Ezek. 21:30 [21:25] **עוּן** a crime which leads to destruction. Verse 34. 35:5. comp. Gen. 15:16 the iniquity of the Amorites is not yet full.
2. more rarely, *punishment for sin, suffering, affliction*. 2 Sam. 16:12. Is. 5:18.

I. **עוּף** to fly; spoken of birds, Is. 31:5. Prov. 26:2. of the arrow, Ps. 91:5. Metaphorically to fly away, spoken of a dream, Job 20:8. of human life, Ps. 90:10. of an army, Is. 60:8. comp. 11:14.

Pil. **עוּף** 1. to fly, as in Kal. Gen. 1:20. Is. 6:2.

2. to brandish (a sword). Ezek. 32:10.

Hiph. to let fly. Prov. 23:5 Keri.

Hithpalel, to fly away, to disappear. Hos. 9:11.

II. **עוּרָה** 1. to be darkened, to be in darkness. Once Job 11:17 **עוּרָה** (now) thou art in darkness, i. e. in adversity, (then) shalt thou be as the morning. (Syr. **عور** to wrap up.)

Deriv. **עוּרָה**, **עוּרָה**, **עוּרָה**.

2. to be wrapt in darkness, to be faint,

weary. Fut. **יִנָּחֵק** (to distinguish it from **יִנָּחֵק** *he flew*.) 1 Sam. 14:28. Judg. 4:

21. Comp. **עָצָה**. (Syr. **ܥܨܐ** *to be weary, faint*; Ethpa. *to faint, or swoon away*. Comp. **עָצָה** *faint, weary*; and the kindred verb **עָצָה** *to be weary*.)

עוֹר m. collect. *birds, fowls*. Gen. 1:21, 30. In Chald. *idem*. Dan. 2:38, 7:6.

עוֹרֵי *to advise, to take counsel*, i. q. **עָצָה**. Found only in the imper. **עֲצֵה**, Judg. 19:30. Is. 8:10.

עוֹרֵי f. *Uz*, the proper name of a people and country, according to the Sept. **Αὐοίρις**, **Αὐοίραι**, a people and country in the northern part of Arabia Deserta, between Palestine on the east and Mesopotamia on the west. The Bible appears to ascribe to this people a diversity of origin, namely, immediately from Aram, Gen. 10:23. from Nahor an Aramean. 22:21. from Seir, whose posterity dwelt in Idumea, 36:28. Such differences are likewise found in reference to other nations mentioned in the book of Genesis. (Comp. Vater's Commentar. üb. d. Pentateuch, Th. I. p. 152.) The other passages where this word occurs are Job 1:1. comp. verse 3, where Job is called **בְּרֵאשִׁית** *an inhabitant of the east*, (see **בְּרֵאשִׁית**.) Jer. 25:20, where the kings of Uz are mentioned between those of Egypt and Philistia; and Lam. 4:21, where the territory of Edom extends to Uz. There is no necessity, according to this view, for supposing different places of this name. Comp. particularly Rosenmülleri Comment. in Job. Prolegom. § 5. For other views, see Bocharti Phaleg. II. 8. Eichhorn's Einleit. in das A. T. § 639.

עוֹק or **עֵיק** *to bow or be pressed down*; in Hiph. *to bow or press down*. Both conjugations are found Am. 2:13. (In Aram. **ܥܘܩ** i. q. Heb. **עוֹק** *to be pressed*.) Deriv. **עוֹקֶה**.

עוֹר m. dec. I.

1. *the human skin*. Ex. 34:30, 35. Job 7:5.

2. *the hide or skin of an animal*. Gen. 3:21. Plur. **עוֹרוֹת** *skins*, Gen. 27:16.

3. *leather*, **מִלְאֶת עוֹר** *something made of leather*, Lev. 13:48.

עוֹרֵי 1. *to awake from sleep*; hence *to rouse or get up*. In Kal found only in the imper. **עוֹרֵי**, fem. **עוֹרֵי**, *awake! up!* Ps. 44:24 **עוֹרֵי לִפְנֵי ה' אֵינִי** *awake, why sleepest thou, O Lord!* Ps. 7:7. Is. 51:9.

2. *to be awake, to watch*. Cant. 5:2. Mal. 2:13 **עוֹרֵי** *the watching and answering*, prob. a proverbial phrase for *every living being*, (like **עוֹרֵי וְעוֹרֵי**), the origin of which, however, has not been satisfactorily explained. Jerome: *magister et discipulus*.

3. *causat. to stir up*. Job 41:2 [41:10] Keri. In the Kethib **עוֹרֵי** the fut. of Hiph.

Niph. **עוֹרֵי**, fut. **עוֹרֵי**, pass. of Pi. and Hiph.

1. *to be waked or roused from sleep*. Job 14:12. Zech. 4:1.

2. *to be stirred or raised up, to rise up*; spoken of a wind, Jer. 25:32. of a people, Jer. 6:22. Joel 4:12. [3:12.] of Jehovah, Zech. 2:17. [2:13.]

Pil. **עוֹרֵי** 1. *to awaken from sleep*. Cant. 2:7. 3:5. 8:4.

2. *to stir up, excite*, e. g. contention, Prov. 10:12. *to call forth*, e. g. strength, Ps. 80:3.—Job 3:8 **עוֹרֵי לִפְנֵי ה' אֵינִי** *skilful to stir up the leviathan*.

3. *to lift up, brandish*, e. g. a spear, 2 Sam. 23:18. a scourge, Is. 10:26.

4. *to raise up, to build*. Is. 23:13 **עוֹרֵי הַחֲמֻצִים** *they (the Chaldeans) builded her palaces*. Parall. **הָחֵזוּ**. (Comp. the Greek **ἐγείρειν**, **ἀνίστασθαι**.)

Hiph. i. q. Pi.

1. *to awaken from sleep*. Zech. 4:1. Cant. 2:7. 3:5. 8:4.

2. *to stir up*, e. g. the leviathan, Job 41:2 [41:10] Keth.—Deut. 32:11 **כְּעוֹרֵי הַקָּיִץ** *as the eagle stirreth up her nest*, i. e. her nestlings. Jerome: *provocat ad volandum*. Frequently used of Jehovah, *to raise up* any one, Is. 45:13. Jer. 50:9. *to stir up* the spirit of

any one, i. e. to urge him on, 1 Chr. 5: 26. 2 Chr. 21: 16.

3. intrans. *to awake*. Ps. 35: 23. Construed with עַל *for* any one, Job 8: 6.

Hithpal. 1. *to awake, to rise up*. Is. 51: 17. 64: 6. Construed with עַל *against* any one, Job 17: 8.

2. *to rejoice, be elated*. Job 31: 29.

עזר Chald. *chaff*. Once Dan. 2: 35. (Arab. and Syr. *idem*.)

עזר *to be blind*; comp. the Arab.

עור *to be blind of one eye*. Hence Pi.

עור *to blind, to deprive of sight*. 2 K. 25: 7. Jer. 39: 7. Metaphorically Ex. 23: 8. Deut. 16: 19. Syr. ܥܘܪ *idem*.

עור m. verbal adj. from עור, dec. VII. h. *blind*. Ex. 4: 11. Lev. 19: 14. Metaphorically Is. 42: 7. Ps. 146: 8.

ערוּן m. verbal from ער, *blindness*. Deut. 28: 28. Zech. 12: 4.

עורר f. verbal from ער, *idem*. Lev. 22: 22.

עיש *to assemble or gather together*. Once Joel 4: 11.

עִוֵּת found only Is. 50: 4. Vulg. *sustentare*. Aqu. *συστηναι*. Comp. the Arab. *succurrit, sustentavit*. Others, following the Septuagint, *tempestive loqui*, as if a denom. from עו.

עִוֵּת found only in Pi. עִוֵּת *to bend, make crooked, pervert*. Ecc. 7: 13. E. g. judgment, Job 8: 3. 34: 12. comp. Amos 8: 5. also in reference to the person, Lam. 3: 36 *to subvert a man in his cause*. Job 19: 6. Ps. 119: 78. עִוֵּת *to pervert the way of any one, to lead astray*, Ps. 146: 9.

Pn. part. *crooked*. Ecc. 1: 15.

Hithpa. *to bend one's self, to bow down*. Ecc. 12: 3.

עִוֵּת f. (with Kamets impure) strictly the Aramean ipfin. from עו, *wrong, oppression*. Lam. 3: 59.

עז, fem. עז, plur. עִזִּים, verbal from עז, dec. VIII. h.

1. as an adj. *strong, mighty*; spoken

of a nation, Num. 13: 28. of the wind, Ex. 14: 21. of the waves, Neh. 9: 11. Is. 43: 16. of anger, Gen. 49: 7. Prov. 21: 14.

2. *strong, well-fortified, munitus*. Num. 21: 24.

3. *hard, cruel*. עז a cruel king, Is. 19: 4.—עִזִּים of a fierce or cruel countenance, Deut. 28: 50. Dan. 8: 23.

4. as a subst. *strength*. Gen. 49: 3.

עִז f. plur. עִזִּים dec. VIII. b. (Arab. *عز*.)

1. a goat.—עִזִּים a kid, Gen. 27: 9.—עִזִּים an animal of the goat kind, Deut. 14: 4.

2. Plur. עִזִּים goats' hair. Ex. 26: 7. 36: 14. 1 Sam. 19: 13.

עז, rarely עז (Prov. 31: 17, 25.) before Makkeph עז, with suff. עִזִּי, also עִזִּי, verbal from עז, dec. VIII. d. and e.

1. *strength, might, power*, of God or man.—As an adv. *with strength, powerfully*, Judg. 5: 21.

2. *strength, security*. עז a strong tower, Judg. 9: 51. Ps. 30: 8 הִצַּקְתָּהּ לְהַרְיָא *thou hast made my mountain to stand strong*. Hence metaphorically a *refuge, protection*, Ps. 28: 8 יְהוָה עִזִּי *Jehovah is their refuge*. 46: 2. 62: 8.

3. i. q. עִזָּה (with which it is often connected,) *glory, majesty*. Hab. 3: 4. Ps. 96: 6 וְהִתְפָּאֵרָה עִזִּי *glory and majesty*. Ps. 132: 8 אֶרֶן עִזָּה *the ark (the seat) of thy majesty*, spoken of the ark of the covenant, otherwise called עִזָּה *for the ark of the covenant*; comp. 1 Sam. 4: 21, 22.

4. *praise*. Ps. 8: 3. 29: 1. 68: 35. 99: 4. Ex. 15: 2. 2 Chr. 30: 21 מִיִּשְׁרָאֵל *instrumenta laudis, in laudatione Dei adhibita*.

5: עִזָּה *an arrogant or wicked look*.

עִוֵּת m. found only Lev. 16: 8, 10, 26. a difficult word, which has been variously explained. It denotes (1.) the place in the wilderness whither the se-

cond goat was sent. Thus ver. 10 וְהָיָה וְהָיָה וְהָיָה וְהָיָה and ver. 26 וְהָיָה וְהָיָה וְהָיָה וְהָיָה. Accordingly some Jewish commentators (see Bocharti Hieroz. I. p. 650.) have rendered it, *a rough desert mountain*. The form of the word is considered then as an Arabic pluralis fractus عزال from عزل *to separate*, particularly from *human society*; hence *solitudes, deserts*, i. q. וְהָיָה וְהָיָה וְהָיָה וְהָיָה in verse 22.—Or (2.) the name of an evil demon, supposed to reside in the wilderness, to which this goat was devoted and sent away. This would accord well with verse 8, where there is an antithesis between וְהָיָה וְהָיָה וְהָיָה וְהָיָה and וְהָיָה וְהָיָה וְהָיָה וְהָיָה. The later Jews, as well as the early Christians and Mohammedans, speak of an evil angel of this name. See Spencer de Leg. Hebr. ritualibus, Lib. III. Diss. VIII. Reland de Relig. Mohammed. p. 189. But as the Pentateuch gives no proper names of angels and is entirely silent concerning evil angels, it is possible that *Asasel* is the name of an idol, and that this rite on the day of expiation was in imitation of some idolatrous ceremony. The names of idols are not unfrequently transferred to evil angels, comp. *Adrammelech*. Or (3.) less plausibly, according to the Sept. Symm. Theod. Vulg. the name of the goat itself, (Sept. ἀποπομπᾶιος, Vulg. *emissarius*, Symm. ἀπερχόμενος and ἀπολείμενος;) and to be rendered *the goat sent off*. In this case it is derived from וְהָיָה וְהָיָה וְהָיָה וְהָיָה *a goat* and וְהָיָה וְהָיָה וְהָיָה וְהָיָה *to go away*; but וְהָיָה וְהָיָה וְהָיָה וְהָיָה denotes *a she-goat*, not *a he-goat*; and the rendering of וְהָיָה וְהָיָה וְהָיָה וְהָיָה by *as* is considerably harsh.

עֲזַב, fut. יֵעָזֵב.

1. to leave or forsake a place, person, or thing; e.g. Jehovah, Is. 1:4. Deut. 31:16. Jer. 5:19. a law or covenant, Prov. 28:4.

2. to leave behind, to leave in any way,
Gen. 39: 12, 13. 50: 8. 39: 6 וַיֵּשָׁבֶר בְּלִי יוֹסֵף
וְהוּא אֵל בְּדִי יוֹסֵף and he left all that he had in
the hand of Joseph. Mal. 3: 19. Con-
strued with לְ, אֵל, and עַל, to leave or
commit to any one, Ps. 49: 11 תִּתֵּן לְאַחֵרִים

הֵלֵךְ *and they leave their goods to others.*
Job 39:11. Intrans. Ps. 10:14 עָלָה
הָלָהָה *the unfortunate commits himself*
to thee.

3. *to leave off, cease*, construed with η and an infin. Hos. 4:10. comp. Prov. 28:13.

4. *to give up, to dismiss.* Gen. 24: 27 *אֲשֶׁר לֹא עָזַב חֶסְדּוֹ מֵעַם* *who has not dismissed his favour from etc.* Ruth 2: 20. Ps. 37: 8 *עֲזַב חֵמָה* *dismiss anger.*

5. to set free, the opposite of to shut up. Hence ^{עָבַד וְקָבַע} *the shut up and the set free*, i. e. the bond and the free, a proverbial expression for *all even to the lowest*, Deut. 32:36. 1 K. 14:10. 21:21. 2 K. 9:8. 14:26. Others: *the married* (comp. Arab. ^{أَصْر} *paterfamilias*), and *the single* (comp. Arab. ^{أَنْفَس} *caelebs*.) Others: *the laid up and the neglected*, i. e. the costly and the worthless, every thing whatever; but the phrase refers to persons wherever it occurs.

Niph. *to be forsaken*. Neh. 13:11.
Is. 7:16.

Pu. *idem*. Is. 32:14.

עֲזָבִין m. dec. III. d. found only in the plur. עֲזָבִינִים, probably a technical word of merchants, nearly synonymous with מִסְכָּר *trade, commerce*, (from עָזַב *to give up, transfer, hence to sell.*) Hence

1. *a market-place, bazaar, a fair.*
Ezek. 27 : 19 *Dan and Javan* מְדַן וּמָדַן *brought cloth to thy fairs.*
Verse 16. So in verses 12, 14, 22, where
the prefix מְ is omitted before this word,
but inserted before the wares.

2. *merchandise*, joined with הָק. Ezek. 27:27, 33. Comp. סָחָר.

עָזָה *Gaza*, the proper name of a considerable city on the southern boundary of Palestine, one of the five principal cities of the Philistines. Sept. *Faḡd*. It was assigned to the tribe of Judah, (Josh. 15 : 47.) by whom it was actually taken, (Judg. 1 : 18.) but afterwards lost again. 1 Sam. 6 : 17. See Relandi *Palæstina*, p. 788—800. Bellermann's

Handbuch der Bibl. Literatur, Th. III. p. 24. The gentile noun is עֲזָרָה Judg. 16:2.

עֲזֹבָה f. verbal from עָזַב, *a forsaking or leaving desolate, derelictio*. Is. 6:12. comp. the verb Is. 17:2. Jer. 4:29.

עֲזָוָה m. verbal from עָזַר, *strong*. Ps. 24:8. As a collective, *the strong, the mighty*, Is. 43:17.

עֲזָוָה m. verbal from עָזַר, *dec. I. strength*; of war, Is. 42:25. of God, Ps. 78:4. 145:6.

עָזַר, fut. עֲזֹר, infin. עֲזֹרָה. 1. *to be or shew one's self strong, mighty*. Ps. 89:14. 68:29 עֲזָרָה אֶתְּהִי *shew thyself mighty, O God*. 52:9. Judg. 3:10 וְקָצָר יָדוֹ עַל בִּישָׁן *and his hand was strong against Chushan-rishathaim, i.e. he conquered him*. 6:2. Dan. 11:12 וְהָא עֲזָרָה *and he shall not be strong, i.e. prevail*. Ps. 9:20. Prov. 8:28 בְּעֻזֹּת עֲמֻתָּהּ הַדָּהוּם *when the fountains of the deep were strong*; i.e. raged with violence; comp. מִים עֲזִים Neh. 9:11. Is. 43:16. (Syr. ܥܙܪܐ Ethpa. *infremuit, efferbuit*.)

2. *causat. to make strong or mighty*. Ecc. 7:19 וְהָא עֲזָרָה חָכָם וְהָא עֲזָרָה חָכָם *wisdom makes a wise man stronger than ten etc.*

Arab. عَزَّر fut. O. *to make strong*. Others: *protects him more than ten etc.* Comp. then ע no. 2. and עָזַר.

Hiph. עֲזָרָה, joined with עָזַר, *to put on a fierce or impudent countenance*. Prov. 7:13. Construed with ע, 21:29. Comp. ע no. 3. ע no. 5.

Deriv. עָזַר, עָזַר, עָזַר.

עֲזִיָּהוּ (strength of Jehovah) Uziah, the proper name of a king of Judah. 2 K. 15:13, 30, 32, 34. Is. 1:1. 6:1. 7:1. Hos. 1:1. Am. 1:1. In the second book of Kings, (chap. 14:21. 15:1, 6, 8, 23, 27.) it is like-written עֲזָרָה and עֲזָרָה, without any mention of a change in his name. The latter forms, therefore, may have arisen from an error of the ancient transcribers. Such corruptions are nowhere more frequent than in proper names.

עֲזִיָּהוּ f. Lev. 11:13. Deut. 14:13. according to the Sept. and Jerome, *the ospray, or sea-eagle*. (Arab. عَزَن in the lexicons, *nomen avis, aut aquila, aut aquilæ similis*.)

עָזַר found only in Pi. עָזַר *to dig about*. Is. 5:2. (Arab. عَزَن idem.) Also *to dig in, to engrave*; hence

עֲזָרָה f. Chald. *a seal-ring*. Dan. 6:18. (Syr. ܥܙܪܐ idem.)

עֲזָרָה proper name of a city in the tribe of Judah. Josh. 10:10. 15:35. 1 Sam. 17:1. Neh. 11:30. Jer. 34:2. Relandi Palæstina, p. 603.

עָזַר, fut. עֲזֹר, plur. עֲזָרוּ, *to help, aid, assist*, most commonly construed with an accus. of the person; e.g. עֲזָרָה עֲזָרָה *help me*, Ps. 109:26. etc. More rarely and in the later writings with ע, 2 Sam. 8:5. 21:17. 1 Chr. 18:5. 22:17. 2 Chr. 19:2. 26:13. 28:16. Job 26:2. with עָזַר, 1 Chr. 12:21. with עֲזָרָה, 1 K. 1:7 וַעֲזָרוּ אֲדָמִי אֲדָמִי *and they helped the party of Adonijah*.

Niph. *to obtain help, to be helped*, juvari. 2 Chr. 26:15. 1 Chr. 5:20 וַעֲזָרוּ אֲדָמִי אֲדָמִי *and they were helped against them*, i.e. God gave them the victory over them. Dan. 11:34. So the Arabians say: *adjutus est (a Deo)*, for *vicit*.

Hiph. part. with the Aramean form עֲזָרָה 2 Chr. 28:23. *helping*, as in Kal.

עָזַר m. with suff. עָזָר, verbal from עָזַר, *dec. VI. j. help*. Often as a concrete, *a helper*, Ps. 70:6. 115:9. even a female, Gen. 2:18, 20.

עֲזָרָה Ezra, the proper name of a well-known priest and scribe, who was very active in promoting the return of the Jews. Neh. 7:1. 12:1.

עָזַר f. Ps. 22:20. Is. 10:3. and עֲזָרָה (like עֲזָרָה) Ps. 60:13. 108:13. with He paragogic עֲזָרָה Ps. 44:27. verbal from עָזַר, *dec. XII. c. help*.

עֲזָרָה f. 1. a later Aramean word for the more ancient עָזַר *a court* (before

the temple). 2 Chr. 4:9. 6:13. (In the Targums frequently.) The derivation is not clear, prob. as if from עָר in Arab. *cohibuit, prohibuit*, kindred with עָרַר to shut in.

2. a settle or terrace (of the altar), prob. because in the court of the temple. Ezek. 43:14, 17, 20.

עִתָּר see עִתָּה.

עִטָּ m. (prob. a verbal from the Arab.

عُطِل med. Vav. to dig in.)

1. an iron style or pen for writing. Job 19:24. Jer. 17:1.

2. perhaps also a reed for writing, calamus. Jer. 8:8. comp. the use of the penknife, (Jer. 36:23.)

עִטָּא Chald. verbal from יָעַט i. q. Heb. עָצָה counsel, understanding, wisdom. Dan. 2:14. הָרִיב עָטָא וְיָסֵם לְאַרְיֹחַ he replied to Arioch wisdom and understanding, i. e. he made to him a wise and rational address; comp. Prov. 26:16.

I. עִטָּה (in Arab. with ع) to seize, to lay hold of. Is. 22:17. Construed with אָז, to seize unjustly or improperly, 1 Sam. 15:19. and 14:32, (where the Keri וַיִּסֵּם is the correct reading.) For the form מִקְטָה Ezek. 21:20, see under עָטָה.

II. עִטָּה (in Arab. with ع.)

1. to cover, construed with מָל, liter. to cover over any thing. (Comp. עָטָה and other verbs of covering.) Lev. 13:45. Ezek. 24:17, 22. Mic. 3:7.

2. to cover or clothe one's self, to put on a garment, construed with an accus. Ps. 104:2. עָטָה אֹר פְּעֻלָּהּ he puts on light, as a garment. 109:19, 29. 71:13. Jer. 43:12. וְהָיָה אֶת־אֶרֶץ מִצְרַיִם בְּאֶשׁ יִקְטָהּ וְהָיָה אֶת־אֶרֶץ מִצְרַיִם בְּאֶשׁ יִקְטָהּ and he shall put on the land of Egypt, as a shepherd puts on his garment, a bolder figure than the more common expression הָפֵךְ to overturn or destroy a country. Part. fem. עֹטָה Cant. 1:7. a covered female, i. e. either a mourner, or a harlot, which were distinguished by their dress. See Gen. 38:14.

Hiph. הִעֲטָה to cover, construed with two accus. Ps. 84:7. מִקְטָה יִקְטָה מִקְטָה also the early rain covers it with bless-

ings. Also with מָל before the object covered, Ps. 89:46.

Deriv. מִקְטָה.

עִטָּיִן m. dec. I. prob. i. q. Chald. עֲטָיָא a side, (by a commutation of ט and נ, see page 303.) Job 21:24. עֲטָיִי קָלָאִי חֵלֵב his sides are full of milk, i. e. full with milk, or well nourished. Better to read חֵלֵב, full of fat. Sept. ὕψατα. Vulg. viscera. Syr. latera ejus.

עִטִּישָׁה m. dec. X. a sneezing. Job 41:10. [41:18.] Arab. عَطَس to sneeze; Chald. הִעֲטִישׁ idem.)

עִטְלָה m. dec. VII. f. a bat. Lev. 11:19. Is. 2:20. Perhaps compounded of עָטָל caliginosa fuit nox and עָה volans. The ט is often lost in composition.

עִטְפָה fut. יִעֲטֵף.

1. to cover, to clothe, i. q. עָטָה, for which it frequently stands in Chaldaic. (Arab. عطف conj. IV. to put on. Syr. حَلَف to be clothed.) Ps. 73:6.

2. to be covered, concealed, construed with an accus. Ps. 65:14. עֲקָרִים יִקְטָשׁוּ בָּרַ the valleys are covered with corn. Without cases, Job 23:9. יִקְטָשׁ יָמִין he is concealed in the south. Deriv. מִקְטָשׁ garments.

3. to be covered in night; hence to faint, languish, waste away. (Comp. עָטָה no. II. 2.) Ps. 102:1. 61:3. בְּעִטָּה לִּי when my heart languishes. Is. 57:16. Part. pass. עֹטָה wasted, Lam. 2:19. Also weak, feeble in any way, spoken of cattle, Gen. 30:42.

Niph. i. q. Kal no. 3. Lam. 2:11.

Hiph. idem. Gen. 30:42.

Hithpa. to faint, languish. Ps. 142:4. הִתְעַטַּפְתִּי עָלַי רוּחִי when my spirit faints within me. 143:4. 77:4. Joined with עָטָה, Jon. 2:7. Ps. 107:5.

עִטָּר to surround; either in a hostile manner, construed with אָז, 1 Sam. 23:26, or for protection, with two accus. Ps. 5:13.

Pi. עִטָּר to crown. Construed with two accus. Ps. 8:6. 65:12. 103:4. with a dative of the person, Cant. 3:11.

Hiph. Is. 23:8 *עיר המצודה* Tyre, the crowning, i.e. the distributor of crowns.

עֲטָרָה f. const. *עֲטָרָה*, plur. *עֲטָרוֹת*, verbal from *עָטַר*, dec. XI. d. a crown, diadem. 2 Sam. 12:30. Often figuratively, e.g. Job 19:9 *he hath taken the crown from my head*. Prov. 12:4 *a virtuous woman is a crown to her husband*. 14:24. 16:31. 17:6.

עֲטָרוֹת (crowns) a proper name.

1. a city in the tribe of Gad. Num. 32:3, 34.

2. another in the tribe of Ephraim, Josh. 16:7. which is also called *עֲטָרוֹת אֲדָדָר* (the crowns of Addar) Josh. 16:5. 18:13.

3. *עֲטָרוֹת בֵּית יואב* (the crowns of the house of Joab) a city in the tribe of Judah. Once 1 Chr. 2:54.

4. *עֲטָרוֹת שֹׁשָׁן* a city in the tribe of Gad. Once Num. 32:35.

עִי m. (a contraction of *עָרָה* from *עָרָה* to overturn, destroy,) plur. *עִיִּים*, dec. VIII.

1. a heap, ruin. Mic. 1:6. Jer. 26:17. Mic. 3:12. Ps. 79:1. Comp. *קָדָה*.

2. *עִיִּים* Num. 33:45. and more in full *עִיִּי הַקְּצָרִים* verse 44. 21:11. (hills of Mount Abarim,) a part of Mount Abarim.

3. *עִיִּים* a city in the tribe of Judah. Josh. 15:29.

עִיר proper name of a Canaanitish city, the residence of a king, west of Bethel, and on the northern boundary of the tribe of Benjamin. Gen. 12:8. 13:3. Josh. 7:2 ff. 8:1 ff. Ezra 2:28. Sept. *Ἐγγυαί*. Vulg. *Hai*. Instead of this name we find *עִיִּי* Neh. 11:31. and *עִיר* Is. 10:28.

עִיר or **עִיר** found only in the fut. *עִיר* Lam. 2:1. according to the Sept. Vulg. and the Hebrew commentators, to darken, obscure; (comp. *עָרָה* no. II.) Hence *עִיר* darkness, a cloud. Or according to the Arab. *عاب* med. Je to disgrace; comp. the Syr. *عاب* idem.

עִירָה a proper name.

1. a various reading for *עִירָה* q. v.

2. the northern peak of Mount Ephraim, (*עִירָה* is the southern,) a naked unfruitful rock. Deut. 11:29. Josh. 8:30. Sept. *Γαλβὰ*. Vulg. *Hebal*.

עִירָה (ruins) the proper name of a fortified city in the tribe of Naphtali. 1 K. 15:20. 2 Chr. 16:4.

עִירוֹת f. 1 Chr. 1:46 Keth. for *עִירָה* q. v.

עִירָה Arab. *عاب* for *عاب* to become wroth, to fall into a passion. 1 Sam. 25:14 *וַיֵּשֶׁת בָּהֶם* and he became wroth with them. (Syr. *ܐܝܪܐ*) to be displeased, angry; *ܐܝܪܐ* displeasure, anger.) Hence

עִירָה m. verbal from *עָרָה*, dec. VI. f.

1. a ravenous beast. Jer. 12:9. Particularly

2. as a collective, *birds of prey*. Gen. 15:11. Is. 18:6. 46:11. Ezek. 39:4.

עִירָה the proper name of a city in the tribe of Judah, 1 Chr. 4:3, 32. 2 Chr. 11:6. and of a rock named therefrom, Judg. 15:8, 11.

עִירָה m. i. q. *עִירָה* eternity. 2 Chr. 33:7.

עִירָה the proper name of a country, strictly *Elymais* in the south of Media, but used generally in a wider sense for *Media* itself. So e.g. Dan. 8:2, where it includes the city Shushan. Gen. 10:22. 14:1. Is. 11:11. 22:6. Jer. 25:25. 49:34 ff. Ezek. 32:24. In most of these passages Elam is represented as a contentious people, causing disturbance to the neighbouring nations. Strabo says as much concerning the inhabitants of Elymais. See Bocharti Geogr. Sacra, II. 2. Michaëlis Spicileg. II. 68.

עִירָה (with Kamets impure) ardour, violence. Once Is. 11:15 *וְיָבֵס רִיחוֹ* by his violent wind. Sept. *ἐν πνεύματι βίαιῳ*.

עִירָה com. gen. (more frequently fem.) dual *עִירָה* (which stands also for the plural Zech. 3:9.) prim. dec. VI. f.

1. *an eye*.—רָאָה לְעֵין to see with the eye, Ezek. 12:12. The following phrases are worthy of notice, (1.) לְעֵינֵי שׁ before the eyes of any one. Gen. 23:11, 18. Ex. 4:30. (2.) בְּעֵינֵי שׁ in the eyes, i. e. in the judgment or opinion, of any one. It often conveys the idea of *seeming or appearing*. Gen. 19:14 נִרְאֶה כְּמַצְחָק בְּעֵינֵי וְהָיָה לְעֵינֵי בְנֵי חָתָנִי but he appeared to his sons-in-law to jest. 29:20. 2 Sam. 10:3. Hence רָע בְּעֵינֵי what appears to me good, evil. See the articles מַזְכּוּר, מַזְכּוּר, מַזְכּוּר, etc. (3.) מֵאַחֲרֵי בְּעֵינֵי שׁ behind the back or without the knowledge of any one. Num. 15:24. (4.) בֵּין עֵינָם between the eyes, on the forehead. Ex. 13:9, 16. Deut. 6:8. 11:18. Spoken also of the fore-part of the head, Deut. 14:1. (5.) שָׂם עֵין עַל to fix the eye on any one, usually to regard him with favour, (like שָׂם עֵין עַל to regard with anger.) E. g. Gen. 44:22 אֶחָדָה עֵינִי עָלָיו I will be gracious to him. Jer. 39:12, 40:4. Job 24:23. Ezra 5:5. Construed with אֶל, Ps. 33:18, 34:16. with בָּ, Deut. 11:12. (comp. further Zech. 12:4. 1 K. 8:29, 52.)—But in Am. 9:8, in a bad sense, it is used of the angry countenance of Jehovah, (otherwise נִפְחָם.) So in verse 4, with the addition of לִפְנֵי; on the contrary Jer. 24:6, in a good sense, with מִשְׁכָּה. In the N. T. comp. 1 Pet. 3:12.—Since many of the passions, such as envy, pride, pity, desire, are expressed by the eye, so in the biblical style they are often ascribed to this organ, though strictly applicable only to the person. (Comp. the articles רָאָה, רָאָה, no. 5. רָע, רָע, רָע, רָע.) Further עֵינֵים רְמוּת proud eyes, i. e. pride, arrogance, Prov. 6:17. Ps. 18:28. comp. רָאָה וְרָע pride, arrogance.

2. *a bead or bubble*, in wine. Prov. 23:31.

3. perhaps *a look*. Cant. 4:9 לִבְחֵנִי תִּשְׁכַּחְתָּי thou hast stolen my heart by one of thy looks. Others: with one (look) from thine eyes.

4. *face, countenance*, like פָּנִים. Ps. 6:8.—פָּנֵי עַל פָּנֵי face to face, Num. 14:14. Is. 52:8. Some other passages, usually placed under this signification, belong elsewhere; e. g. 1 Sam. 16:12 עֵינָם

with beautiful eyes; so Gen. 29:17. See יָד. Hence

5. *the surface*. Ex. 10:5 הָרָעָה הַזֶּה הִיא הַפָּנִים הַזֶּה the surface of the land. Verse 15. Num. 22:5, 11.

6. *appearance, form*. Num. 11:7. Lev. 13:5, 55. Ezek. 1:4 ff. 10:9. Dan. 10:6.

7. with a plur. עֵינֵים, const. עֵינֵים, a spring, fountain; (comp. מַעְיָן.) Gen. 16:7. 24:29, 30, 42. The eye is a fountain of tears, which may have led to this signification of the word. The plur. fem. or neuter is used to express things without life, see Gesenius' Lehrgeb. § 125. 3.

8. In the preceding signification, it stands before many geographical names; the most remarkable of which are (1.) עֵין הַיֵּד (fountain of the kid) a city in the tribe of Judah, not far from the southern point of the Dead Sea, fruitful in palms. In Pliny, (Hist. Nat. v. 17.) Engadda. Josh. 15:62. 1 Sam. 24:1. Ezek. 47:10. Cant. 1:14. Its more ancient name was הַמְצִיחַת קָדְשִׁי q. v. (2.) עֵין הַדָּבָר Ps. 83:11. and עֵין הַדָּבָר Josh. 17:11. 1 Sam. 28:7. a city in the tribe of Manasseh. (3.) עֵין הַמִּשְׁפָּט (fountain of judgment) found only Gen. 14:7. i. q. מִי הַמִּשְׁפָּט (waters of contention) name of a fountain in the desert of Sin, otherwise called קָדְשִׁי. The name is there used by a prolepsis, for it originated at a later period, see Num. 10:1—13. (4.) עֵין הַשָּׁלֶשׁ (fountain of two calves) a place on the northern point of the Dead Sea. Once Ezek. 47:10. (5.) עֵין הַגִּבּוֹר (fountain of the spy, or, according to the Targum, of the fuller, for he treads his clothes with his feet, comp. הָגֵל,) a fountain on the south-east of Jerusalem, on the borders of the tribes of Judah and Benjamin. Josh. 15:7. 18:16. 2 Sam. 17:17. 1 K. 1:9. According to Josephus, (Antiq. vii. 11.) it was situated in the king's pleasure-garden.

9. without addition עֵין (1.) the name of a Levitical city in the tribe of Simeon. Josh. 15:32. 19:7. 21:16. 1 Chr. 4:32.—Out of עֵין הַרְמוֹן Josh. 15:32, is

formed Neh. 11:28. (2.) also of a place in the north-east of Palestine. Num. 34:11.

עין m. denom. from עין, (after the form עין, עין,) looking askance, envious. 1 Sam. 18:9 Keri. In the Kethib עין.

(Arab. عَيْن idem.)

עִינָם Gen. 38:14, 21. and עִינָם Josh. 15:34, (with the ancient dual form, comp. Gesen. Gesch. der Hebr. Sprache und Schrift, p. 49, 51.) a place in the tribe of Judah.

עִיר to be wearied, exhausted. Jer. 4:31. Hence

עִירָה, fem. עִירָה, verbal adj. from עִיר, dec. III. a. wearied, exhausted, languishing; from fatigue, hunger, and particularly thirst. Gen. 25:29, 30. Job 22:7. Ps. 63:2. עִירָה the weary soul, Jer. 31:25. Prov. 25:25. עִירָה a thirsty land, Ps. 143:6. Is. 32:2. Comp. עִיר no. II. 2. and עִירָה.

עִירָה f. verbal from עִיר no. II. 1.

1. darkness. Amos 4:13. With He paragogic עִירָה, Job 10:22.

2. name of a Midianitish country and people. Gen. 25:4. Is. 60:6. 1 Chr. 1:33.

עִיר m. with suff. עִירָה (Gen. 49:11.) plur. עִירִים, a young ass, an ass colt. Zech. 9:9. Job 11:12 עִירָה the wild ass's colt. It is applied also to the animal when grown, so as to be rode upon, Judg. 10:4. 12:14. and to bear burdens, Is. 30:6. Comp. also Gen. 32:16.

I. עִיר f. plur. once עִירִים (Judg. 10:4.) usually עִירִים (from an obsol. sing. עִיר q. v.) a city. (Some erroneously suppose the primary signification to have been a cavern, like the Arab. غَار, and Heb. קְבֹרָה, referring to Gen. 4:17. Ps. 31:22.)—עִיר הָאֱלֹהִים the city of God, Ps. 46:5. 87:3. Is. 60:14. and עִיר הַקֹּדֶשׁ the holy city, Neh. 11:1. Is. 52:1. Dan. 9:24. for Jerusalem.—עִיר הַמַּיִם the city of waters, a part of the city Rabbah,

2 Sam. 12:27.—Ecc. 10:15 the labour of the foolish wearieth him, he knows not how עִיר אֵל לָלֶכֶת to go to the city, perhaps a proverbial phrase for to find his way, as if spoken of a wanderer.

2. Several proper names of cities are compounded of this word; (1.) עִיר הַמֶּלַח (the city of salt) in the desert of the tribe of Judah, near the Salt Sea. Josh. 15:62. (2.) עִיר הַתְּמָרִים (the city of palms) Jericho, so called from the multitude of palms growing there. (See Plin. Hist. Nat. v. 14. Tacit. Hist. v. 6. Josephi Bell. Jud. i. 6. 18. iv. 8.) Dent. 34:3. Judg. 1:16. 2 Chr. 28:15.

II. עִיר perhaps anger, hostile attack.

(Comp. the Arab. غَار med. Vav to attack, assault.) Jer. 15:8 הִפְלֵיתִי עִירָה פְתָאִים Sept. ἐπὶ πόλιν καὶ ἐπὶ αὐτὸν ἐξ αἰφύνης ἔρχομαι καὶ οὐκ ἔσται πόλις καὶ οὐκ ἔσται αὐτός. Hos. 11:9 אֲבִירָה I come not with anger. The former signification, city, may, however, be applied to both of these passages; thus in Jer. I will let come suddenly upon it cities and terror; and in Hos. according to Lowth, non sum urbicola, i. e. homo.—In Ps. 73:20, עִירָה stands prob. for עִירָה in awaking, and pertains not here.

עִיר m. Chald. a watcher, a name of angels in the later Jewish demonology, being so called because, according to the doctrine of the Persians, they watch over the souls of men. Dan. 4:10, 14, 20. (In the Syriac liturgies it is applied to archangels, e. g. to Gabriel. Afterwards it came to be applied rather to evil angels, like ἐν ἡμέραις in the book of Enoch and in the fathers.)

עִירִים, plur. עִירִים, dec. VIII. d. i. q. e.

1. adj. naked. Gen. 3:7, 10, 11.

2. subst. nakedness. Ezek. 16:7 וְתִהְיִי עֲרֵה yet thou wast nakedness and bareness, i. e. naked and bare, the abstract being used for the concrete; comp. עֲרֵה. Verses 22, 39. 23:29.

עִירָה the constellation of the bear. See עִירָה.

עִירָה a proper name, see עִירָה.

עֲכָבִישׁ m. a spider. Job 8:14. Is.

59:5. Arab. عَنكَبُوت, Chald. עֲכָבִישׁ idem. This quadriliteral appears to be compounded of עָבַשׁ Arab. عَكَشׁ to weave, (spoken of the spider,) and עָבַב to be light, nimble.

עֲכָבִיר m. prim. dec. II. b.

1. a mouse, particularly a field-mouse. 1 Sam. 6:4, 5, 11, 18.

2. probably also other edible animals of the glis genus. Lev. 11:29. Is. 66:17. So in Arab. this word signifies i. q. ^{جربوع} the jerboa, mus jaculus, Linn. which is used for food. See Bocharti Hieroz. T. I. p. 1017.

עֲכוֹ Acco, the proper name of a city and haven in the tribe of Asher. Judg. 1:31. In Greek Ἀκκῆ, more frequently Ptolemais, in the time of the crusades Acca, now Acre. See Relandi Palæstina, p. 534—542.

עֲכוֹר (troubling, comp. Josh. 7:26.) name of a valley not far from Jericho. Josh. 15:7. Is. 65:10. Hos. 2:17.

עֲכָן m. proper name of an Israelite, who, by taking of the accursed thing (תֹּרֵם) caused an overthrow among his people. Josh. 7:1. 22:20. In the parallel passage 1 Chr. 2:7, he is called עֲקָר which name suits the etymology Josh. 7:26. The reading in Joshua, however, is not to be changed. The derivation only is less accurate; (comp. Gesen. Geschichte der Hebr. Sprache und Schrift, p. 43.)

עֲקָם m. dec. VI. k. a fetter for the foot. (Arab. عَكَس idem.) Prov. 7:22. usually rendered he (the inexperienced young man) goeth after her (the wicked woman) suddenly, as the ox goeth to the slaughter, and as in fetters to the correction of the fool, i. e. to his own correction. The Sept. and Chald. render עֲקָם a dog, a meaning well suited to the connexion, but not confirmed by philological evidence. Plur. עֲקָמִים Is. 3:18. bracelets or rings for the

ankles, a female ornament, which occasioned a clinking in walking. Hence

עֲבֶם Pi. denom. from עָבַם, to adorn one's self with ankle-rings, or, what is better, to make a tinkling with them, to excite attention. Is. 3:16.

עֲבַר 1. strictly to stir up, e. g. water; to make it turbid. (So in Arab. med. Kesr.) Hence metaphorically

2. to trouble any one. Judg. 11:35. Usually by bringing or occasioning evil, Gen. 34:30. Josh. 6:18. 7:25. 1 Sam. 14:29 עָבַר אָבִי אֶת הָאָרֶץ my father troubleth the land. 1 K. 18:17, 18. Prov. 11:17 עֲבַר שָׂאֵרוֹ הָאָדָם the cruel man troubleth his own flesh, i. e. renders himself unhappy. Verse 29 עֲבַר בֵּיתוֹ יִתְּלֵהוּ he who troubleth his own house shall inherit the wind.

Niph. 1. to be excited, spoken of grief. Ps. 39:3.

2. to be brought into adversity, to be destroyed. Prov. 15:6.

עֲבָשׁב m. a quadriliteral, an adder. Ps. 140:4. The root עָבַשׁ signifies in Arabic, to bend together, conj. V. to coil up. The ב appears to be annexed, as in many quadriliterals. See עֲבָשׁב.

עֲלִי (for עָלָה) verbal from עָלָה, strictly a subst. whatever is high or uppermost. Hos. 7:16 עָלֵי יָשׁוּבוּ לֹא עָלֵי they return not to the Most High, or else to things above, πρὸς τὰ ὀψιμότερα. 11:7 עָלֵי יִקְרָאוּהוּ they call them (the people) to the Most High. Hence as an adv. (1.) above. בָּעָלֵי from above, Gen. 27:39. 49:25. and simply above, Ps. 50:4.

2. high. 2 Sam. 23:1 הָיָה עָלָי (who) is exalted high. Hence in the const. state

עָלִי (Heb. and Chald.) plur. const. עָלִי (used only in poetry,) with suff. עָלֵי, עָלֵי, עָלֵי, עָלֵי, עָלֵי, poetically עָלֵי; (Chald. עָלֵי, עָלֵי, עָלֵי;) a preposition.

1. upon.—Used particularly (1.) after verbs of covering; see עָבַר, etc. (2.) to express a duty or obligation, which lies on any one. 2 Sam. 18:11 עָלַי חָתָה I

should have given. 1 K. 4:7. Ezra 10:4. Neh. 13:13. (3.) to express a weight or load which lies on any one. Is. 1:14. Comp. נָבַר.

2. *over, above, concerning.* Gen. 41:33. Ps. 29:3. Is. 1:1. —עַל דָּבָר *to speak concerning* any thing, עַל צִוְיָה *to give command concerning* any thing, Gen. 18:19. Comp. Joel 1:3. 1 K. 22:8. Also *more than*, Gen. 48:22 אֲחֵרָךְ *more than thy brethren.* Job 22:24. 23:2. Used of time, *beyond*, Lev. 15:25 אֲחֵרֵי *beyond the time of her purification.*

3. i. q. אֵל *to.* 2 Sam. 15:4 אֵלַי *he shall come to me.* Gen. 38:12. 2 Sam. 15:20. —עַל דָּבָר *to speak to the heart or satisfaction of* any one. עָלַי *to fall to any one.* —Also to express the dative in later Hebrew, Job 33:23 אֵלַי שָׁמַיִם *if there is given to him.* Est. 3:9 אֵל הַמֶּלֶךְ *if it is good or pleasing to the king.*

4. *near, by, at.* עַל בְּיַן *by a fountain,* Gen. 16:7. 24:30 עַל הַמְּקוֹלִים *by the camels at the well.* Ps. 7:11 אֵלַי *my shield is with God, i. e. he holds my shield.*

5. *against.* Is. 1:25. Mic. 4:11 קוּם *to rise up against.* עַל הַקָּדָה *to encamp against or besiege a city.* עַל הַשֵּׁבַל *to devise plans against* any one.

6. *before, ante.* Ex. 27:21 *the curtain which is before the law.* (Derived from signif. no. 2.) עַל הַשִּׁחָתָה *to bow down before* any one, Lev. 26:1. עַל פָּנָיו *before the face of* any one. (Derived from signif. no. 4.)

7. *in.* Hos. 11:8 הִפְסֵךְ *my heart is turned within me.* Ps. 42:5, 6, 7, 12. 43:5. 142:4.

8. *for.* Est. 7:7 עַל *to atone for.* עַל הַחֵם *to contend for,* Judg. 9:17. עַל *to pray for.*

9. *on account of, because of.* Ps. 44:23. Ruth 1:19. Frequently before an infin. e. g. אֲמַרְךָ *on account of thy saying,* i. e. because thou sayest, Jer. 2:35. עַל כֵּן *therefore, on this account,* (see עַל דָּבָר *on account of.*) עַל אֲשֶׁר *as a conj. because,* Deut. 29:24. 2 Sam. 3:

30. Est. 8:7. also simply עַל in the same sense, Gen. 31:20.

10. *after, according to, secundum.* Ps. 110:4.

11. *although.* Job 16:17 עַל לֹא חָסֵם בְּנִי *although there is no injustice in my hands.* 34:6. Is. 53:9. Joined with an infin. Job 10:7 עַל דַּעְתְּךָ *although thou knowest.*

12. *from, by;* e. g. in the phrase *to live from or by* any thing. Gen. 27:40. Deut. 8:3. Is. 38:16.

13. *with, together with.* Ex. 35:22 אֲנָשִׁים *the men together with the women.* Gen. 32:12.

14. *besides, without,* (from signif. no. 2. *more than.*) Gen. 31:50. Ps. 16:2 מִכִּי בְּעֵינֶיךָ *there is no happiness for me without thee.*

15. Other compositions, מֵעַל (1.) *from above or on.* Ex. 40:36. 2 Sam. 12:30. Ex. 3:5. (2.) the force of עַל being lost, simply i. q. עַל. Est. 3:1 מֵעַל הַשְּׂרָפִים *above the princes.* Jer. 36:21 מֵעַל הַמֶּלֶךְ *by the king.* Ps. 108:5. (3.) מֵעַל *above or over* any thing. (Antith. לְ.) Gen. 1:7. Neh. 12:31. Jon. 4:6.

עוֹל m. more rarely עוֹל, with suff. עוֹלָי, dec. VIII. d. *a yoke, a crooked piece of wood fastened to the pole of the carriage and laid upon the necks of the team, by which they draw.* Num. 19:2. Deut. 21:3. For the most part figuratively, *bondage, servitude.* 1 Sam. 6:7. 1 K. 12:11. Is. 9:3.

עֲלֵא Chald. *above, over,* followed by עַל. Dan. 6:3.

עֲלָל m. adj. dec. VII. a. *stuttering, stammering.* Is. 32:4. Comp. by transposition עֲלָל. (Arab. ^{عَلَّعَ} *speaking a foreign tongue.*)

עֲלֵה, fut. עֲלֵהָ.

1. *to go up, ascend, mount.* It is used absolutely, or construed with עַל, Is. 14:14. with אֵל, Ex. 24:13, 15, 18. 34:4. with לְ, Is. 22:1. with בְּ, Ps. 24:3. Cant. 7:9. also with an accus. of the place ascended, Gen. 49:4 אֲבִיךָ *for thou ascendedst the bed of thy father.*

Prov. 21:22. Often simply, *to go from a lower country to one situated higher*, (comp. עָרָה;) e. g. uniformly of a journey from Egypt to Palestine, Gen. 13:1. 44:24. Ex. 1:10. of the return from exile, Ezra 2:1. Neh. 7:6. Hos. 1:11. of frequenting the gate or seat of judgment, (as a place of distinction or elevation,) Num. 16:12. Deut. 17:8. 25:7. Judg. 4:5. Ruth 4:1.

2. Used of things without life; e. g. of a way, *to lead*, Judg. 20:31. of a country, *to stretch or extend itself*, Josh. 16:1. 18:12. of a lot, *to come up*, (out of the shaken urn,) Lev. 16:9, 10. Josh. 18:11. of a city, *to ascend in flames*, Judg. 20:40. Jer. 48:15. of plants, *to shoot or grow up*, Gen. 40:10. 41:22. Deut. 29:22. Comp. Gen. 49:9. Part. עֹלֶה Job 36:33 prob. *what shoots up, a plant*. Sometimes (1.) *to be rendered passively*, e. g. *to be used or employed*, spoken of a razor, Judg. 16:17. *to be put on*, spoken of a garment, Lev. 19:19. of a bandage, Jer. 8:22 עֲלָה אֶרְפָּה *a bandage is put on*; see אֶרְפָּה. (2.) *by a common Hebraism*, (see Gesenius' Lehrgeb. § 218. 4.) *spoken of the thing which is ascended*. Prov. 24:31 עֲלֵה נֶחֱלָה *behold, the whole of it (the field) grows up with thorns*, i. e. only thorns grow up therein. Is. 34:13. 5:6. Am. 8:8 and 9:5 עֲלֵה כְּבֹד הַנִּיַּל *the whole land ascends as by the Nile*, i. e. it is overflowed as by the Nile. (Comp. Jer. 46:7, 8.)

3. metaphorically *to rise, increase, advance*; e. g. spoken of a battle, 1 K. 22:35. of one increasing in wealth, Deut. 28:43. Construed with עָלָה, *to excel*, Prov. 31:29.—עָלָה אֵלַי *to come into mind*, Jer. 3:16. 7:31. 19:5. 32:35. Is. 65:17.

4. pass. of Hiph. no. 3. *tolli, auferri*. Job 36:20.

5. pass. of Hiph. no. 4. *to be inserted or entered*. 1 Chr. 27:24.

Niph. pass. of Hiph.

1. *to be brought up*. Ezra 1:11.

2. *to be driven away*, Jer. 37:11. *to be led away*, Num. 16:24, 27. 2 Sam. 2:27.

3. *to be exalted*, spoken of God. Ps. 47:10. 97:9.

Hiph. 1. *to lead or bring up*, (persons or things.) Gen. 37:28. 1 Sam. 8:8. 2 Sam. 2:3.—הָעֵדָה הָרִחָה *to put up the lamps*, Ex. 25:37. Usually construed with an accus. once with a dative, Ezek. 26:3.

2. *to present an offering on the altar*. Is. 57:6. especially הָעֵדָה *to present burnt-offerings*, Lev. 14:20. Job 1:5.

3. *to take away, tollere, auferre*. Ps. 102:25.

4. *to enrol, in tabulas referre*. 1 K. 9:21.

Hoph. הֶעֱלָה (for הָעֵלָה) *to be brought up*, Nah. 2:8. *to be presented*, spoken of an offering, Judg. 6:28. *to be entered, inserted, recorded*, pass. of Hiph. no. 4. 2 Chr. 20:34.

Hithpa. *to exalt one's self, to glory*. Jer. 51:3.

Deriv. עָלָה, עָלָה, עָלָה, עָלָה, מַעֲלָה, מַעֲלָה, מַעֲלָה.

עָלָה m. const. עֲלָה, dec. IX. b. *a leaf*. Gen. 3:7. 8:11.

עָלָה Chald. *a cause, occasion, pretext*. Dan. 6:5, 6. (In Aram. and Arab. idem. Root עָלָה Arab. *to give cause or occasion*; conj. VI. VIII. *to use a pretext*. Comp. Heb. עָלָה.)

I. עָלָה, more rarely עֹלָה f. verbal from עָלָה, dec. X.

1. strictly *quicquid ascendit in altare*, i. e. altari imponitur; but used by way of eminence for *a burnt-offering*, (see הָעֵדָה no. 2.) which was entirely consumed, ἁλόκαυστον. Gen. 22:3, 6. Lev. 1:4ff.

2. *a step*. Ezek. 40:26.

II. עָלָה f. i. q. עָלָה *unrighteousness, iniquity*. With He paragogic עָלָה, Job 5:16.

עָלָה, עֲלֹתָה Chald. *a burnt-offering*. Plur. עֲלֹתָה Ezra 6:9.

עָלָה f. Hos. 10:9. i. q. עָלָה (as it is read in several MSS.) *iniquity*.

עֲלִיצוֹת f. verbal from עָלַץ, dec. I.
ion, rejoicing. Hab. 3:14.

עלל f. Chald. *an upper chamber*, i. q. Heb. **עללה**, Dan. 6:11.

I. **עלל** to do or perform any thing, whether good or evil. Derivatives **עללה** and **עללה** *an action, deed*.

Poel, **עלל**, construed with **ל**, to conduct towards any one, used only in a bad sense, like **עללה**. Lam. 1:22. 2:20 **למי** **עללה** *to whom hast done thus (evil)*. 3:51 **עני עיני עוללה** *mine eye causes pain to my soul*, i. e. pains me from much weeping. Job 16:15 **עללה** *I have defiled* (comp. also Hithpa.) *my horn*, i. e. my head, with dust. (Others, after the Aramean, *indidi in cinerem caput meum*. But in an Arameism of this kind, we should have expected the Aramean form, the conj. Aphel only being used in that dialect.)

Poal, pass. Lam. 1:12. *as my sorrow* **אשר עלל עלי** *which has been brought upon me*.

Hithpa. **העללה**.

1. to perform a mighty deed, spoken of God, construed with **ע** on or to any one. Ex. 10:2. 1 Sam. 6:6.

2. to treat any one ill, construed with **ע**. 1 Sam. 31:4. 1 Chr. 10:4. Jer. 38:19. Num. 22:29. Also to do violence to a woman, Judg. 19:25. The ancient translators have rendered it in most passages, *to deride*, (Sept. *ἐμπαίζω*; Vulg. *illudo*); which does not agree with the analogy of the verb and its derivatives, and is inconsistent with its use in some passages, e. g. Ex. 10:2. Judg. 19:25.

Hithpo. to execute, perform, (an action.) Ps. 141:4.

Deriv. **עללה**, **עללה**, **עללה**, **עללה**.

II. **עלל** found only in Po. **עלל** *to make a gleanings, to glean*. Lev. 19:10. Construed with an accus. Deut. 34:21. Metaphorically Jer. 6:9. (In Arab. **عَلَلَ** conj. II. *to drink repeatedly, to pluck, to smite*.) Deriv. **עללה**.

III. **עלל** whence part. Po. **עללה** *a child*, i. q. **עללה**. Is. 3:12. See **עללה**.

עלל Chald. 1. to go in, to enter. In Syr. *idem*. Pret. **עלל** Dan. 2:16. Fem. **עללה**, in Kethib **עללה**, 5:10. Part. **עלל**, in Kethib **עלל**, Dan. 4:4. [4:7.] 5:8.

2. to go down, to set, spoken of the sun. Dan. 6:15. Comp. the Heb. **עלל**.

Aph. to bring in, construed for the most part with **ל**. Pret. **העלל** (with epenthetic **ה**, instead of Dagesh forte, in **ה**.) Dan. 2:25. 6:19. Imper. **העלל**, 2:24. Infin. **העללה**, 5:7. and **העללה**, 4:3. [4:6.]

Hoph. **העלל** pass. Dan. 5:13, 15.

עלללות, const. **עללה**, fem. sing. (like **הקמחה**, comp. Judg. 8:2. Is. 17:6.) *a gleanings*. Jer. 49:9. Obad. 1:5. Is. 17:6. Root **עלל** no. II.

עלם to cover, conceal. In Kal found only in the part. pass. **עלמים** *concealed or secret (sins)*, Ps. 90:8.

Niph. **נעלם** to be concealed, hidden. Nah. 3:11. The person from whom any thing is concealed is preceded by **ע**, **נעלם** 5:2 or by **ב**, **נעלם**, Lev. 4:13. Num. 5:13. Part. **נעלמים** *disguised men, dissemblers*, Ps. 26:4.

Hiph. **העלם**.

1. to conceal from any one, construed with **ע**. 2 K. 4:27.

2. **העלם** *to hide the eyes from* any one; as a refusal of assistance, Is. 1:15. comp. Prov. 28:27. as a neglecting to punish, Lev. 20:4. 1 Sam. 12:3, (construed with **ע**), or as an expression of contempt, Ezek. 22:26. — **העלם** *to cover the ear, to refuse to hear*, Lam. 3:56.

3. to obscure. Job 42:3.

4. perhaps intrans. to conceal one's self, like other verbs of covering, e. g. **נעלם**. Ps. 10:1. Or **נעלם** is to be supplied as in no. 2.

Hithpa. to conceal one's self. Job 6:16. Construed with **ע**, to conceal one's self or withdraw from any thing, Deut. 22:1, 3, 4. Ps. 55:2 **אל תתקחם** *withdraw not from my supplication*. Is. 58:7.

Deriv. **העלמה**.

עלם m. emph. **עלמה**, Chald. i. q. Heb.

עלם *eternity, a long duration*; either future, Dan. 3:33. 4:31. [4:34.] 7:27. or past, Ezra 4:15. Hence Dan. 2:20 עֶלְמָא וְיֵד עֶלְמָא כִּן *from eternity to eternity*.

עלם *m. a lad, a young man*. 1 Sam. 17:56. 20:22. and

עלמה *fem. of עלם, dec. XII. a. a young woman, mulier nubilis*. Gen. 24:43. Ex. 2:8. Ps. 68:26. Cant. 1:3. 6:8. Prov. 30:19. Is. 7:14. (Syr. ܥܠܡܐ Pa. and Ethpa. *to grow up, to become marriageable*. Arab. عِلْمٌ *coeundi cupidus fuit*.) Deriv. עֲלִמָּה.

עלמון 1. the proper name of a place in the tribe of Benjamin. Josh. 21:18. which in the parallel passage 1 Chr. 6:45, [6:60,] is called עֶלְמָה.

2. עֶלְמֹן וּבִלְחָסָה Num. 33:46. a station of the Israelites.

עלמות *plur. fem. a kind of tune or harmony in music*. 1 Chr. 15:20. Ps. 46:1. perhaps *the female voice or manner*, which the chorister imitated. Comp. Forkel's *Gesch. der Musik*, Th. I. p. 142. In the former passage it appears to stand more in reference to high and low; see נָגִיף.

עלמות Ps. 9:1. perhaps i. q. the preceding article, in which case על is to be supplied; (unless the true reading be עלמות.) In Ps. 48:15, the context requires that it should be read as two words על-מָוֶת *even unto death*. In both passages the MSS. and editions vary, some writing it in one, others in two words. This, however, has but little weight, for anciently words closely connected in sense were often written as one. (See Gesenius' *Gesch. der Hebr. Sprache und Schrift*, p. 171.)

עלמי *Chald. plur. עֲלַמַּי, an Elamite*, from עלם q. v. Ezra 4:9.

עלמת see עלמון

עלם i. q. עָלָה and עָלָה *to exult, rejoice*. Job 20:18.

Niph. Job 39:13 הִנֵּה רָגְלֵי הַנְּסִיחָה *the wing of the ostrich moves nimbly* or *joyfully*. Comp. II. II. 462, ἀγαλλόμεναι πτερυγίσσας.

Hithpa. *to rejoice, take pleasure*, (in love.) Prov. 7:18.

עלע found only in Piel, *to swallow down, to drink*. Job 39:30. (Kindred with עלע.)

עלע *Chald. i. q. Heb. עֲלֵה a rib, hence a great tooth or tusk*. Dan. 7:5.

עלה in Kal not used.

1. *to cover*.

2. *to be wrapt in night, hence to be feeble, to faint*. (Comp. עָפָה, עָפָה.)

Pu. 1. *to be covered*. Cant. 5:14.

2. *to swoon away, to faint*. Is. 51:20.

Hithpa. 1. *to cover or disguise one's self*. Gen. 38:14.

2. *to faint; from heat*, Jon. 4:8. *from thirst*. Am. 8:13.

עלפה *m. verbal from Pual of עלה, (with תִּי paragoric,) fainting, sorrowful*. Ezek. 31:15.

עלץ, fut. עֲלֹץ, i. q. עָלָה and עָלָה *to exult, rejoice, be glad*. Prov. 11:10. 28:12.—עָלָה בַּיהוָה *to rejoice in Jehovah*, Ps. 5:12. 9:3. 1 Sam. 2:1. Construed with לְ, *to exult or rejoice over any one's calamity, insultate alicui*, Ps. 25:2. Used metaphorically of inanimate nature, 1 Chr. 16:32.

עם and עם *com. gen. (the former word being used with the conjunctive accents, the latter with the disjunctive accents and with the article as הָעָם,) with suff. עָמִי, dec. VIII. h. a people*. —בְּנֵי עָמִי *the sons of my people*, i. e. my fellow-countrymen, Gen. 23:11.—בִּתּוּלַת עָמִי *the daughter of my people*, i. e. my people or country, (see בָּה no. 3.) Applied to animals, Prov. 30:25, 26. Ps. 74:14.

Plur. עַמִּים (rarely in the Chaldaic form עַמְמִים, const. עַמְמֵי, Neh. 9:22, 24. Judg. 5:14.) *peoples, nations, particularly the tribes of Israel*. Gen. 49:10. Deut. 32:8. 33:3, 19. But הָעַמִּים and עַמֵּי הָאָרֶץ on the contrary denote *other*

nations besides the Jews, gentiles. Sometimes the plural stands for the singular, as Lev. 19:16 *thou shalt not go about as a tale-bearer among thy people.* 21:1. Hos. 10:14. *to be gathered to his people, i. e. to die.* נקרא *to be cut off from his people*; see נקרא Niph. no. 5.

עם Chald. *idem.* Plur. עממין, emph. עממין, Dan. 3:4, 7, 31. 5:19. 6:26. 7:14.

עם, with suff. עמי, עמך, עמו, עמנו, עמכם, עמם, and עמם, liter. *connexion, union*, (from Arab. *عم* *to be in common*; comp. עם *a people*, עמך,) but used only as a preposition.

1. *with.* Gen. 27:44. Ex. 22:29. 1 Sam. 17:42 *red-haired and therewith beautiful of countenance.* — עם *with all this, notwithstanding this*, Neh. 5:18.—Ps. 72:5 *so long as the sun shall endure.* Comp. Dan. 3:33. [4:3.] and Ovid. Amor. 1. 15. 16. *cum sole et luna.*—Also, like the Latin *penes*, in the power of the body or mind, as Job 15:9 *דעתך לא ידע* *dost thou know (any thing), which was not with us, i. e. which we knew not*; (comp. 14:5.) Ps. 50:11. Job 23:14. 10:13.—עמי עם *like apud animus meum*, Ecc. 1:16. Josh. 14:7.—It forms a periphrasis for the genitive case, Job 23:10 *דרך עמי* *my walk.*

2. *before*; e. g. עם *before God*, Job 9:2. 27:13.

3. *against*; e. g. עם *to fight against* any one, 2 K. 13:12. 14:15. Comp. Ps. 94:16. 55:19.

4. *like as, pariter ac.* Ecc. 2:16 *the wise man as well as the fool.* Job 9:26. 21:8. Ps. 73:5. Ecc. 7:11. *from with, in respect to*, Gen. 44:32. Job 28:4. 1 Sam. 16:14 *the spirit of Jehovah departed from Saul.* More rarely i. q. עם, 2 Sam. 3:28. Job 34:33 *according to thy mind*; (comp. no. 2.)

עם Chald. *with*; also *in*, e. g. עם *in the night*. Dan. 7:2. עם *so long*

as the generations of men last, Dan. 3:33. 4:31. [4:34.]

I. עמד, fut. עמד.

1. *to stand, stay.* 1 Sam. 20:38 *make speed, haste, stay not.* (1.) Construed with לפני, *to stand before* any one, particularly as a servant before his master; hence *to serve*, e. g. a king or general, Gen. 41:46. Deut. 1:38. Jehovah, 1 K. 17:1. 18:15. Also without לפני, Dan. 1:4.—In Lev. 18:23, עמד is used in reference to copulation. (2.) Construed with על, *to stand by, to assist.* Dan. 12:1. Est. 8:11. 9:16. (Comp. עמד.) Also *to rely upon* any thing, Ezek. 33:26. (3.) *to stand still*; spoken of the sea, Jon. 1:15. of the sun, Josh. 10:13. construed with כן, *to cease from* any thing, Gen. 29:35.

2. *to stand firm, to abide.* Ps. 33:11. 102:27. Est. 3:4 *to stand in battle*, Ezek. 13:5. Particularly with לפני, *to stand before* any one, *to withstand* or *resist* him, Ps. 76:8. 130:3. 147:7. Nah. 1:16. more rarely with בנני, Josh. 21:44. 23:9. with נני, Ecc. 4:12. with כן, Dan. 11:8. Without cases, Dan. 11:15, 25. Hence

3. *to continue, abide, stay*, spoken of persons and things. Ex. 9:28. Lev. 13:5. Dan. 10:17. Construed with כן, *to continue* or *abide in* any thing, Is. 47:12. Ecc. 8:3. 2 K. 23:4. Also with an accus. Ezek. 17:14 *to keep the covenant* (and) *to abide therein.*—Also *to continue to live*, Ex. 21:21.

4. *to stand up, to arise*, (from signif. no. 1.) i. q. עם, found only in later Hebrew. Dan. 12:1, 13. Spoken particularly of a new prince, Dan. 8:23. 11:2, 3, 20. Ecc. 4:15. of a war, 1 Chr. 20:4. Construed with על, *to rise up against* any one, Dan. 8:25. 11:14. 1 Chr. 21:1. comp. Lev. 19:16.

5. pass. of Hiph. *to be set, placed, appointed.* Ezra 10:14 *let our rulers be appointed*, i. e. let us appoint our rulers. Dan. 11:31.

Hiph. עמד 1. causat. of Kal no. 1. *to make to stand, to place*, Ps. 31:9.

Lev. 14:11. *to fix or settle one's countenance on any one*, 2 K. 8:11.

2. *to cause to endure, to preserve*. 1 K. 15:4. 2 Chr. 9:8. Prov. 29:4. Also *to establish, confirm*, i. q. עָם, 2 Chr. 35:2. Dan. 11:14. *to confirm or fulfil the vision*.

3. *to place or appoint to an office*. 1 K. 12:32. 1 Chr. 15:16.

4. *to raise up, to erect*, e. g. statues. 2 Chr. 33:19. a house, Ezra 2:68. 9:9. *To stir up, to excite*, Neh. 6:7. Dan. 11:11, 13.

5. *to ordain, establish*. 2 Chr. 30:5. Construed with לְ for any one, 33:8.

6. intrans. *to continue*. 2 Chr. 18:34. Hoph. *to be placed or presented*. Lev. 16:10.

Deriv. out of course מַעֲמִיד, עָמַד.

II. עָמַד found only in Hiph. Ezek. 29:7 וְהִמָּעַדְתָּ לָהֶם קִלְכָּתָם by transposition for וְהִמָּעַדְתָּ וְהָיָה לָהֶם קִלְכָּתָם *and thou causedst their loins to shake*. Comp. Ps. 69:24. It is difficult to determine whether there is an actual transposition in this place, or an error of the transcribers.

עָמַד i. q. עַם, a preposition, but found only with the suff. עָמַדְי, עָמַדְתִּי.

1. *with; freq.*

2. *in, within*. Job 6:3 *the arrows of the Almighty עָמַדְי (stick) in me*. Sept. ἐν σάμυρτί μου.

עָמַד m. verbal from עָמַד, dec. VI. o.

1. *a place*. Dan. 8:17, 18.

2. *a pulpit, stage*. 2 Chr. 34:31.

עָמְדָה f. verbal from עָמַד, dec. X. *an abiding place, a dwelling*. Mic. 1:11.

עָמָה f. liter. a subst. *union, connexion*. (Root עָמַם in Arab. *to be in common*. Comp. עָם.) Found only in the const. state עָמָה, also עָמָה, with suff. עָמָהּ, once לעָמָה (Ezek. 45:7.) a preposition.

1. *near by*. Ex. 25:27. 28:27.

2. *against*. 2 Sam. 16:13. Ezek. 3:8.

3. *over against*. 1 Chr. 26:16.

4. *as, like as*, i. q. עַם no. 4. 1 Chr. 24:31. 26:12. Ecc. 7:14. Comp. 5:

15 עָמַדְתָּ exactly as. (Comp. עָמַד Job 27:3.)

5. מִקְרָבָה near by. 1 K. 7:20.

עָמוּד m. verbal from עָמַד, dec. I.

1. *a pillar*. Judg. 16:25, 26. 1 K. 7:2ff. עָמוּד הָעָנָן the pillar of cloud, Ex. 33:9, 10. and עָמוּד הָאֵשׁ the pillar of fire, Ex. 13:22. Spoken of the pillars of heaven, Job 26:11. of the earth, Job 9:6.

2. *a stage, pulpit*. 2 K. 11:14. 23:3.

עָמוֹן m. (liter. *from or of the people*, as if from עַם a people and the termination הָן, like קָרְבָּן from קָרַם, רָאשׁוֹן from רָאָה, hence it is explained by עָמְוִי Gen. 19:38.) *Ammon*, a proper name. 1 Sam. 11:11. More frequently עָמוֹן the Ammonites, a people which dwelt north-east of the Moabites from the Arnon to the Jabbok. Num. 21:24. Deut. 2:37. 3:16. See Relandi Palæstina, p. 103. —The gentile noun is עָמוֹנִי, fem. עָמוֹנִית, 1 K. 11:1. Neh. 13:23.

עָמוֹס *Amos*, proper name of a well-known prophet. Amos 1:1. 7:8ff. 8:2.

עָמִיק Chald. adj. *deep, unsearchable*. Dan. 2:22.

עָמִיר m. *a sheaf*, i. q. עָמַר. Amos 2:13. Mic. 4:12. Zech. 12:6.

עָמִית m. dec. III. *a friend, neighbour, fellow-man*, synonymous with רֵעַ. Lev. 5:20. 18:20. 19:15. —Zech. 13:7 נָגַד עָמִיתִי my neighbour, spoken by Jehovah of the Jewish nation. Root prob. עָקַה = עָמַם *to bind together*, (whence עָם and עָקָה.) The form then is feminine, and is to be compared with such examples as נָקָה, פָּקָה, etc.

עָמַל, fut. עָמַל, *to labour*, particularly *to weariness*. Prov. 16:26. Ps. 127:1. Construed with לְ, *to labour on any thing*, Jon. 4:10. Ecc. 2:21. —Ecc. 1:3 בְּכָל-עָמְלוֹ שֶׁעָמַל in all his labour, with which he wearieth himself. In Arab. عَمِلَ *to labour or make in any way*.)

עָמַל m. verbal from עָמַל, dec. IV. c.

1. *wearisome labour, toil*, Ecc. 1:3.
2:11.

2. *the fruit of labour*. Ps. 105:44.
Ecc. 2:19.

3. *trouble, adversity*, like labor, *καταπρος, πόνος*. Gen. 41:51. Deut. 26:7. Job 3:10. 16:2 *מְדַבְּרֵי עָמָל* *troublesome comforters*.

4. *iniquity, injustice*, i. q. *אָפֶן*. Num. 23:21. Is. 10:1.

עָמָל m. verbal adj. from *עָמַל*, dec. V. b.

1. *wearying one's self*. Joined with suffix pronouns, it forms a periphrasis of the finite verb. Ecc. 2:22. 4:8. 9:9.

2. as a subst. *a workman, faber*. Judg. 5:26.

3. *afflicted, unhappy*. Job 3:20.

4. in the abstract, *affliction, unhappiness*. Job 20:22.

עַמְלָקִים and *עַמְלֵקִים* m. *Amalek, the Amalekites*, a people between Palestine and Arabia, on the south-west of Edom; comp. Gen. 14:7. Ex. 17:13. Num. 13:29.—In Gen. 36:12, 16. Amalek is said to be a grandson of Esau, and the prince of an Arabian tribe; yet, according to Gen. 14:7, this tribe had an earlier origin. The traditions of the Arabians favour the latter idea. See Relandi Palæstina, p. 78—82. J. D. Michaëlis Spicileg. Geogr. Hebræorum Exter. T. I. p. 170—177. Also his Supplem. p. 1927. Vater's Comment. über den Pentateuch, Th. I. p. 140.

עָמָם 1. *to obscure*; metaphorically *to excel*. Ezek. 31:8.

2. *to be obscure, unknown*. Ezek. 28:3 *עָמְמָהּ לֹא יָדָעְתָּ* *no secret thing is unknown to thee*. (In Aram. and Arab. with *ع* *idem*.)

Hoph. *הָעָמָם* *to be obscured, tarnished*. Lam. 4:1.

עַמְמִים and Chald. *עַמְמִין*, *nations, peoples*. See *עַם*.

עַמְנוּאֵל (*God with us*) the symbolical and prophetic name of a child, whose birth was to indicate the liberation of the Jewish state. Is. 7:15.

עָמַם (once *עָמַם* Neh. 4:11.) fut. *עָמַם*.

1. *to lift up, to carry*. Zech. 12:3. Is. 46:3.

2. *to load, lade*, a beast of burden. Gen. 44:13 *עָלָה עָלָיו הָאֵשׁ עַל הָאֵשׁ* *and each one loaded his ass*. Neh. 13:15. Ps. 68:20.

Hiph. *הָעָמַם*, construed with *עַל*, *to load or burden any one*. 1 K. 12:11. 2 Chr. 10:11.

Deriv. *מַעְמָסָה*.

עָמַק *to be deep*. Metaphorically *to be unsearchable*. Ps. 92:6. (In Arab. and Aram. *idem*.)

Hiph. 1. *to make deep*. Is. 30:33. Often adverbially, Is. 7:11 *הָעָמַק שְׁאֵלָה* *make deep, ask*, i. e. ask for something out of the deep. Jer. 49:8, 30 *הָעָמַק לְשָׁכְרָה* *make deep your dwellings*, i. e. dwell deep in the earth. Hos. 9:9.

2. *to keep deep, to conceal*. Is. 29:15.

Deriv. out of course *מַעְמָקִים*.

עָמֻק, fem. *עָמֻקָה*, verbal adj. from *עָמַק*, dec. VIII. d.

1. *deep*. Lev. 13:3 ff.

2. metaphorically *unsearchable*. Ps. 64:7. Ecc. 7:24.

עָמַק or *עָמֻק* verbal from *עָמַק*, dec. IV. e. *idem*. Found only in the plur. const. *עָמֻקִּים שֶׁהָיָה* *of unintelligible speech*, Is. 33:19. Ezek. 3:5, 6.

עָמֻק, with suff. *עָמֻקָה*, dec. VI. g.

1. *a valley*, liter. *a low plain*, as a cultivated place, (Job 39:10. Ps. 65:14. Cant. 2:1.) as a place for combat, (Job 39:21.) It is evidently distinguished from the kindred words, *בְּקָעָה*, *נָדָה*; whence the same place has only one of these epithets applied to it. The name *עָמֻק* is applied to the valleys, e. g. of *אֵילָן*, *הַדְּשֵׁן*, etc. Comp. *עָמֻק הַמֶּלֶךְ* *the king's dale*, not far from the Dead Sea, Gen. 14:17. 2 Sam. 18:18.

2. *an inhabitant of the valley*, i. q. *עָמֻקָה*. 1 Chr. 12:15.

עָמֻק m. verbal from *עָמַק*, *depth*. Prov. 25:3.

עָמַר in Kal not used.

Pi. עמר *to bind sheaves*. Ps. 129:7.
 Deriv. עָמַר, עָמַר.

Hithpa. construed with עָ, *to make slaves or treat as such*; (comp. עָרָה.)
 Deut. 21:4. 24:7. The primary signification appears to be *colligavit, coërcuit*; hence *subjecit* (as in Samar.)

עָמַר, plur. עָמָרִים, dec. VI. m.

1. *a sheaf*, i. q. עָמַר. Lev. 23:10 ff.
 Job 24:10.

2. *an omer*, a measure which according to Ex. 16:36, contains the tenth part of an ephah. 16:22, 32, 33.

עָמַר Chald. *wool*, i. q. Heb. עָמַר.
 Dan. 7:9.

עָמֹרָה *Gomorrhah*, the proper name of one of the four cities in the vale of Siddim, which were sunk in the Dead Sea. Gen. 10:19. 13:10. Sept. Γομωρρᾶ, Vulg. *Gomorrha*.

עָמָרִי proper name of a king of Israel. 1 K. 16:16 ff. 2 K. 8:26. Mic. 6:16. Sept. Ἀμάρῖ.

עָמַשׁ i. q. עָמַשׁ *to bear*. Neh. 4:11.
 [4:17.]

עָנֵב m. dec. IV. b. *a grape*. Deut. 32:14. Plur. עָנָבִים, const. עָנִי (with Dagesh forte euphonic,) Lev. 25:5. Deut. 32:32.

עָנֵב in Kal not used. (In Arab. *to be beautiful and coquettish, to make amorous gestures*; spoken of females.)

Pu. *to be delicate*. Jer. 6:2.

Hithpa. 1. i. q. Pu. Deut. 28:56.
 comp. Is. 55:2.

2. construed with עָ, *to rejoice in any thing*; e. g. in God, Job 22:26. 27:10. in peace, Ps. 37:11. Construed with עָ, *idem*, Is. 66:11.

3. *to make one's self merry about any thing*, construed with עָ, Is. 57:4.
 Deriv. עָנָה.

עָנָה, fem. עָנָה, verbal adj. from עָנָה, dec. VIII. d. *delicate, luxurious*. Deut. 28:26, 54. Is. 47:1.

עָנָה m. verbal from עָנָה, *pleasure, enjoyment, luxury*. Is. 13:22. 58:13.

עָנָה *to bind on*. Found only Job 31:36. Prov. 6:21. Comp. עָנָה.

I. עָנָה (a proper verb עָנָה.)

1. *to answer*. It is construed (1.) with an accus. of the person, Job 1:7. Gen. 23:14. Cant. 5:6. So in Greek ἀποκρίσασθαι. (2.) with an accus. of the thing which any one answers, Prov. 18:23. Job 40:2. So Job 33:13 עָנָה לֹא עָנָה *he answereth not about any of his matters*, i. e. gives no account of them. Hence (3.) with a double accus. of the person and thing, 1 Sam. 20:10. Mic. 6:5. Jer. 23:27.

2. *to hear, liter. to answer a prayer*, used particularly of God. 1 Sam. 9:17. 14:39. Ps. 3:5. 4:2. Ps. 22:22 עָנֵנוּ מִקְרָנוּ הַיָּמִים *hear (and deliver) me from the horns of the gazelle*. Construed with an accus. of the thing, *to impart, grant any thing*, Ecc. 10:19 יָעָנָה הַכֶּסֶף *money imparts everything*. Comp. Hos. 2:22, 23. With two accus. *to grant any one any thing*, Ps. 65:6.

3. *to begin to speak*, particularly in later Hebrew. Job 3:2 וַיַּעַן יוֹב וַיֹּאמֶר *then began Job and said*. Cant. 2:10. Is. 14:10. Zech. 1:10. 3:4. 4:11, 12. Construed with an accus. of the person, *to address any one*, Zech. 1:11.

4. עָנָה *to give testimony, to testify*, namely, by *answering* the inquiries of the judge; sometimes for a person, Gen. 30:33. 1 Sam. 12:3. but for the most part *against* him, 2 Sam. 1:16. Num. 35:30. Deut. 19:18. Job 16:8 יָעָנָה מִפְּנֵי בָהֱמִי *my leanness testifies to my face*.—More full עָנָה עָדָה *to bear witness against any one*, Ex. 20:16. comp. Deut. 31:21. The thing *testified* is put in the accus. Deut. 19:16.

5. *to pass a sentence, responsum dare*; spoken of the judge. Ex. 23:2. Spoken of Jehovah, *to announce*, as an oracle, Gen. 41:16. comp. Deut. 20:11. 1 Sam. 9:17 וַיְהִי עָנָהוּ יְהוָה *then Jehovah announced to him*.

6. *to cry, shout*, for the onset or for victory, Ex. 32:18. Jer. 51:14. as the jackal, Is. 13:22.

7. *to sing*. Ex. 15:21. Construed with ל, *to praise or celebrate by singing*, 1 Sam. 21:10. 29:5. Ps. 147:7.

Niph. 1. *to be answered*. Job 11:2.

2. *to be heard*. Job 19:7. Prov. 21:13.

3. as if pass. of Hiph. i. q. Kal, *to answer*, construed with ל. Ezek. 14:4, 7.

Pi. i. q. Kal no. 7. *to sing*. Ex. 32:18. Ps. 88:1. Is. 27:2.

II. עָנָה (for עָנָה, a proper verb "ל", comp. the derivatives עָנָה, עָנָה.)

1. *to bestow labour or toil on any thing, to busy one's self therewith*, construed with א. Ecc. 1:14. 3:10. Syr.

عَنْبَت, Arab. عَنِ with ب idem.)

2. *to suffer, to be bowed down or oppressed*. Ps. 116:10. 119:67. Zech. 10:2. Is. 31:4 וְהִקְטֹנִם לֹא יִעָנֶה *and is not bowed down before their multitude*, i. e. does not lose his labour. 25:5 וְיִמְרֵי עֲרִיצִים יִעָנֶה *the triumphal song of the tyrant is bowed down or brought low*. (Arab. عَنَا *to be bowed down, to be humble*.)

Niph. 1. *to be or become afflicted*. Ps. 119:107.

2. reflex, *to bow down or humble one's self*, construed with כִּפְּי. Ex. 10:3. The infin. לְעָנֹת stands here for לְהִקְטֹנֶת.

Pi. 1. *to oppress, afflict, humble*. Gen. 16:6. 15:13. 31:50. Ex. 22:22. Ps. 102:24 וְהָיָה כְּכֹחַ הָעֶנְיָה *he (the enemy) has humbled my strength in the way*. 88:8 וְהָיָה כְּכֹחַ הָעֶנְיָה *with all thy waves thou hast afflicted me*.

2. joined with עָנָה, *comprimere feminam, to deflour or ravish a woman*. Gen. 34:2. Deut. 22:24. 29. Judg. 19:24. 20:5.

3. joined with נָפַשׁ, *to afflict the soul*, i. e. *to fast*. Lev. 16:31. 23:27, 32. Num. 29:7.

Pu. *to be oppressed, humbled*. Ps. 119:71. Is. 53:4. Infin. עָנָה *his misery, his affliction*, Ps. 132:1.

Hiph. i. q. Pi. no. 1. 1 K. 8:35. 2 Chr. 6:26 וְהָיָה כְּכֹחַ הָעֶנְיָה *when thou hast afflicted them*. Ecc. 5:19 וְהָיָה כְּכֹחַ הָעֶנְיָה *for God humbleth him in the*

joy of his heart. Others: *if God hears him through the joy of his heart*, i. e. imparts to him the joy of his heart.

Hithpa. 1. *to humble one's self*. Gen. 16:9. Particularly before God, Dan. 10:12.

2. *to be afflicted*, as in Kal. 1 K. 2:26.

עָנָה, עָנָה, Chald. 1. *to answer*. Dan. 2:7, 10. 3:14. 16. 5:8. 6:14.

2. more frequently *to begin to speak*, as in Heb. no. 3. Dan. 2:20. 3:9, 19, 24, 26, 28. 4:16, 27. [4:19, 30.] Construed with ל of the person, Dan. 2:47.

עָנָה, plur. עָנָה, const. עָנָה, verbal from עָנָה no. II. 2. dec. IV. c.

1. *afflicted, oppressed, poor, unhappy*. Ps. 9:13. 10:12, 17.—עָנָה עָנָה *the poor of the earth*, Is. 11:4. Ps. 76:10. Prov. 3:34. For the most part involving the idea of *humility*, or *virtuous suffering*, comp. particularly Ps. 25:9. 37:11. 69:33.

2. *meek*. Num. 12:3.

עָנָה strictly the fem. of עָנָה, dec. XI. d. used substantively.

1. *humility*. Prov. 15:33. 18:12. 22:4. Zeph. 2:3.

2. *mildness, goodness*, spoken of God. Ps. 18:36.

עָנָה f. i. q. עָנָה no. 2. Ps. 45:5.

עָנָה see עָנָה.

עָנָה f. Ps. 22:25 עָנָה *the affliction of the afflicted*. Others, after the Sept. Vulg. Chald. *the cry of the afflicted*, (parall. שָׁעָה) but עָנָה is used neither in Hebrew (see no. I. 6.) nor in the other dialects to express lamentation.

עָנָה, fem. עָנָה, plur. עָנָה, const. עָנָה, verbal adj. from עָנָה no. II. dec. VIII. m.

1. *poor, helpless*; often in reference to the national distresses of the Israelites. (Comp. De Wette in den Studien, Th. 3. p. 209.) Ex. 22:24. Deut. 24:12. Ps. 10:2, 9. 14:6. 18:28.

2. *humble, lowly*. Zech. 9:9. For the plur. עָנָה the Kethib often has עָנָה e. g. Ps. 9:19. Is. 32:7.

עָנָה, in pause עָנָה, with suff. עָנָה, verbal

from עָנָה no. II. dec. VI. q. *affliction, oppression, suffering, misery.* Gen. 16: 11. 31: 42. 41: 52. עֲנֵי הַבָּנִים *the children of affliction*, i. e. the afflicted, Prov. 31: 5. לֶחֶם עָנִי *the bread of affliction*, Deut. 16: 3.

עֲנָן m. dec. II. b. 1. *a business, employment.* Ecc. 2: 26. 1: 13 עֲנָן רָע *a troublesome business.*

2. *a matter, thing,* (as in Chald.) Ecc. 4: 8 רָע עֲנָן *an evil thing.* 5: 13 רָע עֲנָן *by an evil matter*, i. e. by an evil occurrence. 2: 23 עֲנָנוּ בָּעֵם *grief is his portion.* 8: 16. (Comp. עָנָה no. II. 1.)

עֲנָנִים found only Gen. 10: 13. *a people of Egyptian origin, otherwise unknown.*

עֲנַמְלֵךְ proper name of an idol of the inhabitants of Sipphara. Once 2 K. 17: 31. It appears to be compounded of עִמָּם = עִמָּם *an image, statue,* and מֶלֶךְ *a king.* The former part of this composition is found also in the proper name Ἐνυμολχης (Tob. 1: 2, 13, 15, 16.) i. e. עֲנַמְלֵךְ, (comp. עֲנַמְלֵךְ.)

עָנָן m. const. עָנָן, dec. IV. c. *a cloud.* Gen. 9: 14. Ex. 13: 21, 22. 14: 19. Hence the denom. עָנָן.

עָנָן Chald. idem. Plur. const. עָנָנִים, Dan. 7: 13.

עָנָן, in Pi. עָנָן, denom. from עָנָן, *to gather clouds.* Gen. 9: 14. Hence many likewise derive

עוֹנֵן Po. fut. יִעֲנֵן, part. מֵעֲנֵן, *to augur from the appearances of the clouds, a species of divination.* Lev. 19: 26. Deut. 18: 10, 14. 2 K. 21: 6. But we have no proof that this mode of divination was known in ancient times. Better to render it, like the Talmudists (Surenhusii Mishna, T. IV. p. 224.) and several ancient versions, *to fascinate, enchant, bewitch, by the eye,* (Ital. *indochiatura*;) and to derive it from עָנָן. Comp. the Arab. عَيْنُ oculo maligno *petivit*, also עָנָן and עָנָן.

עֲנָנָה f. *a cloud.* Job 3: 5.

עֲנָף *a bough, branch.* Ezek. 17: 8,

23. With suff. עֲנָפִים Ezek. 36: 8, (as if from עָנָף.)

עֲנָף Chald. idem. Dan. 4: 9, 11. [4: 12, 14.]

עֲנָף m. *full of branches.* Ezek. 19: 10.

עֲנָף liter. *to surround like a necklace* (עֲנָף). Ps. 73: 6 עֲנָףוֹתָיו *pride surroundeth him like a necklace.* The *collum resupinum* is, in poetic language, an indication of pride.

Hiph. הֵעֵנִי *to give to any one.* Deut. 15: 14 הֵעֵנִי הַצֹּדֵק לִי מִצֶּמֶדְךָ *thou shalt surely give to him from thy flock.* (Arab. عَنَقَ, with عَلِي, *facilem se alicui praeibit*, Samar. עֲנָן *subvenit alicui, adjuvit eum.*) Others: liter. *thou shalt load upon him, collo imponas.*

I. עֲנָף m. *a necklace, an ornament for the neck.* Cant. 4: 9. Plur. עֲנָפִים and עֲנָפִים, Prov. 1: 9. Judg. 8: 26.

II. עֲנָף, once עֲנָף (Josh. 21: 11.) found only in the phrases בְּנֵי עֲנָן, בְּנֵי הָעֵנָן, Num. 13: 33. לְבֵנֵי הָעֵנָן, Num. 13: 22, 28. *sons of Anak;* and עֲנָנִים *the Anakites,* Deut. 1: 28. 2: 10, 11, 21. *an ancient race of giants, which before the irruption of the Israelites into Palestine dwelt in the neighbourhood of Hebron and in some other places,* (Josh. 11: 21.) but were destroyed, excepting a small remnant in the Philistine cities, Gaza, Gath, and Ashdod. (The word appears to have been originally an appellative, comp. عَنَقَ *homines, principes.*)

עָנַשׁ, fut. יַעֲנִשׁ. I. *to amerce or impose a fine on any one, construed with two accus.* Deut. 22: 19. Also *to exact from a conquered enemy,* 2 Chr. 36: 3. Sometimes this fine or contribution is in natural productions, Am. 2: 8.

2. *to punish in any way, construed with ל.* Prov. 17: 26.

3. *to suffer, to be punished.* Prov. 21: 11.

Niph. 1. *to be amerced or fined.* Ex. 21: 22.

2. *to suffer or be punished in any way.* Prov. 22: 3. 27: 12.

עֵנֶשׁ m. verbal from עָנַשׁ.

1. *a fine, contribution.* 2 K. 23:33.

2. *a punishment.* Prov. 19:19.

עֵנֶשׁ m. Chald. *a mulct, fine.* Ezra 7:26.

עֵנֶת, whence עֵנֶת, Chald. see עֵת.

עֵנְתוֹת proper name of a Levitical city in the tribe of Benjamin, the birth-place of Jeremiah. Josh. 21:18. Is. 10:30. Jer. 1:1. The gentile noun is עֵנְתָהּ 2 Sam. 23:27.

עֵסִים m. dec. III. a. *new wine.* Joel 1:5. 4:18. [3:18.] Amos 9:13. Root עָסַם.

עָסַם to tread down. Mal. 3:21. [4:3.]

עֵרָ Is. 15:5 יַעֲרֶה, to judge from the context, i. q. יַעֲרִירוּ they stir up (a cry). Vulg. *clamorem levabunt.* The form appears to be a corruption of one of the two given above.

עֵפָה see עֵיפָה.

עֵפָי m. plur. עֵפָאִים, dec. VI. q. *a bough, branch, foliage.* Ps. 104:12. See the following article.

עֵפָי Chald. *a bough, branch,* as in Heb. Dan. 4:9, 11, 18. [4:12, 14, 21.] (Syr. חֲבֵל *a bough, top of a tree;* חֲבֵל *foliage.*)

עָפַל prob. *tumult*, (comp. עָפַל.) Hence to be arrogant, contumacious, rash, (against God.) Comp. יָדָה, יָדָה.

Pu. *idem.* Hab. 2:4.

Hiph. 14:44 וַיִּפְּלוּ לְעוֹלָתָם they were rash and went up; comp. Deut. 1:43 וַיִּפְּלוּ וַיִּמְצְאוּ הָרָה.

עֵפֶל m. *a hill.* Is. 32:14. Mic. 4:8. With the article, (*the hill*), proper name of an eminence on the eastern part of Mount Zion, which was surrounded and fortified with a wall. 2 K. 5:24. 2 Chr. 27:3. 33:14. Neh. 3:27. 11:21, comp. Josephi Bell. Jud. vi. 6.

עֵפָלִים (to be pronounced עֵפָלִים or עֵפָלִים) in the Kethib of Deut.

28:27. 1 Sam. 5:6 ff. *tumours on the fundament, hemorrhoids.* (Arab. عَفَل in men *a tumour on the fundament*; in women *a swelling on the pudenda*.) The Keri in all these passages has עֵפָלִים q. v.

עֵפָעִפִּים and עֵפָעִפִּים dual, found only in the const. state עֵפָעִפִּי, eye-lashes. Job 16:16. Ps. 132:4. עֵפָעִפִּי שֶׁחֵר the eye-lashes of the morning dawn, i. e. the beams emitted from the rising sun, Job 3:9. 41:10. [41:18.] (The Arabian and Greek poets have the same figure.)

עָפָר m. dec. IV. c. *dust, earth.* Gen. 2:7. 26:15. Lev. 14:42, 45. Hab. 1:10. Plur. const. עָפָרוֹ Prov. 8:26. Job 28:6.—Used only rarely of the fine floating dust (otherwise called עָפָן) as Ps. 18:43.—שָׁכַב עַל עָפָר to lie in the dust or grave, Job 20:11. 21:26. So with לָעָפָר, Job 7:21.—יָרַד עָפָר to descend to the grave, Ps. 22:30. 30:10.—שׁוּב אֶל עָפָר to return to the dust, Gen. 3:19. Ps. 104:29.—עָפָר וָאֵשׁ dust and ashes, a figurative expression for humility, frailty, Gen. 18:27. Ps. 103:14.—אָכַל עָפָר to eat the dust, spoken of the serpent, Gen. 3:14. comp. Is. 65:16. Hence

עָפָר Pi. denom. from עָפָר, to cover with earth. 2 Sam. 16:13.

עָפָר m. prim. dec. VI. m. *the young of the stag, roe, or gazelle.* Cant. 2:9. 17:4:5. 7:4. 8:14. Arab. غَافِر and غَافِر *a young wild goat.*

עֵפָרָה 1. proper name of a place in the tribe of Benjamin. Josh. 18:23. 1 Sam. 13:17. In Mic. 1:10, לְעֵפָרָה. 2. also of a place in the tribe of Manasseh. Judg. 6:11. 8:27. 9:5.

עֵפָרֹן 1. proper name of a city on the borders of the tribe of Benjamin. 2 Chr. 13:19. The Keri has עֵפָרֹן.

2. also of a mountain on the borders of the tribes Judah and Benjamin. Josh. 15:9.

עֵפָרָה f. *lead.* Ex. 15:10. אֶבֶן הַשִּׁפְרָה *a weight of lead,* Zech. 5:8.

עֵצָה m. plur. עֵצִים, const. עֵצִי, dec. VII. f.

1. a tree; freq.

2. wood. Also a post, gibbet, galloves, patibulum, Gen. 40:19. Deut. 21:22. Josh. 10:26. The plur. עֵצִים denotes logs or pieces of wood, whether billets for burning, Lev. 1:7. 4:12. or timber for building and the like.—עֵצֵי acacia wood, Ex. 25:10 ff.

עֵצָה 1. to labour, make, form; (see Pi. no. 1.) Deriv. עָצַב and עָצַב an image, idol; עָצָב vas fictile. Particularly to perform hard or fatiguing labour, (comp. עָצָב.) Hence

2. to suffer pain, (see עָצָב, עָצָב, עָצָב, עָצָב pain.) Comp. Niph. no. 1.

3. to be pained or distressed in mind, dolere, or trans. to occasion pain or distress, to grieve, to afflict. 1 K. 1:6. 1 Chr. 4:10. Is. 54:6. Comp. Niph. no. 2. Pi. and Hiph.

Niph. 1. to hurt one's self with any thing, construed with ע. Ecc. 10:9.

2. to grieve or vex one's self. Gen. 45:5. 1 Sam. 20:3. Construed with עָלַי, (1 Sam. 20:34.) and with עָלַי, (2 Sam. 19:3.) of the thing about which one is vexed.

Pi. 1. to make, form. (Comp. Kal no. 1.) Job 10:8.

2. to grieve, vex. (Comp. Kal no. 3.) Is. 63:10. Ps. 56:6.

Hiph. i. q. Pi. no. 2. to vex, to excite to anger, e. g. the Deity. Ps. 78:40.

2. perhaps to serve, worship, (comp. עָבַד to labour and to serve.) Jer. 44:19 וְהָעֵצָה לְעִבְדָּהּ to worship her (the queen of heaven.) Vulg. ad colendum eam. Others: to form an image of her. (Comp. Kal no. 1.)

Hithpa. 1. to grieve or trouble one's self. Gen. 6:6.

2. to be angry. Gen. 34:7. See Hiph. no. 1.

Deriv. out of course—עֵצָה.

עֵצָה Chald. found only in the part. עֵצָה troubled, afflicted. Dan. 6:21.

עֵצָה found only in the plur. עֵצִים, const. עֵצִי, verbal from עָצַב, idols, images.

1 Sam. 31:9. 2 Sam. 5:21. Hos. 4:17. (See the root no. 1.)

עֵצָה m. verbal from עָצַב, plur. with suff. עֵצָה (with Dagesh forte euphonic,) a labourer, servant. Is. 58:3.

עֵצָה and עֵצָה m. verbal from עָצַב, dec. VI. a.

1. fatiguing labour, toil. Prov. 10:22. Plur. עֵצָה hard earnings, labores, Prov. 5:10. עֵצָה לֶחֶם bread acquired by hard labour, Ps. 127:2.

2. pain, (of a woman in childbirth.) Gen. 3:16.

3. sorrow, affliction, bitterness. Prov. 15:1 עֵצָה דָּבָר a bitter or angry word. See the verb in Hiph.

4. an earthen vessel, vas fictile. Jer. 22:28. (See Kal no. 1.)

עֵצָה m. verbal from עָצַב, dec. VI. p.

1. an image, like עָצָב. Is. 48:5. Ps. 139:24 עֵצָה עֵבֶד idolatry.

2. pain. 1 Chr. 4:9. Is. 14:3.

עֵצָה m. const. עֵצָה, verbal from עָצַב, dec. III. d.

1. labour, toil. Gen. 3:17. 5:29.

2. pain. Gen. 3:16 עֵצָה וְהָעֵצָה thy pain and thy conception, i. e. the pain of thy conception.

עֵצָה f. const. עֵצָה (as if from עָצָה,) plur. const. עֵצָה, verbal from עָצַב, dec. XIII. k.

1. pain, suffering. Job 3:28. Ps. 16:4.

2. affliction, sorrow. Ps. 147:3 מְחַבֵּשׁ הֵם בְּעֵצָהּ he bindeth up their wounds, i. e. the wounds of their soul. Prov. 10:10. Joined with עָלַי, 15:13.

עֵצָה to shut or close (the eyes). Once Prov. 16:30. (Ethiop. עֵצָה clausit portam. Arab. conj. VII. connivit oculis.)

עֵצָה m. the chine, spine, back-bone. Lev. 3:9. According to others, i. q. Arab. عَصَص os coccygis. See Bocharti Hieroz. I. p. 497.

I. עֵצָה fem. of עָצָה, used collectively, wood, i. q. עֵצִים. Jer. 6:6.

II. עֵצָה f. const. עֵצָה, verbal from עָצַב, dec. XI. b.

1. *counsel* given or received. 2 Sam. 16:20. Ps. 119:24 אֲשֶׁר עָצְתִּי *my counsellors*.

2. *purpose, design, plan*, Is. 19:3. אִישׁ עָצְתִּי *the man whom I have selected for my purpose*, Is. 46:11. עָצְתָּהּ *to form a design or purpose*, Is. 30:1.

3. *wisdom, reflection, consilium*, as a quality of mind. Is. 11:2. Prov. 8:14. Jer. 32:19 גִּדְל הַעֲצָה *magnus consilio*. 1 Chr. 12:19 בַּעֲצָה *with reflection*. Plur. עֲצוֹת, once with suff. עֲצָתְךָ Is. 47:13. Elsewhere usually מַעֲצוֹת.

עֲצוֹם m. verbal from עָצַם, dec. III. c.

1. *strong, mighty*. Num. 14:12 וְיֵעָצוּם *a great and strong people*. Deut. 4:38.

2. *numerous*. Joel 1:6. Ps. 35:18.

3. Plur. עֲצוּמִים *the strong ones*, prob. a poetical epithet, (like עֲזִיר, עֲזָרָה, *for strong members, teeth, claws*. Hence Ps. 10:10 שֶׁל בְּעֲצוּמֵי הַלְּבָאִים *the unhappy fall into his claws*. Others: *his strong ones*, i. e. his young lions.

עֲצִיּוֹן הָבֶר (the spine of a man)

proper name of a haven in Idumea, on the Elanitic gulf, whence Solomon sent ships to Ophir, in later times called *Berenice*. Num. 33:35. Deut. 2:8. 1 K. 9:26. 22:49.

עָצִיל found only in Niph. *to be slothful*. Judg. 18:19.

עָצִיל m. verbal from עָצִיל, *slothful, sluggish, lazy*. Prov. 6:6, 9. 13:4. 15:19.

עָצִילָה f. Prov. 19:15. and עָצִילָה 31:27. verbals from עָצִיל, *sloth, idleness*. Dual עָצִילִים *double*, i. e. great, *idleness*. Ecc. 10:18.

I. עָצַם and עָצַם (Ps. 38:20.)

1. *to be strong, mighty*. Gen. 26:16. More frequently inchoatively, *to become mighty*, Ex. 1:7, 20. Dan. 8:8, 24. 11:23.

2. *to be numerous*. Ps. 38:20. 40:6, 13. (See עָצוּם.) These two ideas are embraced likewise in the kindred verbs

רָבַב and רָבָה. (Arab. عَظَم idem.)

Pi. עָצַם (denom. from עָצָם a bone,)

exossare, to gnaw flesh from a bone. Jer. 50:17. Comp. גָּרַם.

Hiph. *to make strong*. Ps. 105:24.

II. עָצַם Is. 33:15. and in Pi. עָצַם, followed by עָצַם, *to shut or close the eyes*. 29:10. (Arab. عَصَم *to bind up*.)

עָצַם f. verbal from עָצַם, dec. VI. a.

1. *a bone*. Gen. 2:23 עָצָם מִעֲצָמִי *bone of my bones*. Plur. עָצָמִים and more frequently עֲצָמוֹת, the latter form being used generally, (but not exclusively,) of the bones of a dead person, in reference to burial, etc. (Comp. נִפְתָּה, דָּוָה.) Ex. 13:19. Josh. 24:32. 2 Sam. 21:12—14. 2 K. 23:14, 18, 20.

2. *body, form, appearance*. Lam. 4:7.

3. *the same, very, itself*, in reference to things; e. g. עָצָם הַיּוֹם הַזֶּה *on this same day*. Gen. 7:13. 17:23, 26. Ex. 24:10 עָצָם הַשָּׁמַיִם *as the heaven itself*. Job 21:23 בְּעָצָם חַמּוֹ *in the midst of prosperity*. (In a similar way the Arabians use عَيْن *an eye*.)

4. proper name of a city in the tribe of Simeon. Josh. 15:29. 19:3. 1 Chr. 4:29.

עָצָם m. verbal from עָצַם, dec. VI. p.

1. *strength*. Deut. 8:17. Job 30:21.

2. *body, frame*, i. q. עָצָם no. 2. Ps. 139:15.

עָצָמָה f. verbal from עָצַם, dec. X.

1. *strength*. Is. 40:29.

2. *multitude*. Is. 47:9. Nah. 3:3.

עֲצָמוֹן proper name of a city on the southern boundary of Palestine. Num. 34:4, 5. Josh. 15:4.

עָצְמוֹת f. verbal from עָצַם, *strong reasons, arguments*. Is. 41:21. (In Talmud. עֲצָמוֹת *argumenta valida, rationes*; Arab. عَصَمَة *defensio, tutamen*.)

עָצָן found only 2 Sam. 23:8. prob.

a spear. Comp. Arab. عَصَا *a bough, branch*. See under the art. עָצָן.

עָצָר fut. יַעֲצֵר and יַעֲצֹר.

1. *to stop, hold back, detain*. 1 K. 18:44. Judg. 13:16. Construed with

ב, Job 12:15 יַעֲצֹר בְּיָמָיו *he holdeth back the waters.* 4:2. 29:9.

2. *to shut up*, e. g. heaven, that it may not rain, Deut. 11:17. 2 Chr. 7:13. a woman that she may not bear, Gen. 16:2. 20:18 (where יָצָר pertains to the construction, see יָצָר no. 4.) Hence also *to imprison*, 2 K. 17:4. Jer. 33:1. 36:5. 39:15.—1 Chr. 12:1 יַעֲצֹר כִּסְיָי *shut up or kept close because of Saul.*

3. *to rule, coërcere imperio.* 1 Sam. 9:17. See יָצָר.

4. יָצָר כֹּחַ (only in later Hebrew,) *to retain strength.* Dan. 10:8. 16:11:6. 2 Chr. 13:20. Construed with יָ, *to have power or be able to do any thing*, 1 Chr. 29:14. 2 Chr. 2:5. 22:9. Also without כֹּחַ, 2 Chr. 20:37. 14:10.

Niph. 1. *to be stopped.* Num. 17:13. 15: [16:48, 50.] 2 Sam. 24:21, 25. Ps. 106:30.

2. *to be shut up*, spoken of heaven. 1 K. 8:35. 2 Chr. 6:26.

עֲצָר m. verbal from יָצָר, dec. VI.

1. *the shutting up.* Prov. 30:16 עֲצָר הַרְחֵם *the shutting up of the womb*, i. e. the barren womb.

2. *oppression.* Ps. 107:39. Is. 53:8.

עֲצָר m. verbal from יָצָר, *government, restraint.* Judg. 18:7. See the verb no. 3.

עֲצָרָה f. and more frequently עֲצָרָה, dec. XI. d.

1. *an assembly.* Jer. 9:1.

2. particularly *a festival meeting of the people*, πανηγυρις. Joel 1:14. 2 K. 10:20. Am. 5:21. Is. 1:13.

3. by way of eminence, *the festival meeting of the people on the seventh day of the passover, or on the eighth of the feast of tabernacles*, synonymous with מִקְרָא קֹדֶשׁ. Lev. 23:36. Comp. Num. 29:35. Deut. 16:8. 2 Chr. 7:9. Neh. 8:18. (Comp. in Arab. جُمُعَة *a meeting, a day of meeting, Friday the festival of the Mohammedans.*)

עֲקָב, fut. יַעֲקֹב, (denom. from עָקַב *the heel*.) *to hold any one by the heel.* Hos. 12:4 עֲקַב אֶת-אֲדָמִי *in the womb he*

took his brother by the heel. Comp. יַעֲקֹב. Particularly *to trip up the heel of any one, supplantare*; hence *to act deceitfully*, Gen. 27:36. Jer. 9:3.

Pi. *to stop or hold back any thing, retardare.* Job 37:4.

עָקַב m. const. עָקַב, plur. const. עָקָבִים (in some editions עָקָבִי with Dagesh forte euphonic.)

1. *the heel.* Gen. 3:15. Ps. 56:7. Job 18:9. Jer. 13:22. Cant. 1:8.

2. *the hoof* (of a horse). Gen. 49:17. Judg. 5:22.

3. with a plur. עָקָבִים fem. (or neut.) *a footstep, trace.* Ps. 77:20. 89:52. (Comp. Cant. 1:8.)

4. *metaphorically the hinder part of an army*, Josh. 8:13. Gen. 49:19.

5. as a verbal adj. from עָקַב, *a liar in wait, insidiator.* Ps. 49:6.

עָקָב m. 1. subst. *an eminence, a hill.* (Arab. عَقَبٌ and عَقَبَةٌ *clivus, clivosity of the mountain.*) Is. 40:4.

2. adj. *deceitful.* Jer. 17:9.

3. adj. (denom. from עָקַב *the heel, a footstep*.) Hos. 6:8 עָקָבָה בְּדָם *with footsteps of blood.*

עָקָב m. 1. *the end, the extremity of any thing.* (Arab. عَقَبٌ.) Hence adv. *to the end, for ever*, Ps. 119:33, 112.

2. *a reward, recompence.* Ps. 19:12. Prov. 22:4. liter. *the consequences of an action*, comp. λείψανος *a reward*, from λείσθαι *the last*. Hence עָקַב Ps. 40:16. 70:4. and עָקַב Is. 5:23. as an adv. *on account of, for the sake of*, liter. *as a reward of, in præmium.* Further as a conj. *because that*, Num. 14:24. Deut. 7:12. more in full, עָקַב וְאִשָּׁר Gen. 26:5. and עָקַב וְיִי Am. 4:12.

עֲקָבָה f. verbal from עָקַב, *fraud, deceit.* 2 K. 10:19.

עָקַב, fut. יַעֲקֹב, Arab. عَقَدَ, *to bind.* Gen. 22:9. Hence

עָקָב, plur. עָקָבִים, verbal adj. from עָקַב, dec. VIII. d. *striped, covered with rings or bands.* Gen. 30:35 ff. 31:8 ff.

עָקַר f. dec. X. *oppression*. Ps. 55: 4. Root עק to oppress.

עָקַל to wind, twist.

Pu. part. *perverted, perverse*. Hab. 1: 4. (Syr. **عَص** *perversus*, Arab. **عقل** to bind together.)

עָקַלְקַל verbal adj. from עָקַל, dec. VIII. a. *crooked*. Judg. 5: 6 **עָקַלְקַלִּים** *crooked ways*. So Ps. 125: 5 **עָקַלְקַלִּים** without addition, *idem*.

עָקַלְתִּינוּ m. verbal from עָקַל, *crooked*, spoken of the serpent. Is. 27: 1.

עָקַר to root out, to pluck up, (any thing planted.) Ecc. 3: 2. (In Syr. and Chald. *idem*.)

Niph. to be destroyed, spoken of a city. Zeph. 2: 4.

Pi. to hough or hamstring, to disable by cutting the sinews of the ham; e. g. a horse, Josh. 11: 6, 9. 2 Sam. 8: 4. 1 Chr. 18: 4. an ox, Gen. 49: 6. (Arab. **عقر** *idem*.)

עָקַר Chald. to pluck up. Ithpe. pass. Dan. 7: 8.

עָקַר m. a stem, trunk, truncus, metaphorically a stock, family. Lev. 25: 47. (Chald. **עָקַר**.)

עָקַר, fem. **עָקָרָה** and **עָקָרָה**, *barren, unfruitful*, spoken of a man or woman. Gen. 11: 30. 25: 21. 29: 31. Deut. 7: 14. (Syr. and Arab. *idem*.)

עָקַר m. Chald. a stock, stump. Dan. 4: 12, 20. [4: 15, 23.]

עָקָרִים m. plur. **עָקָרִים**, dec. VIII. a. 1. a scorpion. Ezek. 2: 6. (Arab. *idem*.) See also **עָקָרִים**.

2. a whip or scourge armed with knots and thorns. 1 K. 12: 11, 14. 2 Chr. 10: 11, 14. So in Lat. *scorpio*, i. q. *virga nodosa et aculeata*.

עָקָרִינוּ proper name of one of the five cities of the Philistines, by whom it was constantly possessed although it was assigned at first to the tribe of Judah, (Josh. 15: 45.) and afterwards to the tribe of Dan, (Josh. 19: 43.) Josh. 13:

3. 15: 11. 19: 43. Judg. 1: 18. 1 Sam. 5: 10. 2 K. 1: 2. Sept. **Ἀκαρών**, **Ἀκαρών**. The gentile noun is **עָקָרִי** Josh. 13: 3. 1 Sam. 5: 10.

עָקַשׁ to distort, pervert. Job 9: 20 **הֵעָקַשׁ** *he perverts me*, i. e. perverts my cause.

Pi. *idem*. Mic. 3: 9.—To pervert one's ways, i. e. to act perversely or falsely, Is. 59: 8. Prov. 19: 9.

Niph. **נִעְקַשׁ וְרָחֵם** *he whose ways are perverse*. Prov. 28: 18.

Deriv. **כִּנְעָשִׁים**.

עָקַשׁ m. verbal adj. from עָקַשׁ, dec. VII. a. *perverse, froward*.—**לֵב עָקַשׁ** a *perverse heart*, Ps. 101: 4. and **עָקַשׁ לֵב** *perverse of heart*, Prov. 11: 20. 17: 20. **עָקַשׁ שְׂפָתָיו** *perverse in his lips*, i. e. of a false speech, Prov. 19: 1. Without addition, *false*, Deut. 32: 5. Ps. 18: 27. Prov. 8: 8. Hence

עָקַשׁוֹת f. denom. from עָקַשׁ dec. I. joined with **פֶּה**, *perverseness of mouth, deceitful speech*. Prov. 4: 24. 6: 12. comp. 19: 1.

I. **עָר** m. an obsolete form, i. q. **עִיר** a city; whence the plural **עָרִים**. In the sing. **עָר** Num. 21: 15. Deut. 2: 9. and in full **עִיר מוֹאָב** (the city of Moab) Num. 21: 28. Is. 15: 1. the proper name of the metropolis of Moab, on the southern bank of Arnon, otherwise called **רָחַב** (the great,) in Greek *Arcopolis*, now *Mab, Mob, Arrabat*. See Relandi *Palæstina* p. 577.

II. **עָר** m. dec. I. an enemy, i. q. **עָד**. (See the letter ע, p. 471.) 1 Sam. 28: 16. Plur. Ps. 9: 7. 139: 20. In Chald. *idem*, Dan. 4: 16. [4: 19.]

I. **עָרַב** I. to mix. In Kal not used. See Hithpa. (In Chald. and Syr. more common.) Deriv. **עָרַב** the woof, weft.

2. to exchange, barter. Ezek. 27: 9, 27. Deriv. **מַעְבָּר**.

3. to stand in the place of any one, construed with an accus. of the person; and that (1.) to be surety for any one by pledging his own life. Gen. 43: 9. 44: 32. Is. 38: 14 **עָרַבְתִּי** *be thou surety*

for me, i. e. take me under thy protection. Ps. 119:122. Job 17:3. עָרַבְתָּ לִּי put me in a surety with thee. (2.) to be surety for any one, by paying the debts which he has contracted. Prov. 11:15. 20:16. 27:13. Also with לְ, Prov. 6:1. and with לָצֵד, 17:18. Deriv. הַעֲרִיבָה, עֲרִיבָה.

4. to pledge, to give as a pledge, construed with an accus. of the thing. Neh. 5:3. בָּהֵמוֹת אֲנִיחֵנוּ עָרַבְנוּ our houses we are obliged to pledge or mortgage. עָרַב אֶחָד לְבוֹ to pledge one's heart, i. e. to venture or dare, Jer. 31:21. (Or עָרַב is causat., of no. II. *alacrem fecit*.)

Hithpa. 1. to interfere, intermeddle, construed with בְּ. Prov. 14:10.

2. to be familiar or have intercourse with any one; construed with בְּ, Ps. 106:35. Ezra 9:2. with לְ, Prov. 20:19. with עִם, 24:21. with אֶת, Is. 36:8. 2 K. 18:23. (In the two last passages it signifies to enter into a negotiation.)

II. עָרַב, fut. יַעֲרִב, to be sweet, pleasant, construed with לְ of the person; spoken e. g. of sleep, Prov. 3:24. of offerings, presents, Jer. 6:20. Constrained with לְ, Ps. 104:34. Ezek. 16:37. אֲשֶׁר עָרַבְתָּ לְעֵלֶיךָ whom thou hast pleased.

(In Arab. comp. عَرَبٌ *alacer, lubens fait*.)

III. עָרַב (In Arab. with عَرَجَ.)

1. to remove, pass away, disappear. Is. 24:11. עֲרִיבָה בְּלִי שִׂמְחָה all joy disappears.

2. to set, spoken of the sun; hence to grow dark, to become evening. Judg. 19:9.

Hiph. to do at evening. Infin. הַעֲרִיב at evening, strictly *vespere faciendo*, like הִמָּנֶה *mane faciendo*, for mane. 1 Sam. 17:16. See מַעֲרִיב, עָרַב.

עָרַב Chald. to mix.

Pa. *idem*. Dan. 2:43.

Ithpa. pass. *ibid*.

עָרַב m. verbal from עָרַב no. II. *sweet, pleasant, acceptable*. Prov. 20:17. Cant. 2:14.

עָרַב m. the fourth of the Egyptian

plagues, the name of a biting insect, (comp. the Arab. عَرَب to eat,) perhaps *blatta orientalis* seu *Aegyptia*, Linn. (Oedmann's verm. Sammlungen, H. II. p. 150.) one of the most troublesome plagues in all parts of the world, and especially in Egypt. Sept. *κρυονμία*, the dog-fly. Aqu. *παμμία*. Jerome: *omne genus muscarum*, (prob. deriving it from עָרַב to mix.) But that עָרַב is not a general term, but the name of a definite species of animal, is evident from Ex. 8:29, 31.

עָרַב f. 2 Chr. 9:14. and עָרַב Is. 21:13. Ezek. 27:21. *Arabia*. The gentile noun is עֲרָבִי an Arabian, also עָרִי Neh. 2:19. plur. עָרָבִים 2 Chr. 21:16. 22:1. and עָרְבָאִים 2 Chr. 17:11. Is. 13:20. Jer. 2:3.

עָרַב m. with the article הָעָרַב, verbal from עָרַב no. I. 1.

1. as a collective, *strangers, those who do not belong to a people but have mingled with them*; spoken, e. g. of the strangers who had joined the Israelites, Ex. 12:38. Neh. 13:3. hence of allied nations, Jer. 25:20. 50:37. Ezek. 30:5. 1 K. 10:15. מְלִכֵּי הָעָרַב kings of the Israelitish allies or tributaries; comp. Jer. 25:24. Chald. *reges auxiliorum*.

2. the woof or weft. Lev. 13:48—59.

I. עָרַב com. gen. (fem. 1 Sam. 20:5.) verbal from עָרַב no. III. dec. VI. a. the evening.—עָרַב at evening, also עָרַב Gen. 8:11. 24:11. עָרַב (as an accus. used adverbially) Ex. 16:6. and לָעָרַב (in poetry) Ps. 59:7, 15. 90:6. Gen. 49:27. Plur. עָרְבוֹת, once Jer. 5:6.

Dual עָרְבִים, found only in the phrase בֵּין הָעָרְבִים *between the two evenings*, Ex. 16:12. 30:8. the time when, according to Ex. 12:6. Lev. 23:5. Num. 9:3. the paschal lamb was slain, and according to Ex. 29:39, 41. Num. 28:4. the daily evening offering was presented; which was (1.) according to the Karaites and Samaritans, prob. *the time between sunset and dark*, (comp. Deut. 16:6.) (2.) according to the Pharisees (see Josephi Bell. Jud. vi. 9. § 3.) and the

Rabbinists, from the time when the sun begins to decline (called by the Arabians the small evening, in Greek *δωδεκαημέριον*) until actual sunset, (called by the Arabians the proper evening, in Greek *δωδεκαημέριον*.) See Bocharti Hieroz. T. I. p. 559.

II. ערב or ערב m. found only in the plur. ערבים, const. ערבי, a willow, willow-tree, (Arab. with ع.غ.) Is. 44:4. Job 40:22. In Ps. 137:2, we are to understand the oriental mourning willow, *salix Babylonica*, Linn.) Is. 15:7 נחל ערבים (the brook of willows) proper name of a brook, probably on the southern boundary of Moab.

ערב m. plur. ערבים, prim. dec. VII. a.

1. the raven. Gen. 8:7. Is. 34:11.

Ps. 147:9. (Arab. غراب *idem.*) Sometimes used in a wider sense, including several kindred species of birds, (as e.g. in Arabic, the crow.)

2. proper name of a Midianitish prince. Judg. 7:25. 8:3. Ps. 83:12. From him a certain rock was named, Judg. 7:25. Is. 10:26. Lev. 11:15. Deut. 14:14.

ערבה f. dec. XI. d.

1. a plain. Ezek. 47:8.

2. particularly a waste, desert. Is. 33:9. Jer. 50:12. 51:43.

3. When joined with the article, הָעֲרֵבָה by way of eminence (1.) the country between the Dead Sea and the Elanitic gulf. Deut. 1:1. 2:8. Josh. 12:1. whence the Dead Sea is likewise called הַיָּם הָעֲרֵבָה the Sea of the plain, Deut. 4:49. Josh. 3:16. (2.) the plain of the tribe of Judah. 2 Sam. 4:7. 2 K. 25:4. הַנָּחַל הָעֲרֵבָה the brook of the plain, i.e. the Kidron, Am. 6:14. comp. 2 K. 14:25.

4. a city in the tribe of Benjamin, otherwise called הָעֲרֵבָה. Josh. 18:18.

Note. The root ערב borrows its signification perhaps from ער in Ethiop. *sterilis, aridus fuit*, by a transposition of the letters.

עֲרֵבָה f. verbal from עָרַב no. I. dec. X.

1. bail, surety. Prov. 17:18. (See עָרַב no. I. 3.)

2. a pledge. (See עָרַב no. I. 4.) 1 Sam. 17:18 וְאֶחָד מֵעֲרֵבָתָם תִּקָּח and receive their pledge.

עֲרֵבוֹן m. verbal from עָרַב, a pledge. Gen. 38:17, 18, 20. (See עָרַב no. I. 4.) This word appears to have passed, probably as a commercial term, out of the Hebrew or Phœnician into the western languages, as in Greek *ἀρράβων*, in Latin *arrhabo*, earnest or purchase money.

עֲרֵבָתִי a gentile noun from עָרַבָה no. 4. q. v. 2 Sam. 23:31.

עָרַב, fut. יַעֲרִיב.

1. to mount up, i. q. Arab. عرج. See עֲרֵיבָה.

2. construed with לָ and הָ, to look up with longing, to long for any thing. (Arab. conj. II. *institit, intentus fuit rei.*) Ps. 42:2. Joel 1:20. The Jewish commentators make it denote the cry of the deer, but this does not suit the passage in Joel. Comp. further עֲרֵיבָה. See Bocharti Hieroz. P. I. p. 883.

עָרַר proper name of a Canaanitish royal city, in the south of Palestine, according to Judg. 1:16, in the desert of Judah. Num. 21:1. 33:40. Josh. 12:14.

עָרַר m. Chald. i. q. אַרְר the wild ass, onager. Dan. 5:21.

עָרָה to be naked. In Kal not used.

Pi. עָרָה, fut. with Vav convers. יַעֲרִישׁ.

1. to make bare. Is. 3:17. 22:6. Zeph. 2:14 עָרָה עָרָה the cedar wainscoting they make bare, i.e. they tear off.

2. to make bare (the foundation), i.e. to destroy. Ps. 137:7. Infin. עָרֹחַ Hab. 3:13. (Comp. עָרָה, עָרָה Ezek. 13:14. Mic. 1:6.)

3. to empty or pour out. Gen. 24:20. 2 Chr. 24:11. Ps. 141:8 אֶל הָעֵדִי נִשְׁפֹּךְ pour not out my life, i.e. deliver it not up. Comp. Hiph. Is. 53:12.

Hiph. 1. to make bare. Lev. 20:18, 19.

2. to pour out. Is. 53:12 נִשְׁפֹּךְ לַעֲרֹחַ

he poured out his life unto death, i. e. he gave it up.

Niph. to be poured out, pass. of Pi. and Hiph. Is. 32:15.

Hithpa. 1. to make one's self bare. Lam. 4:21.

2. to pour or spread one's self out. Ps. 37:35.

Deriv. out of course ערה, ער, ער, ערה, comp. also ערום.

ערה, plur. ערוה Is. 19:7. verbal from ערה, dec. X. an open place, a place naked of wood, (see ערה, ערה) here applied to the pastures on the banks of the Nile.

ערוה f. Cant. 5:13. 6:2. Ezek. 17:7, 10. according to the ancient translators, a bed in a garden, perhaps a raised bed, (from ערה.) More conformably to the etymology, an espalier, comp. Arab. عراج a ladder.

ערור m. found only Job 39:5. the more Aramean name for ערה, the wild ass, onager.

ערה f. verbal from ערה, dec. X.

1. nakedness. Hos. 2:11. [2:9.] Metaphorically ערה הוצא the nakedness of a country, the part in which it is most exposed, Gen. 42:9, 12.

2. the private parts, pudenda. Gen. 9:22, 23. ערה אביו the nakedness of his father, i. e. of his father's wife, Lev. 20:11. comp. 18:8, 16. 1 Sam. 20:30 ערה אביו to the shame of thy mother's nakedness, a reproachful expression.

3. offensiveness, shamefulness. Deut. 23:15 ערה דבר any thing offensive or indecent, (in reference to filth.) So Deut. 24:1, (in reference to some defect found in a woman.)

ערה Chald. injury, dishonour, (of the king.) Ezra 4:14.

ערום, plur. ערומים, fem. ערומה, adj. dec. VIII. d. naked. Job 1:21. It also signifies (1.) poorly clad. Job 22:6. 24:7, 10. (2.) stripped of one's upper garment, having on only an under garment (פגיונה) 1 Sam. 19:24. Is. 20:2. Comp. John 21:7. (Root ערו Arab. عروم

to make bare, med. Kesr. to be shameless.) Deriv. ערומים.

ערום m. verbal from ערום, dec. III. c. 1. wise, prudent. Prov. 12:16, 23. 13:16.

2. cunning, crafty. Gen. 3:1. Job 5:12. 15:5.

ערום see עירום.

ערוער and ערער. 1. prob. i. q. ערע (Jer. 17:6. Ps. 102:18.) strictly naked, hence needy, driven out. Jer. 48:6. Sept. Vulg. Chald. myrica, the tamarisk.

Others, after the Arab. عرعر the juniper bush. Others, after the Arab. غرغر the Guinea fowl.

2. proper name of a city of the Gadites, on the river Arnon. Num. 32:34. Deut. 2:36. 3:12. Josh. 12:2. 13:25. also written ערער Judg. 11:26.—Is. 17:2 ער עיר the cities about Aroer, perhaps the cities beyond Jordan generally.

3. name of a place in the tribe of Judah. 1 Sam. 30:28.

ערוץ or as in other MSS. ערוץ something terrible or awful. (Root ערו no. 1.) Job 30:6 בערוץ קהלים in the awful valleys.

ערה f. i. q. ערה verbal from ערה, nakedness. Ezek. 16:7 ואת ערום ואתה thou wast nakedness and bareness, i. e. naked and bare.—In Hab. 3:9, it is a pleonastic accus. after תהי.

עריסה dec. X. found only in the plur. Num. 15:20, 21. Neh. 10:38. Ezek. 44:30. dough, or pastry. Sept. and Vulg. in Num. φάσμα, pulmentum; in Neh. and Ezek. αἶσος, cibus. (In Rabbin. far hordei vetusti.)

ערימים masc. plur. prob. clouds, heaven, from ערה to drop. Is. 5:30. Syr. and Vulg. darkness. Perhaps kindred with ערק.

עריץ m. (for עריץ with Dagesh forte, hence the Kamets is impure,) dec. I.

1. strong, mighty, spoken of Jehovah. Jer. 20:11.

2. in a bad sense, violent, tyrannical; and as a subat. a tyrant, oppressor. Ps.

37:35. Job 15:20. 27:13. Is. 13:11.—
Ezek. 28:7 ערצוּתִים the most violent
nations. 30:11. 31:12. 32:12. comp.
Is. 25:3. Root prob. ערץ no. II. ac-
cording to others, no. I. hence liter.
terrible.

עֲרִירִי, plur. עָרִים, adj. dec. I. soli-
tary, forsaken, childless. Gen. 15:3.
Lev. 20:20, 21. Jer. 22:30. Root
ער no. 2.

עָרַךְ, fut. עֲרֹךְ. 1. to set right, to ar-
range, prepare; e.g. the wood upon
the altar, Gen. 22:9. Lev. 1:7. the
shew-bread, 24:8. (comp. מַעֲרָכָה no. 2.)
the table for a feast, Prov. 9:2. armour
for battle, Jer. 46:3. Particularly (1.)
עָרַךְ בְּלָחָמָה to arrange the battle, i. e. to
put one's self in battle-array, Judg. 20:
20, 22. Construed with עַל and
לְקָרָא against any one, 1 Sam. 17:2. Gen.
14:8. Part. עֲרֹךְ בְּלָחָמָה 1 Chr. 12:33,
35. and עֲרֹךְ בְּלָחָמָה Joel 2:5. also simply
עָרַךְ Jer. 6:23. 50:42. put in battle-
array. (2.) עָרַךְ מִלִּים to prepare or utter
words, construed with עַל against any
one. Job 32:14. Without מִלִּים, idem,
Job 37:19 עָרַךְ מִלִּים חֹשֶׁךְ we spake no-
thing by reason of darkness or igno-
rance. Ps. 5:4 בָּרַךְ אֶעְרֹךְ לָךְ in the morning
I direct (my words) to thee; or intrans.
I direct myself to thee. (3.) עָרַךְ מַעֲשֵׂאֵם
to order or exhibit one's cause. Job 13:18.
23:4. comp. Ps. 50:21.

2. intrans. to put or set one's self (in
battle-array). Judg. 20:30, 33. 1 Sam.
4:2. 17:21. construed with עַל, עָרַךְ
אֶל לְקָרָא against any one, 2 Sam. 10:9, 10, 17.
Jer. 50:9, 14.—Job 6:4 יָעַרְנוּ for יָעַרְנוּ
יָעַרְנוּ they set themselves in array against
me. 33:5.

3. construed with לְ, to compare, liken,
Is. 40:18 מַה דְּמִתּוֹת תִּשְׁקֹרֵנוּ what likeness
will ye compare to him? and Ps. 89:7.
40:6 אֵין עֲרֹךְ אֵלָיו nothing is to be com-
pared with thee. Job 28:17, 19, (in
both passages the suffix עָנָה stands for
the dative.)

4. as in Hiph. to value, esteem, re-
gard. Job 36:19 תִּשְׁקֹף תִּשְׁקֹף will he re-

gard thy riches? or as if pass. of Hiph.
will thy riches be regarded (by him)?

Hiph. to value, appraise. Lev. 27:
8 ff. 2 K. 23:35.

עָרַף m. with suff. עָרַף, verbal from
עָרַף, dec. VI. j.

1. whatever is arranged or put in
order, a row; spoken of the shew-bread,
Ex. 40:23.—Judg. 17:10 עָרַף גְּזֵרִים a
suit of clothing.

2. armour. Job 41:4. [41:12.]

3. valuation, estimation. Lev. 27:2
נִשְׁוֶה בְּעֵרְכָּךְ so that thou hast souls to
value. 5:15 בְּעֵרְכָּךְ according to thy va-
luation or estimation. Ps. 55:14 אָמַתְּ
אֲנֹכִי בְּעֵרְכִי thou a man whom I equal to
myself. Hence

4. price of valuation, Lev. 27:4, 7,
13, 15. worth generally, Job 28:13.

עָרַל 1. to be uncircumcised. See עָרַל.

2. denom. from עָרַל, to regard as
uncircumcised, i. e. as unclean, to reject.
Lev. 19:23.

Niph. to shew one's foreskin, præpu-
tium sisti, cerni. Hab. 2:16. Here
in reference to a drunken man's shame-
fully exposing his nakedness.

עָרַל m. const. עָרַל (Ezek. 44:9.) and
עָרַל (Ex. 6:12.) adj. dec. V. d. uncir-
cumcised. Gen. 17:14. Ex. 12:48.
Often a name of reproach for those who
were not Israelites, e. g. for a Philistine,
1 Sam. 17:26, 36. 14:6. 31:4. Me-
taphorically עָרַל שְׁפָתַי of uncircumcised
lips, not eloquent, (as it were tongue-
tied,) Ex. 6:12, 50. Lev. 26:41 לִבְנֵי
הָעָרַל their uncircumcised heart. Comp.
Ezek. 44:9. Jer. 6:10 עָרְלָה אָזְנוֹ their
ear is uncircumcised, i. e. not open.

עָרְלָה f. plur. עָרְלוֹת, dec. XI. d.

1. the prepuce, foreskin. 1 Sam. 18:
25. 2 Sam. 3:14. עָרְלָה מִבְּשָׂרָה membrum
præputium, Gen. 17:11—24. Lev.
12:3. Metaphorically עָרְלָה הֵרֶם the fore-
skin of the heart, impurity of heart,
Deut. 10:16. Jer. 4:4.

2. applied to the fruit of the three
first years, because they were regarded
by the law as unclean. Lev. 19:23.

I. **עָרַם** *to be crafty, prudent.* (Syr. Ethpe. *idem*; **עֲרִימָה**, *crafty, malicious.*) In Kal only 1 Sam. 23:22.

Hiph. 1. *to be crafty*, as in Kal. 1 Sam. 23:22.

2. *to be wise, prudent.* Prov. 15:5. 19:25.

3. *to make crafty.* Ps. 83:4 **עֲרִימוֹת** *they devise crafty counsels.*

Deriv. **עָרַם**, **עָרַם**, **עָרַם**.

II. **עָרַם** found only in Niph. *to be heaped up.* Ex. 15:8. (Syr. and Arab. *idem*.) Deriv. **עָרַם**.

עָרַם *naked*, see **עָרַם**.

עָרַם m. verbal from **עָרַם**, dec VI. m. *cunning, craftiness.* Job 5:13.

עָרַם f. verbal from **עָרַם**.

1. *craft, deceit.* Ex. 21:14.

2. *wisdom, prudence.* Prov. 1:4. 8:5.

עָרַם f. (with Tseri impure,) plur. **עָרִים**, once **עָרִים** (Jer. 50:26.) dec. X. *a heap*; e.g. of rubbish, Neh. 3:34. [4:2.] of grain, Cant. 7:3. of sheaves, Ruth 3:7. Root **עָרַם** no. II.

עָרַם m. dec. I. *the plane-tree, the oriental maple, platanus orientalis*, Linn. Gen. 30:37. Ezek. 31:8. See Celsii Hierobot. T. I. p. 513.

עָרַם Judg. 11:26. see **עָרַם** no. 2.

עָרַם adj. liter. *naked*; hence *poor, forsaken.* Root **עָרַם** q. v. Ps. 102:18. Jer. 17:6. Comp. **עָרַם** no. 1.

עָרַם and **עָרַם** see **עָרַם**.

I. **עָרַם** i. q. **עָרַם** *to drop.* Deut. 32:2. 33:28.

II. **עָרַם** denom. from **עָרַם**.

1. *to break the neck of an animal, to decollate.* Ex. 13:13. 34:20. Deut. 21:4, 6. Is. 66:3.

2. metaphorically *to throw down*, (an altar.) Hos. 10:2.

עָרַם m. dec. VI. m. prim. *the neck.* Lev. 5:8. The following phrases are worthy of notice; (1.) **עָרַם** *to turn*

the back, to turn away. 2 Chr. 29:6. (2.) **עָרַם** *to turn the back to a person.* Jer. 2:27. 32:33. (3.) **עָרַם** Josh. 7:12. and **עָרַם** 7:8. *to flee, terga vertere.* Hence (4.) Ex. 23:27 **עָרַם** *I have made all thine enemies turn their backs to thee*, i. e. have put them all to flight. Ps. 18:41. (5.) **עָרַם** *stiff-necked*, see **עָרַם**.

עָרַם m. a quadrilateral, *thick mist, darkness.* Deut. 4:11. Ps. 18:10. (Syr. *idem*.)

I. **עָרַם**, fut. **עָרַם**.

1. *to fear, to be afraid.* Deut. 1:29. Construed with **עָרַם** of the person, Deut. 7:21. 20:3. 31:6. also with an accus. Job 31:34.

2. trans. *to terrify, to make afraid.* Job 13:25. Ps. 10:18. Is. 2:19, 21.

Note. The primary signification appears to have been *to quake*, as in the Arab. **عَرَسَ**.

Niph. part. **עָרַם** *fearful, to be feared or revered*, parallel with **עָרַם**. Ps. 89:8.

Hiph. intrans. *to tremble, to be afraid.* Is. 8:12. Construed with an accus. 29:23.

Deriv. **עָרַם**, **עָרַם**, and prob. **עָרַם**.

II. **עָרַם** (Arab. with **ع**) *to resist, withstand.* Is. 47:12 **עָרַם** *if so be thou mayest resist.* According to the old translators, *to become strong, to gain strength.* Comp. **עָרַם**.

עָרַם *to flee.* (In Syr. and Arab. *idem*.) Job 30:3 **עָרַם** *they flee into the wilderness.* Part. plur. **עָרַם** *veins, arteries, nerves.* (So in Talmud. and the Arab. **عروق**; comp. **عُرْقَة** *a band, strap*, and **عُرْقَة** Job 30:17 **עָרַם** *my nerves rest not.*—The root **עָרַם** signifies also in Arab. and Syr. *to gnaw.* Hence Vulg. in verse 3, *they gnaw the dry ground*; and in verse 17, *my gnawers*, i. e. pains, rest not.

עָרַם a gentile noun, *an Arkite, an inhabitant of the city Arce* (in Greek **Ἀρκε**, also **Cæsarea Libani**), in Syria, some miles north of Tripolis. Magni-

ficient ruins of this place are said to be remaining to this day. Gen. 10:17.

עָרַר i. q. **עָרָה**. 1. *to be naked*. In Kal found only in the imper. **עָרָה** *make thyself bare*, Is. 32:11.

2. *to be solitary, forsaken*. Deriv. **עָרִיר**, **עָרִישׁ**, **עָרִישׁ**.

Pilp. **עָרַר** and Hithpalp. **הִעָרַר** Jer. 51:58. *to be made bare, to be destroyed to the foundation*. Comp. **עָרָה** Ps. 137:7. Hab. 3:13.

עָרַשׁ f. (Cant. 1:16.) plur. **עָרְשֹׁתַי**, dec. VI. a. *a bed, couch*. Deut. 3:11. Ps. 6:7. (Syr. and Chald. *idem*.)

עֵשֶׂב m. with suff. **עֵשְׂבִי**, plur. const. **עֵשְׂבוֹת** (with Dagesh forte euphonic) (Prov. 27:25.) dec. VI. g. and j. *an herb*, and collect. *herbs*, particularly for fodder, or for the table. Gen. 1:11, 12. 2:5. 3:18. Ex. 10:12, 15. (Arab. **عُشْب** *idem*.)

עָשָׂב, emph. **עֲשָׂבָא**, Chald. *idem*. Dan. 2:30. 4:21, 22, 29. [4:24, 25, 32.]

I. **עָשָׂה**, fut. **עֲשֶׂה**, apoc. **עָשֶׂה**.

1. *to make, do, act*. Gen. 1:7. 6:22. Prov. 13:16. Sometimes redundant, as Gen. 31:26. (1.) The thing *into* which any thing is made or converted is preceded by **לְ**, Gen. 12:2. Ex. 32:10. or the verb has two accus. (see **נָתַן** no. 3. and **שָׂם**), Am. 4:13. Ex. 30:24 **וַתַּעֲשֶׂה** *thou shalt make it into a holy ointment*. Hos. 2:10. 8:4. Hence we may say, that the material of which a thing is made is put in the accus. (comp. **בָּנָה**, **בָּצַר**, and Gesen. Lehrgeb. § 219. 2.) Ex. 38:3 **כָּל-כֵּלֵי הָעֹשֶׂה נְחֹשֶׁת** *all the vessels thereof he made of brass*. 25:39. 36:14. 37:24. 30:25. More rarely as in Ex. 27:3 **כָּל-כֵּלֵי הַמִּסְכָּה נְחֹשֶׁת** *for all the vessels thereof thou shalt take brass*. Verse 19.—(2.) construed with **לְ** of the person, *to do to any one*; sometimes in a good sense, e.g. Ex. 13:8. Deut. 11:5. sometimes in a bad sense, e.g. Ex. 14:11. Gen. 27:55. Also *to do an injury, to injure*, Gen. 22:12. 19:8. More rarely with an accus. Jer. 33:9. Is. 42:16. comp. Ezek. 23:

25.—Also *to have business*, 1 K. 20:40. and construed with **עִם**, *to have business with a person*, Ruth 2:19.—**עָשָׂה מְלָחָמָה** *to carry on war*, Gen. 14:2. **עָשָׂה חֶסֶד** *to exercise love or kindness*, construed with **עִם** and **נֶאֱחָז** *towards a person*, Gen. 24:12. 40:14.

2. *to labour in any thing, to be busied therein*, construed with **בְּ**. Ex. 5:9. Neh. 4:15. In a somewhat different sense, Ex. 31:4 **לַעֲשׂוֹת זָהָב וְכֶסֶף** *to labour in gold and silver*. Verse 5. 2 Chr. 2:13.

3. *to execute or accomplish any thing*, spoken particularly of Jehovah. Ps. 37:5. 22:32. 52:11. Dan. 8:24 **וְהָיָה** *he shall prosper and shall execute it*. Dan. 11:7, 17, 28, 30, 32.

4. *to prepare, to get ready*; e.g. *to dress food*, Gen. 18:7, 8. Judg. 13:15. *to trim the beard*, (comp. the French phrase *faire la barbe*), 2 Sam. 19:25. *to pare the nails*, Deut. 21:12.

5. *to make, acquire*, e.g. *riches*, Gen. 31:1. Deut. 8:17, 18. *slaves*, Gen. 12:5.

6. *to pass or spend time*. Ecc. 6:12. comp. in Greek **πρὸς χρόνον**, Acts 15:33.

7. *to keep one's self, to abide*, as in Lat. *agere*. Ruth 2:19 **אָנָּה עֲשֵׂה** *where hast thou abode?* Job 23:9.—**עָשָׂה מַבֹּט** *to prosper*, **וְלֹא פָּרַחְתִּי**, Ecc. 3:12.

8. *to produce*, e.g. *to bear fruit*, Gen. 1:11, 12. Is. 5:2, 10. *to put forth branches*, Job 14:9. Ezek. 17:8. *to yield meal*, (spoken of the stock,) Hos. 8:7. *to put fat on the loins*, Job 15:27. *to give milk*, Is. 7:22.

9. *to offer, present*, as in Greek **πῆζω**, **ἔδωκα**, construed with **לְ**. Ex. 10:25. 29:36, 38, 39, 41. 1 K. 18:23.

10. *to appoint*, (to an office.) 1 K. 12:31. 1 Sam. 12:6. Comp. Jer. 37:15.

11. *to celebrate or keep*, (the sabbath, the passover.) Ex. 12:48. Num. 9:10, 14.

Niph. **עָשְׂתָה**, fem. **וַתַּעֲשֶׂה**, *to be made*. Lev. 7:24. Ps. 107:37. Frequently *to be done*, Num. 15:34. Gen. 20:9. Comp. 29:26. 34:7.

Pu. to be made. Ps. 139:15.

Deriv. כָּעָשָׂה.

II. עָשָׂה in Kal Ezek. 23:21. and in Piel, verses 3, 8. to press, squeeze, (the breast.) (Chald. עָסָה *idem.*)

עָשָׂה (according to Gen. 25:25, covered with hair, comp. the Arab. عَسَا to be kairy,) Esau, the son of Isaac and elder brother of Jacob. His posterity, the Idumeans, are for the most part called עֲדָמִים q. v. but sometimes, especially in poetry, עָשָׂה. Deut. 2:4 ff. Obad. 6, 18. Jer. 49:8, 10. — עָשָׂה Obad. 8, 9, 19.

עָשָׂה m. 1. ten, i. q. עָשָׂה and עָשָׂה. Once Gen. 24:55.

2. the tenth; in the phrase עָשָׂה לְחָדָשׁ on the tenth of the month, Ex. 12:3. Lev. 16:29.

3. עָשָׂה Ps. 33:2. 144:9. and עָשָׂה Ps. 92:4. a harp of ten strings.

עָשָׂה m. the tenth. Fem. עָשָׂה and עָשָׂה a tenth part, Ex. 16:36. Lev. 5:11. Is. 6:13.

עָשָׂה found only in Hithpa. to strive, contend. Gen. 26:20. (In Chald. and Talmud. *idem.*)

עָשָׂה f. and עָשָׂה m. ten. Plur. עָשָׂה m. tens, Ex. 18:21. Deut. 1:15.

עָשָׂה m. and עָשָׂה f. *idem*, but used only in composition with the units to express the numbers from 11 to 19, (like *decim* for *decem*, and *teen* for *ten*.) Hence in the masc. עָשָׂה eleven, עָשָׂה fourteen, also the *eleventh*, the *fourteenth*. In the fem. עָשָׂה eleven, עָשָׂה sixteen; also the *eleventh*, etc.

Plur. עָשָׂה com. gen.

1. twenty, joined with the sing. and plur. Gen. 31:38. Lev. 27:5.

2. the twentieth. Num. 10:11.

עָשָׂה f. and עָשָׂה m. Chald. ten. Dan. 7:7, 20, 24.

Plur. עָשָׂה twenty. Dan. 6:2.

עָשָׂה, fut. עָשָׂה, denom. from עָשָׂה, to impose tithes, to take the tenth part of any thing, construed with an accus. 1 Sam. 8:15, 17.

Pi. to pay tithes, to pay a tenth part. Gen. 28:22. Neh. 10:38. Deut. 14:22.

Hiph. i. q. Pi. to pay or give tithes. Deut. 26:12. Neh. 10:39.

Deriv. כָּעָשָׂה.

עָשָׂה see עָשָׂה.

עָשָׂה see עָשָׂה.

עָשָׂה m. plur. עָשָׂה, dec. III. e. the tenth part, a measure of grain or flour. Lev. 14:10. 23:13, 17. According to the Sept. Num. 15:4, the tenth part of an ephah, equivalent, therefore, to an omer.

I. עָשָׂה m. a moth. Job 4:19. 13:28, 27:18. Root עָשָׂה Arab. عَضَّ to gnaw (wool).

II. עָשָׂה the constellation of the bear, *ursa major*. Job 9:9. comp. Niebuhr's Beschreib. von Arabien, p. 114. עָשָׂה f. Job 38:32. prob. *idem*. Her sons (עָשָׂה) are the three stars in the tail of the bear. So in Arab. Comp. Bocharti Hieroz. II. p. 114. Michaëlis Supplem. p. 1907. Lach in Eichhorn's allgem. Bibliothek der Bibl. Litteratur, Th. VII. p. 397. The etymology is obscure.

עָשָׂה m. verbal from עָשָׂה, an oppressor. Jer. 22:3. i. q. עָשָׂה 21:12.

עָשָׂה masc. plur. verbal from עָשָׂה, oppressions, violent acts. Ecc. 4:1. Am. 3:9.

עָשָׂה m. adj. forged, laboured, wrought. Once Ezek. 27:19. Root עָשָׂה.

עָשָׂה m. verbal from עָשָׂה, dec. III. a. rich. Prov. 10:15. 14:20. 18:11. — In Is. 53:9, the parallel clause has עָשָׂה the wicked, from the natural association of poverty with humility, and riches with pride; which occurs so frequently in the Hebrew writers. Comp. Job 27:19, with verse 13.

עָשָׂה, fut. עָשָׂה, to smoke. Ex. 19:18. Used metaphorically of the divine anger, Deut. 29:19. Ps. 74:1. 80:5.

עָשָׂה m. verbal adj. from עָשָׂה, dec. V. b. smoking. Ex. 20:18. Is. 7:4.

עָשַׂן m. const. עָשָׂן (as if from עָשַׂן) verbal from עָשַׂן, dec. IV. h. *smoke, vapour*. Gen. 15:17. Job 41:12, [41:20.] Ps. 18:9 עָשַׂן בְּאֵפוֹ *a smoke went up out of his nostrils*, an image of divine anger. Is. 65:5.

עָשַׁק, fut. עֲשֹׁק. 1. *to press or extort from any one.*—עָשַׁק עֲשֹׁק *to practise extortion or oppression*, Ezek. 18:18.

2. *to cheat or defraud a person, construed with an accus. of the person and thing.* Mal. 3:5 עָשַׁקוּ שֹׂכֵר שֹׂכֵר *who defraud the labourer of his reward*. Lev. 19:13. Deut. 24:14. Mic. 2:2 עָשַׁקוּ בֵּיתָם *they defraud a man and (take away) his house*.

3. *to oppress in any way, to exercise violence or injustice*; e.g. on the poor or helpless, Prov. 14:31. Ecc. 4:1. on a people, spoken of a conqueror, Is. 52:4. Jer. 50:33. on a man, spoken of God, Job 10:3.

4. Prov. 28:17 אָדָם עָשִׂק בְּרָם נָקֵשׁ *a man oppressed with or guilty of bloodshed*.

5. spoken of a river, *to be proud, arrogant, to overflow its banks*. Job 40:23.

Pa. מְעֻשָּׁק *oppressed*. Is. 23:12.

עָשָׂן m. verbal from עָשַׂן.

1. *oppression, extortion*. Ecc. 5:7. Ezek. 22:7, 12.

2. *whatever is obtained by oppression or extortion*, Lev. 5:23. [6:4.] Ps. 62:11. *unrighteous gain* of any kind, Ecc. 7:7.

עָשָׂקָה f. verbal from עָשַׂן, *oppression, straitness*. Is. 38:14 עָשָׂקָהּ *I am straitened*. (The Metheg here does not prove that we are to read *ásheka*, with Kamets long, any more than in בְּהִיטָהּ.)

עָשַׁר, fut. עֲשֹׂר. *to be or become rich*. Job 15:29. Hos. 12:9. (Aram. עֲשֹׂר *idem*.)

Hiph. 1. *to enrich, to make rich*. Gen. 14:23. Ps. 65:10 רַב־תְּעָשְׂרָהּ *thou enrichest it (the earth) abundantly*.

2. intrans. *to become rich*. Ps. 49:17. Prov. 10:4. Construed with an accus. of the thing, Dan. 11:2.

Hithpa. *to represent one's self as rich*. Prov. 13:7.

עָשָׂר m. verbal from עָשַׂר, dec. VI. m. *riches*. 1 Sam. 17:25.

עָשָׂשׁ *to be consumed, to waste away*; spoken of the eye, Ps. 6:8. of the spirit and bones, 31:10, 11. (comp. בָּקָה.)

עֵשֶׂת 1. *to labour, fabricari*. See the deriv. עָשָׂה, עֲשֹׂה.

2. *to be made smooth or polished, to be bright, to shine*. Metaphorically Jer. 5:28.

Hithpa. *to think or be mindful of any one, construed with ל*. Jon. 1:6. See the Chald. Deriv. עֲשֹׂתָהּ, עֲשֹׂתָהּ.

עֵשֶׂת, עֵשֶׂת Chald. *to think, purpose*, like the Lat. *machinari*. Dan. 6:4. This signification is derived from that of עָשָׂה no. 1. comp. e.g. הָשִׁב *to think, purpose*, with הָשִׁב *an artificer*.

עֵשֶׂת m. verbal from עָשָׂה, *artificial work*. Cant. 5:14.

עֵשֶׂתָּהּ f. verbal from עָשָׂה, *a thought*. Job 12:5 לְעֵשֶׂתָּהּ *in the thought of him that is at ease*, i. q. בְּעֵי. Some read עֵשֶׂתָּהּ in the plural.

עֵשֶׂתִּי m. found only in combination with the numeral *ten*, as עֵשֶׂתִּי עָשָׂר m. and עֵשֶׂתִּי עָשָׂר f. *eleven, the eleventh*. Deut. 1:3. Jer. 39:2. Ex. 26:1. According to Simonis, liter. *cogitationes ultra decem*, i. e. *ten* (counted on the fingers,) and *one* (in thought.)

עֵשֶׂתָּהּ fem. plur. verbal from עָשָׂה, *thoughts, purposes*. Ps. 146:4.

עֵשֶׂתָּהּ f. Ἀστάρτη, *Astarte*, a Phœnician goddess, whose worship was introduced also among the Israelites (1 K. 11:5, 33. 2 K. 23:13.) and the Philistines (1 Sam. 31:10.) Probably synonymous with עֵשֶׂתָּהּ q. v. The Greeks compare her, after their manner, sometimes with *Juno*, sometimes with *Diana*, but most frequently with *Venus*; to which last her lascivious worship appears to correspond, (Lev. 19:29. Deut. 23:18. 2 K. 23:7.) She is usually joined with עֵשֶׂת, thus denoting

the male and female powers of nature. (Is not this perhaps connected with the appellative עֲשֵׂרֹה *proles*, or *agni*, as the Roman goddess *Ops* with *ovis*, *ovis*?) Comp. Creuzer's Symbolik, Th. 2. p. 55, 60. De Wette's Hebr. jüd. Archäologie, p. 281.

Plur. עֲשֵׂרֹהֹת Judg. 2:13. 10:6. 1 Sam. 7:3, 4. 12:10. 31:10. a kind of pluralis excellentiæ, and synonymous in signification with the singular, comp. 1 Sam. 31:10. or like עֲשֵׂרֹהֹת, spoken of the statues or images of Astarte.

I. עֲשֵׂרֹהֹת plur. fem. עֲשֵׂרֹהֹת זָאֵן the increase of the flocks, Deut. 7:13. 28:4, 18, 51. Sept. τὰ ποίμνια τῶν προβάτων. Vulg. greges ovium. The etymology is unknown.

II. עֲשֵׂרֹהֹת Deut. 1:4. Josh. 13:12. also עֲשֵׂרֹהֹת קָרְנִים Gen. 14:5. a city of Og, king of Bashan. The latter word קָרְנִים some refer to two summits between which the city was situated, others to the image of Astarte, which is said to have had the head of a bull. The gentile noun is עֲשֵׂרֹהֹתִי 1 Chr. 11:44.

עֵת com. gen. (Cant. 2:12. Jer. 51:33.) before Makkeph עֵת, with suff. עֵתִי, plur. עֵתִים and עֵתוֹת, prim. dec. VIII. b. time.—As an adv. a long time, Hos. 13:13. אֵת אֶת before the time, Job 22:16.—Est. 1:13 יָדְעֵי עֵתִים and 1 Chr. 12:32 יֹדְעֵי בְּעֵת לְעֵתִים those who know the times, i. e. astrologers.—קֵצֶת הָעֵת, see קֵצֶת adj. no. 4.—Particularly (1.) a time of prosperity. Ps. 81:16. (2.) a time of adversity. Is. 13:22. 27:7. Comp. יוֹם no. 1. parag. 2.

Plur. עֵתִים and עֵתוֹת (1.) destinies. Ps. 31:16. 1 Chr. 29:30. Job 24:1. (2.) times, Lat. vices. Neh. 9:28 עֵתִים רַבּוֹת many times.

Deriv. עֵתָה.

עֵת Chald. With a preposition בְּעֵת Ezra 4:17. and with epenthetic ו, as a solution of the Dagesh forte omitted, כְּעֵתָה and so on. Ezra 4:10, 11. 7:12.

Root prob. עֵת to repeat often and

to weariness; hence literally secundum id quod sæpius dictum est.

עֵתָה In Arab. to be ready, prepared. In Kal not used.

Pi. to prepare, make ready. Prov. 24:27.

Hithpa. to be prepared, ready, destined. Job 15:28.

Deriv. עֵתָה.

עֵתָה adv. (from עֵת time,) liter. at the time. Hence

1. now, at this moment.—מֵעַתָּה from this moment. עַד עֵתָה until now.

2. soon, shortly, presently, liter. after some time. Job 7:21. 8:6. etc. Is. 43:19. Mic. 7:10. In the Kethib it is sometimes written without ה, (עֵתָה,) Ps. 74:6. Ezek. 23:43.

עֵתָה m. dec. 1. a he-goat. Gen. 31:10, 12. As the leader of the herd, Is. 1:11. Jer. 51:40. Metaphorically a leader of the people, a prince, Is. 14:9. Zech. 10:2.

עֵתָה i. q. עֵתָה. Is. 10:13 Keri. Est. 8:13 Keth.

עֵתִי adj. (from עֵת time,) present, or fit, opportunus. Lev. 16:21.

עֵתִי m. verbal adj. from עֵתָה, dec. III. a.

1. ready. (In Syr. and Arab. idem.) Est. 3:14. 8:13 Keri. Job 15:24.

2. skilful. Job 3:8.

Plur. עֵתֵיהֶם (1.) whatever is impending, things destined. Deut. 32:35. (2.) goods, riches, substance, what one has acquired for himself, τὰ ὑπάρχοντα. Is. 10:13 Keth.

עֵתִי Chald. ready. Dan. 3:15.

עֵתִי m. adj. beautiful, shining. Is. 23:18. (Arab. عَتَق to be beautiful, to shine.) See עֵתָה.

עֵתִי adj. dec. I.

1. weaned. Is. 28:9. (See עֵתָה no. 1.)

2. old. 1 Chr. 4:22. (See עֵתָה no. 2.)

עֵתִי Chald. old. Dan. 7:9, 13, 32.

עֵתָה found only in Niph. Is. 9:18 עֵתָה usually rendered the land is

darkened, from collating the Arab. **عَم** to be dark. But the Sept. Chald. more in accordance with the parallel member, *terra combusta est.*

עָתָק, fut. **עֲתָק**. 1. to be removed, or transferred from a place. Job 14:18. 18:4. See **עָתָק** no. 1.

2. *ætate provehi, to grow old.* Ps. 6:8. Job 21:7. Deriv. **עָתָק** no. 2.

Hiph. 1. causat. of Kal no. 1. to remove, *dimovere, transferre.* Job 9:5.

2. particularly to remove one's tent, to break up, spoken of a nomade. Gen. 12:8. 26:22.

3. to transcribe, copy, compile. Prov. 25:1. Sept. *ἱεργεψαυτο*. Vulg. *transulerunt.* (In Talmud. to transcribe, translate.)

4. to take away. Job 32:15 **הִעֲתִיקוּ מִפִּיהֶם** they took away from them speech, i. e. they could say nothing.

Note. Other significations of this root, see in the derivatives **עָתָק**, **עָתָק**, **עָתָק**.

עָתָק m. adj. bold, wicked.—**דָּבַר עָתָק** to speak wickedly, Ps. 31:19. 75:6.

94:4. 1 Sam. 2:3. (In Arab. **عَفَن** in a good sense, openness, frankness, freedom.)

עָתָק m. adj. beautiful, shining. See **עָתָק**. Prov. 8:18 **הֵן עָתָק** shining riches. Vulg. *opes superbæ.*

Pe, the 17th letter of the alphabet, and as a numerical sign denoting 80. The name **פֶּה** is prob. i. q. **פֶּה** a mouth, hence in Greek **πί** (π.)

In Hebrew this letter was sometimes pronounced like *p*; and not always like *ph*, as in Arabic. Though Jerome and others deny this, yet it is rendered certain by some Shemitish words, which passed at an early date into the Greek language, and are written with *π*; as **פֶּה** *πάλλας*, **פֶּה** *πῶσις*, **פֶּה** *πῶσις*, **פֶּה** *πῶσις*, comp. **פֶּה** *πῶσις*, etc.

The commutation of **פ** with other

I. **עָתָק**, fut. **עֲתָק**, to pray, supplicate, entreat, (God,) construed with **ל** and **אֵל**. Gen. 25:21. Ex. 8:26. [8:30.] 10:18. Job 33:26.

Niph. to be entreated by any one, to hear him, construed with a dative. Gen. 25:21 **וַיִּשְׁמָע לוֹ יְהוָה** and Jehovah heard him. 2 Sam. 21:14. Is. 19:22. The infin. **לְעָתָק** 1 Chr. 5:20. is used for the finite verb.

Hiph. i. q. Kal. Ex. 8:25. [8:29.] 10:17. Construed with **ל** and **אֵל** to pray for any one, Ex. 8:5, 24. [8:9, 28.]

II. **עָתָק** as in Chaldaic, to be rich, kindred with **עָתָק**. In Kal not used.

Niph. *idem.* Prov. 27:6 abundant are the kisses of an enemy.

Hiph. Ezek. 35:13 **וְהִצְתִּיקְתֶּם עָלַי דְּבָרִים** ye have multiplied (proud) speeches against me.

I. **עָתָק** m. verbal from **עָתָק** no. I. dec. IV. c. a suppliant. Zeph. 3:10.

II. **עָתָק** Ezek. 8:11. prob. i. q.

Aram. **עָתָק** **חַלָּל** (see the letter **ח**), scent, vapour. Hence **עָתָק** **עָנַן** the scent of the cloud of incense. So the Sept. Vulg. Chald. Syr. Others: the multitude of the clouds etc. Comp. **עָתָק** no. II.

עָתָק f. verbal from **עָתָק** no. II. riches, abundance. Jer. 33:6.

פ

letters is comparatively rare. For its interchange with **ב** and **כ**, see the examples given under **ב**.

פֶּה i. q. **פֶּה** here. Job 38:11.

פֶּה found only in the fut. Hiph. Deut. 32:26 **פֶּה**. Sept. *διασπείρω* αὐτούς. (Arab. **ف** *fīdit, diffidit.*) According to others, a denom. from **פֶּה** a corner, hence to drive into corners.

פֶּה f. const. **פֶּה**, dec. XI. b.

1. a corner; e. g. of a field, Lev. 19:9. of a bed, Am. 3:12.

2. **פֶּה** **פֶּה** the corner or extremity of

the beard, i. e. prob. mustaches, (like the Syr. [כַּלְבִּי]) Lev. 19:27. 21:5.—*כָּל-קַדְדֵי פָאָה* all whose mustaches are cut or shorn, a name of reproach for some Arabian tribes, Jer. 9:25. 25:23. 49:32. (The Jewish commentators understand *the beard on the cheeks and upper lip*.)

3. *a side, region, country*; e. g. פָּאָה-צִדֵּי the west side, Josh. 18:14. פָּאָה צִדֵּי the north side, Ex. 26:20.—Jer. 48:45 פָּאָה מוֹאָב the side or country of Moab. Dual const. פָּאָהִי מוֹאָב the sides of Moab. The dual here has reference to the two sides of the country, comp. יְרֵכִים, יְרֵכָתִים.

פָּאָר in Kal not used.

Pi. פָּאָר 1. *to adorn, beautify, glorify*; e. g. the sanctuary, Is. 60:7, 13. the people of God, Is. 55:5. the poor by helping them, Ps. 149:4. (comp. the Latin phrase *ornare beneficis*.)

2. denom. from פָּאָר, *to search the branches, to glean*. Deut. 24:20.

Hithpa. 1. *to be adorned, beautified, glorified*; spoken of Jehovah, Is. 60:21. 61:3. particularly of his glorifying himself in the people, construed with פָּ, Is. 44:23. 49:3.—Ex. 8:5 [8:9] הִתְפָּאָר לִי usually rendered *be thou glorified above me*, i. e. thou shalt have honour before me. The ancient translators, more agreeably to the context, *command or appoint to me*; (בִּאֲר.—פָּאָר.)

2. *to boast one's self, to glory*; construed with כַּלִּי against any one. Judg. 7:2. Is. 10:15.

Deriv. out of course תִּפְאָרֶת.

פָּאָר m. verbal from פָּאָר, dec. VI. t. *a head-dress, turban*. Ezek. 24:17, 23. 26:10. worn by the priests, Ex. 39:28. by the bridegroom, Is. 61:10. Ezek. 24:17. by women, Is. 3:20.

פָּאָר f. (for פָּאָה by a Syriasm,) Ezek. 17:6. 31:5 ff. and פָּאָה f. (for פָּאָר by a Syriasm,) Is. 10:33. verbals from פָּאָר, dec. X. *a branch or bough with leaves*, liter. *the ornament of the trees*, like the Lat. *coma arborum*. Deriv. פָּאָר no. 2. Plur. פָּאָרִי, פָּאָרִי, Ezek. 31:8.

פָּאָר m. (for פָּאָר,) verbal from פָּאָר, *beauty, shining countenance*, (i. q. מו.) Joel 2:6 קְבֹצֵי פָּאָרֵי all faces gather in, i. e. lose, their brightness. Nah. 2:11. (Comp. Joel 2:10. 4:15.) For a different explanation, see Gesen. on Is. 13:8.

פָּאָר proper name of a desert between Midian and Egypt, which bears this name at the present day. Gen. 21:21. Num. 10:12. 1 K. 11:18. Hence חֶרֶם פָּאָר Hab. 3:3. and חֶרֶם פָּאָר Deut. 33:2. *the mountains of Paran*.—אֵיל פָּאָר the turpentine-tree of Paran, Gen. 14:6.

פָּג, plur. פָּגִים, dec. VIII. h. *small unripe figs*, growing over winter, *grossi, grossuli*. Cant. 2:13. Sept. ὄσπρη. Root פָּג in Arab. conj. VII. *to be unripe*.

פָּגוּל m. adj. dec. X. *impure, abominable, an abomination*, spoken of food, i. q. פָּחָץ. Lev. 7:18. 19:7. Used as a subst. פֶּשַׁע פָּגוּל unclean flesh, Ezek. 4:14.

פָּגַע 1. *to meet, meet with, light upon*; construed with an accus. Ex. 23:4. 1 Sam. 10:5. with פָּ, Gen. 28:11. 32:2.

2. *to fall on any one*, construed with פָּ. 1 Sam. 22:17, 18. particularly for to injure, Ruth 2:22. or to kill, hence to kill, slay, Judg. 8:21. 15:12. 2 Sam. 1:15. Also with an accus. of the person and פָּ of the thing, Ex. 5:3 וְיִפְגְּעוּ בָּךְ לֵאמֹר lest he slay us with the pestilence.

3. *to reach to, border on, be contiguous, pertinere ad aliquid*, spoken of a territory; construed with פָּ, Josh. 16:7. 17:10. with אֵל, 19:11.

4. *to address with a supplication, to urge, supplicate, entreat*, construed with פָּ of the person. Ruth 1:16. Jer. 7:16. 27:18. With לִי of the person for whom, Gen. 23:8.

5. as in Syriac, *to visit, hence to regard with favour*, like פָּדָה. Is. 47:3 וְלֹא אֶפְגֵּעַ אֹדָם and I will spare no man. 64:4.

Hiph. 1. *to cause to fall, to let fall*. Is. 53:6 וְהִפְגִּיעַ בָּנוֹ אִשְׁתּוֹן רָעֵנוּ he causes to fall on him the iniquity of us all. According to this we should render Jer.

15:11 *I will in the time of adversity let the enemy come upon thee.* But this does not accord with the preceding clause. Hence perhaps (comp. Ex. 5:3.) *I will through thee meet the enemy in an hour of adversity*, i. e. I will announce to him through thee adversity.

2. i. q. Kal no. 2. *to fall on, to seize, attack.* Part. *כַּפֵּץ* an enemy, Job 36:32.

3. i. q. Kal no. 4. *to supplicate, entreat*, construed with *ב*. Jer. 36:25. Also with *ל* of the person for whom, Is. 53:12. 59:16.

Deriv. *כַּפֵּץ*.

כַּפֵּץ m. verbal from *כַּפֵּץ*, an occurrence, incident. 1 K. 5:18. Ecc. 9:11. See Hiph. no. 1.

כָּנַר *to be weary, faint.* Found only in Pi. 1 Sam. 30:10, 21. (In Talmud. *to be idle.* In Syr. *כ* by a commutation of *כ* and *נ*, *attenuatus est*; *כָּנַר* weak, faint.) Hence

כַּנָּר m. plur. const. *כַּנָּר*, verbal from *כָּנַר*, dec. VI. h. *a corpse or carcase.* Gen. 15:11. Metaphorically *כַּנָּר זִלְזִיקִים* the ruins of your idols, Lev. 26:29. Once with the addition *מֵת* dead, Is. 37:36.

כָּנַשׁ fut. *יִכְנַשׁ*. 1. *to meet a person*, construed with an accus. Gen. 32:18. 33:8. Ex. 4:27. Is. 34:14.

2. *to fall on, attack*, i. q. *כָּנַשׁ* no. 2. Ex. 4:24. Hos. 13:8.

Niph. *to meet together.* Ps. 85:11. Prov. 22:2.

Pi. *to meet.* Job 5:14.

כָּדַר, synonymous with *כָּנַשׁ*.

1. *to redeem, ransom.* Ex. 13:13. Construed with *ב* of the price, e. g. Ex. 34:20 *בְּשֵׂה תִמְדוֹ תִּפְדֶּה אֶת הָאֵשׁ* the firstling of an ass thou shalt redeem with a sheep.

2. *to set free, let go*, spoken of the priest. Num. 18:15, 16, 17.

3. *to deliver from slavery.* Deut. 7:8. 13:6. Jer. 15:21. 31:11.

4. *to deliver in any way.* Job 5:20. 1 K. 1:29. 2 Sam. 4:9. Ps. 71:23.

Niph. pass. of Kal no. 1. Lev. 19:20. of Kal no. 3. Is. 1:27.

Hiph. *כָּדַר* causat. of Kal no. 1. Ex. 21:8.

Hoph. only in the infin. pleon. *כָּדַרְהוּ*, Lev. 19:20.

Deriv. *כָּדָר*, *כָּדָר*, *כָּדָר*, *כָּדָר*.

כָּדָרִים masc. plur. verbal from *כָּדָר*, dec. I. *ransom, price of deliverance.* Num. 3:46ff. Also as a part. pass. *the delivered.*

כָּדֹת f. verbal from *כָּדָר*, *deliverance, redemption.* Ps. 111:9. 130:7. Is. 50:2.

כָּדֹר m. Num. 3:49. and *כָּדֹר* Ex. 21:30. Ps. 49:10. verbals from *כָּדָר*, a ransom.

כָּדֹר m. dec. II. b. *a plain, a field.*

Found only in the phrase *כָּדֹר־אֲרָם* the plain of Syria, i. e. Mesopotamia. Gen. 31:18. 28:2ff. Once simply *כָּדֹר* *idem.* In Hos. 12:13, we find instead of it *כָּדֹר אֲרָם*.

כָּדַרְתִּי according to the usual reading, i. q. *כָּדָר* *to deliver*. Once Job 33:24 *כָּדַרְתִּי* deliver him. Some MSS. however, read *כָּדַרְתִּי*, which gives good sense and might easily be corrupted.

כָּדָר m. with suff. *כָּדָרִי*, dec. VI. h. *fat, grease.* Lev. 1:8, 12. 8:20.

כָּה m. (strictly for *כָּה*, like *כָּה*) const. *כָּה*, with suff. *כָּהִי* my mouth; *כָּהִי*; *כָּהִי*, *כָּהִי*, poet. *כָּהִי*, prim.

1. *the mouth.*—*כָּה* *פה* mouth to mouth, orally, Num. 12:8. — *כָּה* *אֶחָד* with one accord, Josh. 9:2.—Ex. 4:16 *and he shall be thy mouth*, i. e. thy spokesman, Gen. 25:28 *בְּכָהִי* to his mouth, i. e. taste. Metaphorically *כָּה* according to the word or oracle, Num. 3:16, 39, 51, *by the testimony*, Deut. 17:6. *by the command*, Gen. 45:21.

2. *an aperture, opening*; e. g. of a sack, Gen. 42:27. of a well, Gen. 29:2.—*כָּה* *פִּי הָרֹאשׁ* the opening of the head, i. e. the head (of a garment), Gen. 28:32.

3. *an edge.* So in the phrase *כָּה* *לִפְי* *הַחֶרֶב* to smite with the edge of the sword. Plur. *כָּהִים* edges (of cutting instruments); 1 Sam. 13:21.—*כָּה* *לִפְי* *הַחֶרֶב* *idem*, Judg. 3:16. Prov. 5:4. See *כָּהִים*.

4. *an edge, border*; (perhaps liter.

lip,) e. g. spoken of the collar of a coat, Ps. 133 : 2. Job 30 : 18. of the shore of the sea, Prov. 8 : 29.—*פה לקח* 2 K. 10 : 21. 21 : 16. and *פה אל פה* Ezra 9 : 11. *from one side to the other*.

5. *a part*. Deut. 21 : 17 *שני שני* *two parts, a double portion*. 2 K. 2 : 9 *שני שני* *two (third) parts*. Zech. 13 : 8. See *ד* no. 7.

6. In combination it forms a periphrasis for prepositions or conjunctions; as (1.) *כפי* (a.) *according to, in proportion to, secundum*. Lev. 25 : 52. Num. 6 : 21. (b.) *like, as*. Job 33 : 6 *לפני קדש לפני* *I am like thee before God*. (c.) *so that*. Zech. 2 : 4. [1 : 21.] (d.) *כפי אשר* *because*. Mal. 2 : 9. (2.) *לפי* (a.) *according to, secundum*. Ex. 12 : 4. Gen. 47 : 12 *לפי הקף* *according to the number of the family*. (b.) simply i. q. *ל*. Hos. 10 : 12. Before an infin. *when*, Num. 9 : 17. Jer. 29 : 10. (3.) *על פי* *according to, secundum*. Lev. 27 : 8, 18. Hence *על פי הדברים* *according to the thing itself, as the truth is*.

פה and *בו* adv. prim. See *פה*, *אפה*.

1. *here*; freq.

2. *hither*. 1 Sam. 16 : 11. Ezra 4 : 2.

3. *hence*. Ezek. 40 : 21, 26, 34, 37.

פוג 1. *to be cold, to lose one's animal warmth*. Gen. 45 : 26 *לפני וקצי* *but his heart continued cold*.

2. *to relax, to be wearied, to be inactive*, an idea connected with that of coldness. Ps. 77 : 3. Metaphorically Hab. 1 : 4 *the law is inactive, friget lex*. Niph. *to be weak, feeble*. Ps. 38 : 9.

פורה f. verbal from *פח*, dec. X. *rest, relaxation*. Lam. 2 : 18. See *הפחה*.

פוח i. q. *לפוח* *to blow*. Cant. 2 : 17 *עד פוח* *until the day blows, i. e. grows cool, from the springing up of the evening breeze*. 4 : 6. Comp. *רוח*.

Hiph. 1. *to blow through or upon*. Cant. 4 : 16.

2. *to kindle (a fire)*, construed with *ב*. Ezek. 21 : 36. Metaphorically *to put in commotion*, construed with an accus. Prov. 29 : 8 *they put a city in commotion*.

3. metaphorically *to breathe out, utter, efflare*; in a bad sense, as *הפח פנים*

efflare mendacia. Prov. 6 : 19. 14 : 5. 19 : 5, 9. in a good sense, Prov. 12 : 17.

4. *to snort, hence to hasten*. Hab. 2 : 3. Comp. *שפף* Ecc. 1 : 6.

5. *to snuff at angrily, to puff at*, construed with *ב* and *ל*. Ps. 10 : 5. 12 : 6 *לפי אשר יפח* *whom man snuffs at, i. e. the oppressed*.

פוט proper name of an African people, according to Josephus (Antiq. i. 7.) *the inhabitants of Mauritania*, where there is a river called *Phut*. Comp. Plin. H. N. v. 1. According to the Sept. and Vulg. *Libyans*. Gen. 10 : 6. Jer. 46 : 9. Ezek. 27 : 10. 38 : 5. Nah. 3 : 9.

פוט־פרא an Egyptian proper name, *Poti-pherah*, the father-in-law of Joseph. Gen. 41 : 45. 46 : 20. Jablonski makes it i. q. Copt. ΠΗΟΝΤ-ΦΡΗ *sacerdos solis*.

פוט־פרא an Egyptian proper name, *Potiphar*, the captain of Pharaoh's body-guard. Gen. 39 : 1. It has been explained by the Copt. ΠΙΟΝΤ-ΦΡΟ *father*, i. e. prime minister of Pharaoh. Comp. *פא* no. 6.

פורה m. 1. *an ornament, decoration*. 1 Chr. 29 : 2 *אבני סד ופורה* *stones for ornament and of various colours*. Sept. λίθοι πολυτελείς και ποικίλοι.

2. particularly *eye paint, stibium*, (see the article *פסח*.)—*לשם צינם בפסח* *to paint the eyes with stibium*, 2 K. 9 : 30. Comp. Jer. 4 : 30.—Is. 54 : 11 *I will lay thy stones in stibium*, i. e. I will use it for lime or cement.—This word occurs also in the proper name *אבן־פסח* (*a box of paint*.)

פול m. *a bean*. 2 Sam. 17 : 28. Ezek. 4 : 9.

פול proper name 1. of a people remote from Palestine. Is. 66 : 19. Vulg. *Africa*. According to Bochart (Phaleg. iv. 26.) *Philæ* or *Elephantina*, an island of the Nile, in Upper Egypt.

2. of an Assyrian king. 2 K. 15 : 19.

פום and *פם* m. emph. *פם*, Chald. i. q. Heb. *פה*.

1. *a mouth*. Dan. 7:5.

2. *an aperture, opening*. Dan. 6:18.

פִּרְן found only Ps. 88:16 פִּרְנָה Sept. *παραπλησύνω*. Vulg. *conturbatus sum*. Comp. perhaps the Arab. *consilii inops fuit*, like *פָּרַשׁ* and *פָּרַשׁ*.

פִּרְנָן proper name of a city in Idumea, between Petra and Zoar, celebrated for its mines. Num. 33:42, 43. See Relandi Palæstina, p. 952.

פִּרְץ found only in the fut. and imper. i. q. פָּרַץ q. v.

1. *to smite or dash in pieces*. See Pilel, Pilpel, Hithpa.

2. *to scatter*, but only in a reflexive sense, *to scatter one's self, to go astray*; spoken of a flock, Ezek. 34:5. Zech. 13:7. of a people, Gen. 11:4. 1 Sam. 11:11. 14:34.

3. *to overflow*. Zech. 1:17. Prov. 5:16.

Niph. *to be or become scattered*; spoken of a flock, Ezek. 34:6. of nations, Gen. 10:18. Ezek. 11:17.

Pilel פָּרַץ *to break in pieces* a rock, spoken of the hammer. Jer. 23:29.

Pilpel פִּרְצֶנָּה *to dash in pieces*, as a man against a rock. Job 16:12.

Hiph. 1. trans. *to scatter*; e. g. one's enemies, by lightning, arrows, Ps. 18:15. 144:6. seed, Is. 28:25. nations, Deut. 4:27. 28:64. 30:3. Is. 24:1. Part. פִּרְצָן *a scatterer, devastator*, Nah. 2:2.

2. *to chase, drive, exagitate*. Job 18:11. Ezek. 34:21.

3. intrans. *to be scattered, to rush out*; spoken of the east wind, Job 38:24. of the people, Ex. 5:12. 1 Sam. 13:8.

Hithpual, *to be broken in pieces*, spoken of the mountains. Hab. 3:6.

Note. The form *פִּרְצֶנָּה I will scatter you*, Jer. 25:34. belongs to the uncommon conjugation Tiphel. See Gesen. Lehrgeb. § 73:4. The Vulg. Aqu. Symm. and several editions read *פִּרְצֶנָּה dispersiones vestrae*, which is not so well suited to the context.

Deriv. out of course פִּרְצָן *a hammer*.

פִּרְץ m. verbal from פִּרַץ, dec. I. *dispersion*. Zeph. 3:10 בַּת פִּרְצִי *the daughter of my dispersion*, i. e. those dispersed by me.

I. פִּרַךְ *to stumble*. Is. 28:7.

Hiph. *idem*. Jer. 10:4.

Deriv. פִּרְכָּה, פִּרְכָּה.

II. פִּרֵּךְ *to go out*, i. q. Chald. פִּרֵּךְ.

Hiph. 1. *to give out, afford, supply, suppeditare*. Ps. 144:13. Is. 58:10.

2. *to cause a person to give, to get or acquire from him*. Prov. 3:13. 12:2. 8:35. 18:22.

3. *to let or cause to be accomplished*. Ps. 140:9 פִּרְךָ אֵל *let not be accomplished*.

פִּרְקָה f. verbal from פִּרַךְ no. I. *a stumbling-stone, an offence*, i. q. מִכְשָׁל. 1 Sam. 25:31.

פֹּרַר and פִּרְרַר *to break, rive, shatter*. In Kal found only in the infin. פֹּרַר, Is. 24:19.

Pilel פִּרַר *to divide* (the sea). Ps. 74:13.

Hithpal. *to be broken, shattered*. Is. 24:19.

Pilpel פִּרְרֶנָּה *to break in pieces*. Job 16:12.

Hiph. פִּרְרַר (Ps. 33:10. Ezek. 17:19.) and פִּרְרַר, in pause פִּרְרַר.

1. *to break*; but only metaphorically *to break or violate*, e. g. a covenant, Is. 33:8. Ezek. 17:16. Lev. 26:44. the law, Ps. 119:126.

2. *to frustrate, defeat, bring to nought*, (a purpose.) 2 Sam. 15:34. Ps. 33:10. comp. Job 5:13. Prov. 15:22. Is. 44:25.

3. *to annul, to make void or of none effect*; e. g. a vow, Num. 30:9, 13. the fear of God, Job 15:4. righteousness, Job 40:8. Construed with פָּק, *to turn away from a person*, Ps. 89:34. So with יָם (for יָמָם), Ps. 85:5. Intrans. *to come to nought, to fail*, Ecc. 12:5.

Hoph. *to be frustrated, to be brought to nought*. Is. 8:10. Jer. 33:21.

Deriv. פִּרְרָה.

פֹּרַר m. dec. I. *a lot*, a Persian word which is explained Est. 3:7, by גִּלְגָּל.

(Comp. Pers. ^{بر باره} *a part.*) Hence Plur. ^{ימי הפורים} Est. 9:31. and simply פורים 9:29, 32. *the feast of Purim*, which was celebrated by the Jews on the 14th and 15th of the month Adar, in commemoration of the destruction which was meditated for them by Haman.

פורה f. *a wine-press*. Is. 63:3. Hag. 2:16. Root פור *to break or bruise*.

I. פירש and פירש, Arab. ^{فارس} *med.* Je *to move proudly*; hence spoken of a horseman, *to leap proudly*, Hab. 1:8 of calves, *to leap wantonly, to frisk, lascivire*, Mal. 3:20 [4:2] ^{פשהם} (from פש.) Sept. ^{αὐτοῖς} Jer. 50:11.

II. פורש Niph. *to be scattered, spread abroad*. Nah. 3:18. So in Chald. See פש.

פז m. verbal from פז no. I. *pure gold*. Ps. 21:4. Lam. 4:2. Is. 13:12. It is distinguished from common gold, Ps. 19:11. 119:127. Prov. 8:19. and in Ecc. 5:11, it is used as an epithet of פקם.

I. פז In Kal not used. Prob. i. q. Arab. ^{فص} *to purify* metals.

Hoph. part. ^{נקב טהור} 1 K. 10:18. for which we find in 2 Chr. 9:17 ^{נקב טהור} *pure gold*.

Deriv. פז.

II. פז *to be active, strong*.

Niph. Gen. 49:24 ^{יָפְזוּ יָדָיו} *the power of his hands continues strong*. (Syr. ^{כָּבֵד} *hard, heavy*.)

Pi. 2 Sam. 6:16 ^{לִפְזוֹ וּלְדַבְּרוֹ} *leaping nimbly and dancing*. In the parallel passage. 1 Chr. 15:29 ^{לִפְזוֹ וּלְדַבְּרוֹ} *dancing and sporting*.

פז *to scatter*, i. q. פז. In Kal found only in the part. pass. Jer. 50:17.

Pi. 1. as in Kal, *to scatter*, e. g. a people, Ps. 89:11. the bones of any one, Ps. 53:6.—Jer. 3:13 ^{אֶת־דֶּרֶכְךָ} *thou hast roved*.

2. *to disperse, to give bountifully*. Ps. 112:9. Prov. 11:24.

Niph. pass. Ps. 141:7.

Pu. pass. Est. 3:8.

פח m. plur. פחים, const. פחי, (like פחים, with Dagesh forte implied,) verbal from פחה, dec. VIII. 1.

1. *a net, snare, gin*. Job 18:19. particularly of the fowler, Ecc. 9:12. Prov. 7:23.—*To lay snares* is expressed in Hebrew by פח, Ps. 119. 110. שָׁמַן פח, 140:6. נָקַשׁ פח, 141:9.

2. metaphorically, *an object which causes to fall or brings into misfortune*; comp. מַכּוּשׁ no. 2. Josh. 23:13. Ps. 69:23. Is. 8:15. Hence *ruin, destruction*, Is. 24:17. Jer. 48:43. See פחה.

3. Ps. 11:6 פחים prob. *crooked lighting*. Comp. in Arab. *cords or chains*, used in this signification; also in Greek ^{αἰματισ} *lightning*, Hom. Il. XIII. 812.)

4. פחים *thin plates*. Ex. 39:3. Num. 17:3.

פחד, fut. פחד. 1. *to tremble, to be afraid*. Deut. 28:66. Is. 12:2. Construed with פח, Ps. 27:1. and with פח, Is. 19:16. of the person *feared*. Also with פח of the thing *for which one fears*, Is. 19:17.—פחד פחד *timere timorem*, Job 3:25.—פחד אל רעהו *to communicate one's fear to his neighbour*, Jer. 36:16. comp. Gen. 42:28. Also used of a trembling for joy, Is. 60:5. Jer. 33:9.

2. *to hasten, trepidare*. Hos. 3:5. Comp. פחד, פחד, פחד.

Pi. 1. intrans. *to quake, tremble*. Is. 51:13.

2. *to be cautious, circumspect*. Prov. 28:14. Antith. ^{לֹא} *הִקְשָׁה*.

Hiph. *to cause to shake*. Job 4:14.

I. פחד m. with suff. פחדי, verbal from פחד, dec. VI. c.

1. *fear, terror*. Ex. 15:16. Job 13:11. פחד יהוים *the fear of the Jews*, i. e. which the Jews caused, Est. 8:17. 9:3.—פחד דתה *the fear or terror which Jehovah inspires*, Is. 2:10, 19. 2 Chr. 14:13.

2. joined with פח, *the fear of God, piety*. Ps. 36:2.

3. *the object of fear or reverence*. Gen. 31:42 פחד יצחק *the fear of Isaac*,

i. e. Jehovah. Verse 53. Plur. פְּחָדִים Job 15:21.

II. פֶּחֶר, Arab. فَخْرٌ, dec. VI. c. *a hip, thigh, femur.* Job 40:17.

פֶּחֶדָה f. verbal from פָּדַד, dec. XII. a. *fear, terror.* Jer. 2:19.

פֶּחָה m. irreg. const. פָּחָה, with suff. פֶּחָהּ but also פָּחָם Neh. 5:14 (from an obsol. masc. form,) plur. פֶּחָהִים const. פֶּחָהִיתָא, *a satrap, governor, deputy, viceroy,* (of a province,) an officer under the ancient Chaldean and Persian monarchs. Est. 3:12. 8:9. 9:3. Spoken of the governor of Judea under the Persians, Hag. 1:1, 14. 2:2, 21. Neh. 5:14, 18.—In 1 K. 10:15. 20:24. it is perhaps used by anticipation.

פָּחָה, const. פָּחָה, plur. פֶּחָהִים, Chald. i. q. Heb. Ezra 5:3, 14. 6:7. Dan. 3:2, 3, 27. 6:8.

פָּחוֹ l. i. q. Arab. فَخْرٌ *to be proud, vain-glorious.* Hence part. פֶּחֶדָה spoken of false prophets, Zeph. 3:4.

2. *to be arrogant, rash.* Judg. 9:4. (Syr. فَخْرٌ *to be arrogant, licentious, wanton.* Chald. *to boil up, to boil over.* That the primary signification of the word has reference to water, is evident from the following article.)

פֶּחוֹ m. liter. *a boiling or flowing over,* spoken of water; hence *arrogance, wantonness.* Gen. 49:4 פֶּחוֹ כַּמֶּיךָ for פֶּחֶדָה *thou boilest over, like water,* indicative of arrogance and wantonness. Symm. ἐπιεξέσσω. Vulg. *effusus es.*

פֶּחוֹזָה f. verbal from פָּחַז, dec. I. *vain-glory, boasting.* Jer. 23:32.

פֶּחָה prob. *to spread out,* hence *to make thin.* Hence פֶּחַ *a net,* and *a thin plate.* (Syr. Ethpa. *attenuatus est.*)

Hiph. פֶּחַח denom. from פָּחַח, *to spread a net, to ensnare.* Is. 42:22. So Sept. Vulg. Syr. and the Hebrew interpreters.

פֶּחָם m. l. liter. *a black coal.* (Root פָּחַם Chald. and Arab. *to be coal-black.*) Prov. 26:21.

2. also *a burning coal.* Is. 44:12. 54:16.

פֶּחָר m. Chald. *a potter.* Dan. 2:41. (Syr. and Arab. *idem.*)

פֶּחֶת m. plur. פֶּחָתִים, dec. VI. c. *a pit.* 2 Sam. 17:9. As representing destruction, it is joined, by way of paronomasia, with פָּדַד and פָּה, Is. 24:17. Jer. 48:43 פֶּחֶר וְפָתָה *terror and the pit and the snare shall be upon thee.* Lam. 3:27 פֶּחֶר וְפָתָה *fear and a pit.* Root פָּחַח in Syr. *to dig, to dig out.* Hence also

פֶּחֶתָה f. *a hole,* (in a garment infected with the leprosy.) Lev. 13:55.

פֶּמֶדָה f. the name of a precious stone, Ezek. 28:17. Ezek. 28:13. principally obtained from Ethiopia, Job 28:19. by the ancient translators rendered *a topaz,* i. e. the chrysolite of the moderns.

פֶּמֶשׁ m. *a hammer.* Is. 41:7. Jer. 23:29. Metaphorically Jer. 50:33 *the hammer,* i. e. the desolator, of the whole earth. Root פָּטַשׁ *to pound out iron.*

פֶּמֶישׁ m. Chald. Dan. 3:21 Keth. In the Keri פֶּמֶישׁ i. q. Syr. فَتَاكٌ *an under garment.* Hence the Jewish Targumist כְּתוּבִים, as should be read instead of כְּתוּבִים.

פֶּפֶר l. *to cleave, burst open,* spoken e. g. of flowers. 1 K. 6:18, 29, 32, 35.

2. *trans. to let break open, to let loose,* e. g. water. Prov. 17:14. Hence

3. *metaphorically to let loose, set free, dismiss.* (In Chald. the prevalent meaning.) 2 Chr. 23:8. 1 Chr. 9:33 Keri פֶּפֶרִים *free from service.* In the Keth. פֶּפֶרִים.

3. *intrans. to go or slip away, to withdraw,* with a fut. פֶּפֶר. 1 Sam. 19:10.

Hiph. פֶּפֶר הַפִּי *to cleave the lips,* i. e. to open the mouth wide, as an expression of contempt. Ps. 22:8. (comp. 35:21. Job 16:11.)

פֶּפֶר m. verbal from פֶּפֶר, dec. VI. *what first breaks through.* Hence פֶּפֶר הָרֵם *what first breaks out of the womb, a*

firstling, Ex. 13:2. 34:19. Also without חֵם in the same sense, Ex. 13:12, 13. 34:20.

פִּטְרָה f. verbal from פָּטַר, dec. X. *idem*. Num. 8:16.

פִּי see פֶּה *a mouth*.

פִּירְבֶּסֶת found only Ezek. 30:17. proper name of a city in Egypt, according to the Sept. and Jerome, *Bubastos* on the eastern mouth of the Nile.

פִּיר m. dec. I. *calamity, destruction*. Job 30:24. 31:29. (12:5.?) Prov.

24:22. (Arab. فَا med. Vav and Je *to die*; conj. IV. *to destroy*.)

פִּיה fem. of פֶּה, i. q. פֶּה no. 3. *the edge of a sword*. Judg. 3:16.

פִּירְהוֹרוֹת (*opening of caverns*) proper name of a place on the Red Sea. Ex. 14:2, 9. Num. 33:7. Also without ה, verse 8.

פִּיר m. *dust, ashes*, verbal from פָּיר Hiph. *to blow away*. Ex. 9:8, 10.

פִּילָגֶשׁ *a concubine*, see פִּלְגֶשֶׁת.

פִּיקָה f. *fat, fatness*. Job 15:27.

Arab. فَيَم *to be fat*.

פִּיפּוֹת fem. plur. *double edge, two edges*. Ps. 149:6. Is. 41:15. Comp. פֶּה no. 3.

פִּיק m. *a tottering*. Nab. 2:11. Root פִּיק.

פִּישוֹן proper name of a river, which according to Gen. 2:11, issued from Eden and flowed round Havilah; comp. Ecclus. 24:25. Josephus (*Antiq. Jud.* 1:3.) makes it *the Ganges*; comp. פִּיזִי. Others; (after Reland,) *the Phasis*. Comp. J. D. Michaëlis *Supplem.* p. 2008.

פֶּךְ m. *a vial, flask, bottle*. 1 Sam. 10:1. 2 K. 9:1, 3. Root פָּךְ.

פָּךְ in Pi. *to run or flow out*. Once Ezek. 47:2. See פָּךְ.

פָּלָל in Kal not used.

1. *to separate*, like פָּלַל. See Pi. Hiph. no. 1. (Chald. Pa. *to select, remove*.)

2. *to distinguish, to make great or extraordinary*. See Niph. Hiph. no. 2.

Niph. *to be great or extraordinary, insignem, ingentem esse*. 2 Sam. 1:26. Dan. 11:36 דָּבַר נִפְלְאוֹת *he will speak great things*, i. e. seditious blasphemies, (comp. Dan. 7:11. Apoc. 13:5.)

2. *to be difficult to do or conceive of, arduum esse*, construed with בָּרָא. 2 Sam. 13:2. Zech. 8:6. Construed with בָּן, *to be too difficult or too hard for any one*, Gen. 18:14. Deut. 17:8. 30:11. Hence

3. *to be wonderful*. Ps. 118:23. 139:14. Part. plur. fem. נִפְלְאוֹת *wonderful deeds, marvellous works*, (of Jehovah;) sometimes in reference to the works of creation, Ps. 9:2. 26:7. 40:6. and sometimes to the miracles wrought for the Israelites, Ex. 34:10. Josh. 3:5. As a subst. it may have an adjective agreeing with it, as Ps. 136:4. The plur. is also used as an adv. *wonderfully, marvellously*, Job 37:5. Dan. 8:24.

Pi. *to consecrate, dedicate*, (liter. *to separate*;) particularly a vow, either in making it, Lev. 27:2. or in performing it, Lev. 22:21. Num. 15:3, 8.

Hiph. הִפְלִיא and הִפְלִיחַ (the latter Deut. 28:59. Is. 28:29. as if from הִפְלִיחַ.)

1. i. q. Pi. *to consecrate, to set apart*. Num. 6:2.

2. *to make great or extraordinary*. Deut. 28:59. Ps. 31:22. Infinitive הִפְלִיחַ as an adv. 2 Chr. 2:8.

3. *to make wonderful*. Is. 28:29. Construed with הָא, *to deal wonderfully with a person*, 29:14.—הִפְלִיחַ as an adv. *wonderfully*, Joel 2:26.

Hithpa. *to shew one's self great or powerful towards a person*, construed with בָּ. Job 10:16.

פִּלְלָל m. with suff. פִּלְלִי, verbal from פָּלַל, dec. VI. h.

1. *something great or wonderful, a wonder, miracle*. Ex. 15:11. Ps. 77:12, 15. Plur. פִּלְלִים as an adv. *wonderfully*, Lam. 1:9.—פִּלְלִים *wonderful events*, Dan. 12:6.

2. as a concrete, *wonderful, extraordinary*. Is. 9:5.

פִּלְאִי Judg. 13:18 Keth. *wonderful*. In the Keri פִּלְיָה. The feminine of the first form is found in the Kethib of Ps. 139:6 פִּלְאִיָּה, read פִּלְאִיָּה, for which the Keri reads פִּלְאִיָּה from a singular פִּלְאִי.

פָּלַל to divide. In Kal not used.

Niph. to be divided. Gen. 10:25. 1 Chr. 1:19 בְּיוֹמֵי נִפְלְגָה הָאָרֶץ in his days the earth was divided.

Pi. to divide. Ps. 55:10 פִּיגִי לְשׁוֹנֶיךָ divide their tongues, i. e. make them disunited in their counsels. Job 38:25 מִי־פִיגִי לְשִׁטְחוֹ הַמַּעֲלָה who divideth a passage for the showers?

פָּלַל Chald. *idem*. Part. pass. Dan. 2:41.

פִּלְגָּל m. dec. VI. a. a brook. Ps. 65:10. Plur. פִּלְגֵי מַיִם water brooks, Ps. 1:3. 119:136.

פִּלְגַל Chald. *half*. Dan. 7:25.

פִּלְגֻלוֹת plur. fem. brooks. Judg. 5:15, 16. Job 20:17.

פִּלְגָּה f. verbal from פָּלַל, dec. X. a division or class of the priests, otherwise called מִתְלָהָר. 2 Chr. 35:5. In Chald. *idem*, Ezra 6:18.

פִּלְגָּשׁ and **פִּילְגָּשׁ**, plur. פִּילְגָּשִׁים, of the common or epicene gender.

1. a concubine. Gen. 35:22. In full אִשְׁתָּה פִּלְגָּשׁ Judg. 19:1. 2 Sam. 15:16. 20:3.

2. a paramour. Ezek. 23:20 וַתִּהְיוּ וְהָיוּ וְהָיוּ וְהָיוּ and she doted upon their paramours; comp. verse 5. (In Chald. *idem*. The Greek words *πάλλαξ*, *παλλακίς*, and the Latin *pellex*, are probably derived from the Hebrew.)

פִּלְדָּרָה f. dec. XII. a. iron, steel. (Syr. and Arab. *idem*.) Plur. Nah. 2:4.

פָּלַד i. q. פָּלַד. 1. to separate.

2. to distinguish.

Niph. pass. of no. 1. Ex. 33:16. of no. 2. Ps. 139:14.

Hiph. 1. to separate. Ex. 8:18. [8:

22.] Construed with בָּרָא, to make a distinction between, Ex. 9:4. 11:7.

2. to distinguish, Ps. 4:4. to make great, Ps. 17:7.

פָּלַח to cleave, cut, furrow. Ps. 141:7. (In Arab. to cut, furrow, cultivate the ground.)

Pi. 1. to divide, cleave, spoken of an arrow. Prov. 7:23. Job 16:13 יִפְלַח בְּלִיטִי he cleaveth my reins asunder.

2. to cut up, e. g. fruit. 2 K. 4:39.

3. to let break forth, to bring forth, e. g. young. Job 39:3. Comp. פָּקַד.

פָּלַח Chald. to serve, (God or idols,) construed with an accus. and with לָ. Dan. 3:12ff. 7:14, 24. (In the Targums, to labour, to serve.)

פָּלַח m. verbal from פָּלַח.

1. a piece or slice cut off. Cant. 4:3. 1 Sam. 30:12 פָּלַח דִּבְבָּהּ a slice of a cake of dried figs.

2. a mill-stone, so named from its cut or flat surface which it turns to the other stone. The upper is called פָּלַח רָבֵק the loose mill-stone or the runner, Judg. 9:53. 2 Sam. 11:21. also simply פָּלַח; the lower is called הַקֶּתֶה, Job 41:16. [41:24.]

פִּלְחָן m. Chald. worship, service of God. Ezra 7:19.

פָּלַט synonymous with פָּלַט, comp. the letter ב.

1. to be smooth, slippery.

2. to escape. Ezek. 7:16. (Syr. and Arab. *idem*.)

Pi. 1. to let escape (from danger), to deliver. Ps. 18:3. 40:18. Construed with בָּן, Ps. 18:49. 17:13. with מִי, 71:4.

2. intrans. to escape, to be delivered. Job 23:7.

3. to bear, bring forth. Job 21:10. Comp. פָּלַט no. 2. In this signification we find the part. only of פָּלַט, the pret. only of פָּלַט, the fut. imper. and infin. of both.

Hiph. to deliver, Mic. 6:14. to bear away (the prey), Is. 5:29.

Deriv. out of course פָּלַץ, פָּלַץ, פָּלַץ.

פָּלַל m. verbal from פָּלַל, *deliverance*.

Ps. 32:7 *thou shalt compass me about with songs of deliverance.*

פָּלַל wonderful, see פָּלַל.

פָּלַל wonderful, see פָּלַל.

פָּלַל and פָּלַל m. verbal from פָּלַל, dec. III. a. *one escaped, a fugitive*. Gen. 14:13. Josh. 8:22. In the plur. פָּלַל, Is. 66:19. Jer. 44:14. Const. and with suff. פָּלַל, Jer 44:28. Ezek. 6:8.

פָּלַל and פָּלַל f. verbal from פָּלַל, dec. X.

1. *deliverance*. Joel 3:5. [2:32.] Obad. 17.

2. *that which escapes or is delivered*. Ex. 10:5. Particularly as a collective, *a part saved, a remnant of men escaped*, (from an overthrow,) 2 Sam. 15:14. 2 K. 19:30, 31. Ezra. 9:8.

פָּלַל m. verbal from פָּלַל, dec. III. a. found only in the plur. פָּלַל *judges*. Ex. 21:22. Job 31:11 פָּלַל a *transgression to go before the judges*.

פָּלַל f. verbal from פָּלַל, *justice, equity, righteousness*, i. q. פָּדָק and פָּדָק. Is. 16:3.

פָּלַל m. denom. adj. from פָּלַל, *pertaining to a judge, judicialis*. Job 31:28. (Comp. verse 11.) Fem. פָּלַל *judicial*, used substantively for *judicium, judgment*, Is. 28:7.

פָּלַל m. with suff. פָּלַל, dec. VI. h.

1. *a district, circle, circuit, small province*. Neh. 3:9 ff. E. g. פָּלַל יְרוּשָׁלַם *the district of Jerusalem*, verse 9. (In Chald. פָּלַל, Arab. فَلَاح idem.)

2. *a spindle*. Prov. 31:19. (Arab. فَلَاح idem, in Talmud. פָּלַל, פָּלַח, פָּלַח; also פָּלַל to *spin*.)

3. *a staff, crutch*. 2 Sam. 3:29. Sept. σκυτάλη.

פָּלַל in Kal not used. Probably its

primary signification was *to cut, separate*, hence *to decide*. Kindred with פָּלַל and פָּלַל *to separate*; in Chald. פָּלַל conj. Aph. *to decide*.

Pi. פָּלַל 1. *to judge*. 1 Sam. 2:25. Construed with לָ, *to adjudge to a person, adjudicare*, Ezek. 16:52.

2. *to think, believe*. Gen. 48:11.

Deriv. פָּלַל, פָּלַל.

Hithpa. *to pray*. (1.) The deity to which a person prays is preceded by לָ, Gen. 20:17. Num. 11:2. (2.) The person for whom one prays is preceded by בְּעַד, Deut. 9:20. 1 Sam. 7:5. by לָ, Job 42:8. by לָ, 1 Sam. 2:25. (3.) The thing about which one prays is preceded by אֵל, 1 Sam. 1:27. Deriv. פָּלַל *prayer*.

פָּלַל see the following article.

פָּלַל m. i. q. Greek δὲ καὶ ἡ δεινὰ, *some one, a certain one*, always followed by אֵל, 1 Sam. 21:2 אֵל אֵלָּא *to such and such a place*. 2 K. 6:8. As if in the vocative case, Ruth 4:2 אֵלָּא *sit down here, such an one*, ὦ ὀστρος, *O bone*. (Arab. فَلَاح, Syr. فَلَاح idem.) From combining the two words arose in common language the quadrilateral פָּלַל Dan. 8:13.

פָּלַל in Kal not used.

Pi. 1. *to make straight, smooth, even, to beat (a path)*. Ps. 78:50 *he beat a path for his anger*, i. e. he gave it free course. Prov. 4:26 *make straight the path of thy feet*, i. e. go in a straight path.

2. *to weigh out*. Metaphorically Ps. 58:3.

3. *to weigh, observe, ponder*. Prov. 5:21.

Deriv. פָּלַל, and

פָּלַל m. verbal from פָּלַל, *scales, a balance*; properly *steelyards*, like the Arab. تَفْلِيس Prov. 16:11. Is. 40:12.

פָּלַל found only in Hithpa. *to be shaken, to quake, tremble*. Job 9:6. Deriv. out of course פָּלַל, פָּלַל.

פָּלַשׁ f. verbal from פָּלַץ, *a quaking, fear, trembling.* Job 21:6. Ps. 55:6.

פָּלַשׁ found only in Hithpa. *to cover* or *sprinkle one's self*; e.g. נָפַשׁ with ashes, Jer. 6:26. Ezek. 27:30. עָפַר with dust, Mic. 1:10. Also without addition, in the same sense, Jer. 25:34.

פְּלִשְׁתִּי f. *Philistia*, the proper name of a country in the south-western part of Palestine. Gen. 10:14. Ex. 15:14. Is. 14:28. In Josephus Παλαιστίνη (Antiq. Jud. i. 7. ii. 6. vi. 1. viii. 2. ix. 13.) which he uses likewise for all *Canaan*, e.g. Antiq. Jud. viii. 4. comp. Relandi Palestina, p. 38 ff. 73 ff. The gentile noun is פְּלִשְׁתִּי, plur. פְּלִשְׁתִּים, also פְּלִשְׁתִּים (Am. 9:8.) *a Philistine*, Is. 2:6.

פָּלְתִי m. *royal messengers, state courtiers*, who, with the מְרָצִי *headsmen*, formed the body-guard of the Hebrew kings. 2 Sam. 8:18. 15:18, etc. Root Arab. فلت i. q. فلت *to escape, to flee away*; فَلْتٌ *swift, swift-footed.*

פָּן (always with Makkeph following.)

1. conj. construed with the fut. (1.) *that not, lest, ne, ne forte.* Gen. 19:19. Lev. 10:7. Ps. 2:12. (2.) *that not, quod non.* Judg. 15:12.

2. conj. construed with the pret. *that not, lest.* 2 Sam. 20:6. 2 K. 2:16.

3. adv. *not.* Prov. 5:6.

פִּנָּה found only Ezek. 27:17. prob. a kind of pastry. (In Rabbin. פנן *opus dulciarium.*) Perhaps kindred with פִּנָּה *delicari.* So in Chald. קִנְיָא i. e. *καλίζ*, a kind of sweetened pastry.

פָּנָה, fut. apoc. פָּנֵן, also פָּנֵן, פָּנֵן.

1. *to turn, to turn away.* Deut. 30:17. Particularly (1.) for the purpose of departing. Ex. 7:23. 10:6. 32:15. Hence (2.) *to go to a place.* 1 K. 17:3. Construed with a pleonastic dative וְהָ, Deut. 1:40. 2:3. Josh. 22:4.—1 Sam. 14:47 יָהָה בָּנֵל אֲשֶׁר בָּנֵל *whithersoever he went or turned himself.* (3.) *to go or pass away.* Metaphorically Ps. 90:9 *all our days pass away.* Jer. 6:4. הָיָה הַיּוֹם *the*

day declines or passes away. (4.) *to turn one's self to a person*, construed with הָא; e. g. to God, Is. 45:22. to idols, Lev. 19:4. Deut. 29:17. Also once with הָא, Job 6:28. (5.) *to approach, draw near.*—לָקְנוֹת הַבֹּקֶר *at the approach of morning, towards morning*, Ex. 14:27. Judg. 19:26. לָקְנוֹת עָרֶב *towards evening*, Deut. 23:12.

2. particularly *to turn one's eyes, to look.* Ex. 2:12. Is. 8:21. Construed with הָא, *to look towards a place*, Ex. 16:10. Spoken of God or a king, *to look graciously, to regard with favour*, Ps. 25:16. 2 Sam. 9:8. Spoken of inanimate objects, *to be turned towards a place, spectare aliquam regionem*, Ezek. 8:3. 11:1. 44:1.

3. trans. as in Hiph. *to turn, incline*; only in the phrase פָּנָה עֵדָה. See עָדָה.

Pi. פָּנָה 1. *to destroy.* Zeph. 3:15.

2. *to clear, empty*; e. g. a house, Gen. 24:31. Lev. 14:36. a way, Is. 40:3. 57:14.

Hiph. הִפְנָה, fut. apoc. הִפְנֵן.

1. trans. *to turn, incline*, e. g. the back. Jer. 48:39. 1 Sam. 10:9.

2. intrans. *to turn one's self, terga vertere.* Jer. 46:5, 21. 49:24. Construed with הָא, Jer. 47:3.

Hoph. 1. *to be turned, to look*, (to a place.) Ezek. 9:2.

2. *to turn one's self*, i. q. Hiph. no. 2. Jer. 49:8.

פִּנָּה f. plur. הָא, once יָא (Zech. 14:10.) dec. X.

1. *a corner.* Prov. 7:8.—הָא רֹאשׁ קִנָּה Ps. 118:22. הָא אֶתֶן קִנָּה Job 38:6. *the corner stone.*

2. *a battlement in a wall, pinna.* 2 Chr. 26:15. Zeph. 1:16.

3. figuratively *the head or leader of a people*, (comp. Ps. 118:22. Is. 28:16.) Is. 19:13. Zech. 10:4. 1 Sam. 14:38. Judg. 20:2. For similar metaphorical expressions, see under מָה, מָה.

פְּנוּאֵל Gen. 32:32. Judg. 8:8, and פְּנוּאֵל Gen. 32:31. (*the face of God*, פָּנָה and פָּנֵן being probably the obsolete singular of פָּנָה, comp. מָה, plur. מָה.)

proper name of a place beyond Jordan. For the origin of the name, see Gen. xxxii.

פָּנִים masc. plur. const. פָּנָיו.

1. *a face, countenance*.—Also to express the plur. *faces*, Ezek. 1:6 פָּנֵיהֶם *four faces*.—פָּנִים פָּנִים *face to face*, Gen. 32:31. also פָּנִים וּפָנִים, Deut. 5:4. —שֻׁלְחַן הַפָּנִים *the shew-bread*, and שֻׁלְחַן הַפָּנִים *the table of shew-bread*, Num. 4:7. The following phrases are worthy of notice; (1.) שֹׁם פָּנָיו לְ to *direct one's face to a thing, to have it before him, to purpose*. Jer. 42:15, 17. 44:12. 2 K. 12:18. Dan. 11:17. So with בָּתֵּן, 2 Chr. 20:3. Dan. 9:3. Also without a verb, 2 Chr. 32:2 וַיִּפְּנוּ לְפָלֶחֶק and *(that) his purpose was to fight*. (Comp. הָבִין פָּנָיו לְ Ezek. 4:3. and Luke 9:53.) (2.) שֹׁם פָּנָיו לְ *to direct one's face or look to a place*, Ezek. 6:2. So with יָצַל, 1 K. 2:15. (3.) שֹׁם פָּנָיו בְּ *to direct one's anger against a person*, Lev. 20:5. Sometimes with the addition לְבִזְיוֹהָ לְפָנָיו, Jer. 21:10. comp. לָרָעָה Jer. 44:11. (Comp. שֹׁם עֵץ under the word עֵץ no. 1. (5).)—Hence (4.) בָּתֵּן פָּנָיו בְּ *to set or execute one's anger against a person*. Lev. 20:3, 6. 26:17. Ezek. 14:8. 15:17. Hence without a verb, Ps. 34:17 פָּנֵי יְהוָה בְּעֹשֵׂי רָע *the face, i. e. the anger, of Jehovah is against evil-doers*. Antith. verse 16.

2. *appearance, looks*. 1 Sam. 1:18 *and her (sorrowful) looks continued no longer*. So Job 9:27. Metaphorically *a state, condition*, Prov. 27:23.

3. *surface, facies, superficies*; e. g. of the earth, Gen. 2:6. Is. 14:21. of the water, Job 38:30. See פָּנֵי אֵל פָּנֵי.

4. *the front or forepart*. In an army, *the front or van*, (in Greek *πρόσωπον*), Joel 2:20. Hence as an adv. פָּנִים *before*, (antith. פָּאָרִי,) Ezek. 2:10.—פָּנִים *formerly*, Jer. 7:24. and spoken of time, *in ancient times, formerly*, Deut. 2:10, 12. Josh. 11:10. 14:15.—מִקְדָּמִים *from ancient times*, Is. 41:26.

5. i. q. פֶּה *a mouth*, and hence *the edge*, spoken of iron. Ecc. 10:10.

6. *a person, personal presence*, *πρόσωπον*. Spoken of Jehovah, Ex. 33:14 וְאֵנִי אֲנִי *my presence shall go with you*, i. e. I myself, or I in person will go with you. 2 Sam. 17:11. Lam. 4:16 *the presence of Jehovah scatters them*. Ps. 21:10. (So in the phrases הִדִּיר פָּנָיו, הִנָּח.) Hence it serves for a periphrasis of the pronoun, Prov. 7:13. Ps. 80:17. particularly in a reflexive sense, Ezek. 6:9.

In the significations which follow, it is combined with prepositions, and often loses its primary meaning.

7. לְפָנָיו, with suff. לְפָנָיו, etc. liter. *before the face of a person*; hence (1.) *before, (in space)*. לְפָנָיו *before Jehovah*, i. e. before the tent of the congregation, Lev. 9:5. Ex. 34:34. metaphorically *pleasing to Jehovah*, Ps. 19:15. Hence (2.) *east of*. Josh. 8:14. Gen. 23:17. Comp. מִזְרָח. (3.) *before, (in time)*. Am. 1:1. Before an infin. *before that*, Gen. 13:10. (4.) *against*. 1 Chr. 14:8. (5.) i. q. בְּ *in or into the power of any one*. Josh. 10:12. 1 K. 8:46. Comp. Gen. 24:51 *behold, Rebekah is before thee*, i. e. is committed to thee. 34:10. 2 Chr. 14:6. Ezek. 23:24. Is. 8:4. (6.) *for*; e. g. חָשַׁב לְפָנָיו *to count for, to regard as*, 1 Sam. 1:16. (7.) i. q. בְּעֵינָיו *in the judgment or opinion of any one*. Gen. 10:9. Prov. 14:12. Gen. 6:13. בָּא לְפָנָי *is come before me*, i. e. is resolved upon by me.—לְפָנָי 1 K. 6:17, is regarded as an adj. from לְפָנָי, with the Aramean termination of adjectives, *anterius*.

8. מִפָּנָיו liter. *from the face of a person, a facie*; hence (1.) *from, away from*. Num. 20:6. 1 Sam. 25:10. (2.) *before, (in space)*. Ex. 14:19. (3.) *on account of*. Deut. 28:20. Is. 10:27. 17:9. 57:1. Jer. 9:6.—מִפָּנָיו conj. *because*, Ex. 19:18. (4.) *towards, versus*. Jer. 1:13.

9. מִלְּפָנָיו (1.) *away from*. Ex. 35:20. Lev. 9:24. Num. 17:11. (2.) *before, on account of*; e. g. *to fear before a person*, 1 Sam. 18:12. *to cry on account of*, 1 Sam. 8:18.

10. עַל פָּנָיו *on the surface of*; hence

(1.) *upon, over.* Gen. 1:2. 11:8. Lev. 16:14. (2.) *in, near;* e. g. Gen. 1:20. *על פני הרקיע* *in the firmament.* Gen. 23:3. (3.) *before,* (in time and space,) 2 Chr. 3:17. Gen. 11:28. Also *in preference to,* Deut. 21:16. (4.) *east of,* Gen. 25:18. Josh. 15:8. (5.) *toward, versus.* Gen. 18:16. (6.) *with, together with.* Ex. 20:3. Num. 3:4.

11. *על פני* (1.) *before,* i. q. *לפני*. Lev. 9:5. (2.) *on the surface of;* e. g. *על פני העדה* *into the field,* Lev. 14:53. (3.) *על פני* Deut. 7:10. prob. *at the moment, on the spot.* Vulg. *statim.* Antith. *האחור*.

12. *לפני* *before.* Gen. 19:13. Hence *לפני* *from before,* Gen. 27:30. Ps. 42:3. *אֶת־פָּנַי אֶל־ה' אֶרְאֶה פָּנַי אֶל־ה' I shall appear before God;* comp. Ex. 34:24. Deut. 16:16.

פְּנִים (1 K. 6:29.) and *פְּנִימָה* adv. *within, inwardly.* (The etymology is obscure.) 1 K. 6:18. 2 K. 7:11. Ps. 45:14. *the king's daughter is all glorious פְּנִימָה within,* i. e. in the palace, redundant like *ἐν μεσάρτοις* in Hom. Also *in,* Lat. *introrsum,* 2 Chr. 29:18. — *פְּנִימָה inwardly,* 1 K. 6:30. *introrsum,* Ezek. 41:3. — *לפְּנִימָה within, inward,* Ezek. 40:16. *מפְּנִימָה from within,* 1 K. 6:19, 21. 2 Chr. 3:4.

פְּנִימִי fem. *פְּנִימָה*, denom. adj. from *פְּנִים*, *inner.* Antith. *היצון*. 1 K. 6:27. 7:3, 12.

פְּנִינִים masc. plur. Prov. 3:15 Keri. 8:11. 20:15. 31:10. Job 28:18. (In Prov. 3:15 Keth. *פְּנִינִים* a costly substance, prob. *corals;* comp. Lam. 4:7. and see the article *אֶדָם*. Others: *red gems, (sardii, pyropi,)* but the constant use of the plural contradicts this idea. Neither does the name occur among precious stones, Ex. 39:10 ff. According to Bochart (Hieroz. II. Lib. v. cap. 6. 7.) *pearls,* which leads him to render *אֶדָם* (Lam. 4:7.) *to be white, shining,* but without sufficient evidence.

פִּנְק Pi. *to bring up delicately, to spoil by tenderness.* Once Prov. 29:21. (In Aram. and Arab. *idem.*)

פֶּס dec. VIII. h. found only in the phrase *פָּתַח פֶּסֶם* Gen. 37:3, 23. 2 Sam. 13:18, 19. according to Josephus (Antiq. Jud. vii. 8. § 1.) an under garment, with sleeves, which hung down to the heels and was worn by persons of rank over the common tunic; hence the addition *מְעִילִים* in 2 Sam. 13:18. The Sept. in Gen. *χιτών περιχίλος*. The Syr. a *flounced garment*. Jonath. *paragoda*, a kind of *tunica pratecta*. Symm. in Gen. Sept. in Sam. *χιμῖδατος*. Several derivations are possible. The most plausible is that from the Chaldee, *tunica talaris et manicata, a tunic reaching down to the hands and feet.* Comp. Hartmann's Hebräerin, Th. 3. p. 280. Concerning this double tunic, See Schroeder, De Vestibus Mulierum, p. 237.

פֶּם m. Chald. joined with *קַדָּה*, the *palm of the hand.* Dan. 5:5, 24. Syr. *כַּפְּמָל* the *palm of the hand or sole of the foot,* according as *hand* or *foot* is to be supplied.

פָּסַק Pi. *פָּסַק* in Chald. *to divide, distribute.* Ps. 48:14 *פָּסַק אֶרְמוֹתֶיהָ divide her palaces,* i. e. walk about them, or consider them separately. Perhaps the word signified in Hebrew, *to distinguish, attend to, consider,* (like *בָּיַן*.) This would suit the context better.

פֶּסֶה proper name of a mountain peak, in the territory of Moab, the southern limit of the kingdom of Sihon. Num. 21:20, 23:14. Deut. 3:27, 34:1. Josh. 12:3. (Chald. *פֶּסְאָה*, a *piece, part.*)

פֶּסַח f. dec. X. prob. *an abundance,* found only Ps. 72:16 *יְהִי פֶסַח בַּר בְּאֶרֶץ let there be an abundance of corn in the land.* Root prob. *פָּסַח = פָּסַח diffudit;* comp. Chald. *פָּסַח* *to spread itself out, to be fruitful,* and the Heb. *פָּסַח*.

I. *פָּסַח* liter. *to pass over.* Hence *תַּקְסָה* (*passage*) *Thapsacus,* proper name of a city, situated at a celebrated passage over the river Euphrates. Particularly *to pass by and spare, to spare, con-*

strued with **פָּעַל**, Ex. 12:13, 23, 27. Is. 31:5. (Comp. **פָּעַל**.)

II. **פָּסַח** to limp, halt, be lame. (Arab. **فَسَح** to be dislocated.) 1 K. 18:21 how long halt ye between two opinions; i. e. how long waver ye between two opinions? The Arabians likewise say *claudicare* (in religione).

Pi. *idem*. 1 K. 18:26, (where it is spoken in derision of the fruitless dance of the priests of Baal.)

Niph. to become lame. 2 Sam. 4:4.

פָּסַח m. verbal from **פָּסַח** no. I. dec. VI. d.

1. the paschal lamb, offered according to Ex. 12:27. in commemoration of the sparing of the Israelitish first-born in Egypt. Ex. 12:21.—**אָכַל הַפֶּסַח** to eat the paschal lamb, 2 Chr. 30:18. Plur. **פֶּסָחִים** 2 Chr. 30:17.

2. the feast of the passover. Num. 9:4 ff. Josh. 5:11. This strictly denoted only the paschal meal on the evening of the 14th of Nisan; the 15th and the succeeding days were called the feast of unleavened bread. Lev. 23:5. The Greek word *πάσχα*, *pascha*, is derived from the Aramean form **פֶּסְחָא**.

פֶּסַח m. verbal from **פָּסַח** no. II. dec. VII. a. Lev. 21:18. 2 Sam. 9:13.

פֶּסֶל or **פִּסְלִיל**, verbal from **פָּסַל**, found only in the plur. **פִּסְלִים**.

1. images, idols. Deut. 7:25. Jer. 8:19. 51:52.

2. perhaps quarries, like the Syr. **פִּסְלִי**. Judg. 3:19, 26.

פָּסַל, fut. **פָּסַל**, to cut or hew out, of stone. Ex. 34:1, 4. Deut. 10:3. also Hab. 2:18. (Syr. *idem*.)

פֶּסֶל m. with suff. **פִּסְלִי**, verbal from **פָּסַל**, dec. VI. h. a graven image, an idol. Ex. 20:4. Judg. 17:3, 4. In the plural always **פִּסְלִים**. See **פֶּסֶל**.

פִּסְתָּנָר Chald. Dan. 3:7. and **פִּסְתָּנָר** Dan. 3:5, 10, 15. the Greek *ψαλτήρ*, a psaltery, a stringed instrument like

the harp, by a commutation of **ל** and **נ**. See **ל**.

פָּסַח to cease, fail, disappear, kindred with **פָּסַח**. Once Ps. 12:2. Comp. the letter **ס**.

פָּעַח to cry, as a woman in childbirth. Once Is. 42:14. (Syr. and Chald. to cry, bleat, spoken of a flock.)

פָּעַח see **פָּעַח**.

פְּעוֹר m. name of a mountain in the territory of Moab. Num. 23:28. Hence **בְּנֵי פְעוֹר** Num. 25:3, 5. and simply **פְּעוֹר** Num. 23:18. 31:16. Josh. 22:17. a Moabitish idol, in honour of which the young women of Moab prostituted themselves. Comp. also **בְּנֵי פְעוֹר**.

פָּעַל, fut. **פָּעַל**, i. q. **פָּעַל**, but used only in poetry.

1. to make, do, prepare. Ex. 15:17. Deut. 32:27. Ps. 7:14.

2. used particularly in reference to moral actions; as **פָּעַל צֶדֶק** doing righteousness, Ps. 15:2. **פָּעַל אָוֶן** evil-doers, Ps. 5:6. Construed with **ל**, to do or shew a person, either good, Job 22:17. Ps. 31:20. or evil, Job 7:20. The latter is also expressed by **ב**, Job 35:6.

Deriv. out of course **פָּעַל**.

פָּעַל, with suff. **פָּעַלְךָ**, **פָּעַלְתָּ** (poolcha,) more rarely **פָּעַלְתִּי** (Is. 1:31. Jer. 22:13.) plur. **פָּעַלְתֶּם**, verbal from **פָּעַל**, dec. VI. n. i. q. **פָּעַלְתָּ**, but seldom used except in poetry.

1. an action, deed, (of God.) Ps. 64:10. Spoken particularly of God's judgments on the wicked, Is. 5:12. Hab. 3:2. (comp. **פָּעַלְתָּ** Is. 5:19. 10:12.)—**גָּדוֹל בְּפָעֲלָיו** great in mighty acts, 2 Sam. 23:20.

2. a work, a thing made. Is. 1:31.—**פָּעַל יְדֵי** the work of my hands, i. e. men, Is. 45:11.

3. an action, in a moral sense. Ps. 28:4. Prov. 24:12, 29. Sometimes by way of eminence, an evil action, Job 36:9. (comp. **פָּעַלְתָּ**.)

4. a reward of labour, comp. **פָּעַלְתָּ**. Job 7:2. Jer. 22:13.

5. *an acquisition.* Prov. 21:6.

פִּעֵלָה f. verbal from פָּעַל dec. X.

1. *a work, action.* Prov. 11:18.

2. *a reward, wages.* Lev. 19:13. Ps. 109:20.

פָּעַם 1. *to strike, smite.* Deriv. פָּעַם *an anvil*, פָּעַמוֹן *a bell*.

2. *to drive or urge on*, spoken of the spirit of God. Judg. 13:25.

Niph. *to be pushed or driven about, to be disquieted.* Gen. 41:8. Dan. 2:3. Ps. 77:5 פָּעַמוֹתִי *I am disquieted*.

Hithpa. i. q. Niph. Dan. 2:1.

פָּעַם plur. פָּעַמִּים, fem. (also masc.) in signif. no. 3. Judg. 16:28.) verbal from פָּעַם, dec. VI. c.

1. *a foot.* Ps. 17:5. 57:7. Plur. פָּעַמֹּת *feet* (of the ark of the covenant), Ex. 25:12.

2. *a footstep.* Ps. 119:133. 140:5. Metaphorically Judg. 5:28 *the steps of his chariots*.

3. *a time or repetition of a thing, vicis una*, liter. *a step or blow*.—פָּעַם אֶחָד *once*, Josh. 6:3, 11, 14. *at once*, Is. 66:8. Dual פָּעַמִּים *twice*, Gen. 27:36. פָּעַם שְׁלֹשׁ *three times*, פָּעַם שְׁנַיִם *how many times?* 1 K. 22:16. פָּעַם אֶחָד *once and again, semel et iterum*, Neh. 13:20. פָּעַם הַזֶּה *this time*, Ex. 9:27. 10:17. *now*, Gen. 29:35. 46:30. פָּעַם אֲחֵרָה *this time as the other, as at other times*, Num. 24:1. Judg. 16:20. 1 Sam. 20:25. פָּעַם... פָּעַם *sometimes... sometimes*, Prov. 7:12.

4. *an anvil*, see the root signif. no. 1. Is. 41:7.

פָּעַמוֹן m. verbal from פָּעַם *to strike*, dec. I. *a bell*. Ex. 28:33. 39:25, 26.

פָּתַח joined with פָּתַח and פָּתַח (Job 16:10) *to open wide the mouth*, as an expression of longing desire, Job 29:23. Ps. 119:131. or of ravenous voracity, e. g. spoken of wild beasts, Job 16:10. of hades, Is. 5:14. (Syr. and Arab. *idem*.)

פָּתַח, fut. פָּתַח. 1. *to open* (the mouth). Ezek. 2:8. Is. 10:14. Spoken e. g. of wild animals, Ps. 22:14. of the

earth, Gen. 4:11. of men, as an expression of derision, construed with עַל, Lam. 2:16. 3:46. or to utter foolish or rash speeches, Job 35:16. Judg. 11:35, 36. Ps. 66:13, 14.

2. *to tear away, save, deliver.* Ps. 144:7, 10, 11. (So in Syr. Chald. and Arab. فَصَح conj. II. IV.)

פָּתַח 1. *to break in pieces*, like the Arab. فَضَح. See Pi.

2. *to break out into rejoicing*, in the phrase פָּתַח רֵגֶל Is. 14:7. 44:23. 49:13. Also, as in Ps. 98:4 פָּתַח רֵגֶל *break out, rejoice*, i. e. break out into rejoicing. Is. 52:9.

Pi. *to break in pieces*, (bones.) Mic. 3:3.

פָּתִירָה f. *bluntness, obtuseness, dullness*, (in cutting instruments.) (Arab. فَطَر a blunt notched sword.) 1 Sam. 13:21.

פָּתַל found only in Pi. *to pill*. Gen. 30:37, 38. (Comp. بَصَلَ *to pill*; whence פָּתַל *an onion*.)

פָּתִילוֹת fem. plur. verbal from פָּתַל, *places pilld.* Gen. 30:37

פָּתַע found only in Pi. *to break, cleave*, (the earth.) Ps. 60:4. (Arab. *idem*.)

פָּתַע *to wound, mutilate.* Cant. 5:7. Deut. 23:2 פָּתַע הַקֶּדֶשׁ *mutilated by bruising*, i. e. an eunuch made by bruising the testicles. (In Arab. *to press, mash*.)

פָּתַע m. with suff. פָּתַע, verbal from פָּתַע, dec. VI. i. *a wound, bruise, contusion*. Ex. 21:25. Is. 1:6.

פָּתַר or פָּתַר, fut. פָּתַר joined with פָּתַר of the person, *to press or urge* any one; with entreaties, Gen. 19:3. 33:11. with violence, Gen. 19:9. It is synonymous with פָּתַר q. v.

Hithp. *to be wilful, obstinate*, (perhaps liter. *to let one's self be urged, to be deaf to the representations of others*.) 1 Sam. 15:23 הִתְפַּתֵּר (the infin. used substantively), *stubbornness, wilfulness*,

parallel with פקד. According to Schul-
tens (Opp. min. p. 168.) the primary
signification is *obtundere*; hence *obtun-
dere precibus*, and Hiph. *obtundere
animum, obtusum esse, pertinaciter
agere*.

פקד fut. פקד. *to look on or after a
thing.* 2 K. 9:34. Particularly with a
concern for it, *prospicere alicui rei*, Jer.
23:2. Spoken frequently of Jehovah,
Ex. 3:16. 4:31. 1 Sam. 2:21. Ps.
106:4.

2. *to visit.* Construed with פ, *to visit
with a present*, (comp. פ no. 2.) Judg.
15:1. 1 Sam. 17:18 פקדו לשלום את
thou shalt visit thy brethren to inquire
for their health. (Comp. פקד לשלום)

3. *to examine, prove.* Ps. 17:3.

4. *to visit, punish, animadvertere in
aliquem.* Job 31:14. 35:15. Is. 26:
14. The crime punished is put in the
accus. 1 Sam. 15:2. Ps. 89:33. The
person punished is generally preceded
by פ, Jer. 9:24. 44:13. also by פ, Jer.
46:25. and sometimes put in the
accus. Ps. 59:6. This verb is most
frequently construed with an accus. of
the crime, and with פ of the person, as
Ex. 20:5 פקדו עון אבות על בנים *visiting the
iniquity of the fathers upon the children.*
32:34. 34:7. Num. 14:18. Is. 13:11.
Once with פ of the person, Jer. 9:8.

5. *to number, review, muster*, (a peo-
ple, an army.) Num. 1:44 ff. 3:39 ff.
1 K. 20:15. Part. pass. פקדים *the num-
bered or enrolled, qui in censum venie-
bant*, Num. 1:21 ff. 2:4 ff. Ex. 30:14.
See Hothpa. and deriv. פקד.

6. *to miss in reviewing.* 1 Sam. 20:
6. 25:15. Is. 34:16. See Niph.

7. *causat. to give the oversight, to
place a person over any thing*; construed
with פ, Num. 4:27. 27:16. with פ (פ
penes,) Gen. 40:4. and without
cases, Num. 3:10. Deut. 20:9. Me-
taphorically Jer. 15:3. Part. pass. פקדים
overseers, officers, Num. 31:48. 2 K.
11:15. (Comp. Niph. Hiph. and פקד.)

8. after the Chaldaic, *to give com-
mission, to commission, to command*,
construed with פ of the person. 2 Chr.

36:23. Ezra 1:2. Job 36:23 מי פקד עלי
who hath prescribed to him his way?
34:13 who has committed to him the
earth? i. e. set him over it. Deriv. פקד
a command.

9. *to deposit, lay up.* 2 K. 5:24.
See פקדון a deposit.

Niph. 1. pass. of Kal no. 4. Is. 24:22.

2. pass. of no. 6. Num. 31:49.

3. pass. of no. 7. *præfici.* Neh. 7:1.

Pi. *to muster*, i. q. Kal no. 5. Once
Is. 13:4.

Pu. 1. *to be numbered.* Ex. 38:21.

2. *to be missed.* Is. 38:10 *I am de-
prived of the rest of my years, desideror
reliquos annos meos.*

Hiph. 1. i. q. Kal no. 7. *to appoint.*
2 K. 25:23. Construed with פ over
any thing, Gen. 39:5. 41:34. with פ,
1 K. 11:28. Metaphorically Lev. 26:16.

2. i. q. Kal no. 9. *to lay down.* Jer.
36:20. Is. 10:28. Hence *to commit to
a person*; construed with פ, 2 Chr.
12:10. with פ, Ps. 31:6. with פ (את)
penes, (like *deponere apud aliquem*),
Jer. 40:7. 41:10.

Hoph. פקד, part. פקדים.

1. *to be punished.* Jer. 6:6. pass. of
Kal no. 4.

2. *to be appointed or set over a thing.*
2 Chr. 34:10, 12.

3. *to be deposited with a person*, con-
strued with פ (את.) Lev. 5:23. [6:4.]

Hithpa. *to be numbered, reviewed.*
Judg. 20:15, 17. 21:9.

Hothpa. plur. פקדו, idem. Num. 1:
47. 2:33. 26:62. 1 K. 20:27.

פקדה f. verbal from פקד, dec. X.

1. *care, providence.* Job 10:12.

2. *punishment.* Is. 10:3. Plur. Ezek.
9:1.

3. *a counting, reckoning.* 1 Chr.
23:11.

4. *an office, business, service*, i. q.
פקד, פקדון. Num. 4:16. Ps. 109:8.

5. as a concrete, *an officer*, and collect.
officers. 2 Chr. 24:11. Is. 60:17.
Parall. נקדים. Comp. Num. 3:32.

6. *a watch*; also *persons keeping
watch.* Comp. פקד, פקדון. 2 K. 11:13.

2 Chr. 23:18. Hence *בית הפקחות* a house of custody, a prison, Jer. 52:11.

7. *substance, goods*; derived from signif. no. 4. (Comp. *מַעֲשֶׂה*, *מַלְאכָה*.) Is. 15:4.

פָּקְדוֹן m. verbal from *פָּקַד*, what is laid up, a deposit. Gen. 41:36. Lev. 5:21, 23.

פְּקָדוֹת f. denom. from *פָּקַד* an office, employment. Jer. 37:13.

פָּקוּד m. verbal from *פָּקַד*.

1. *punishment*, as an allegorical name of Babylon. Jer. 50:21.

2. *oversight*, and as a concrete, i. q. *פָּקִיד*. Ezek. 23:23.

פְּקוּדִים masc. plur. verbal from *פָּקַד*, commands, precepts. Ps. 103:18. 111:7.

פָּקִיד m. verbal from *פָּקַד*, dec. III. a. an overseer, officer. Gen. 41:34. Neh. 11:9, 22. Used of a military officer, 2 K. 25:19.

פָּקַח to open; (1.) with *עֵינָם*, to open the eyes. 2 K. 4:35. Job 27:19. Construed with *עַל*, to open one's eyes on a person, i. e. to be gracious to him, Zech. 12:4. Comp. under *עָן* no. 1. (5.) In a somewhat different sense, Job 14:3.—To open the eyes of a person, spoken of God; i. e. (a.) to give sight to a blind man, 2 K. 6:17. Ps. 146:8. Is. 42:7. or (b.) to let a person see what is usually concealed from mortal eyes, Gen. 21:19. (2.) with *אָזְנוֹת*, to open the ears. Is. 42:20.

Niph. to be opened, spoken of the eyes of the blind. Is. 35:5. Metaphorically as in Kal no. (1.) (b.) Gen. 3:5, 7.

פָּקֵחַ m. verbal adj. from *פָּקַח*, dec. VII. a. seeing, not blind. Ex. 4:11. Metaphorically Ex. 23:8.

פֶּקֶח m. (an opening, deliverance,) Pekah, the proper name of a king of Israel, contemporary with Isaiah. 2 K. 15:25 ff. Is. 7:1. 2 Chr. 28:6.

פִּקְחִיָּה (deliverance of Jehovah) proper name of a king of Israel, the

predecessor of the preceding. 2 K. 15:22 ff.

פְּקַח־קוֹחַ m. verbal from *פָּקַח*, deliverance from prison. Is. 61:1. Comp. *פִּקְחָה* Is. 14:17. It should be written as one word, comp. Is. 2:20. Jer. 46:20.

פִּקְעִים masc. plur. wild cucumbers, as an artificial ornament in architecture. 1 K. 6:18. 7:24.

פִּקְעוֹת fem. plur. 2 K. 4:39. wild cucumbers, cucumeres asinini, oblong, and of a bitter taste, by the Hebrews esteemed poisonous. They break open under the gentlest pressure, and shoot out their seed; hence the root *פָּקַע* in Syr. and Arab. to crash, to burst.

פָּר and **פֶּר** m. (the latter form in pause and with the article, as *הַפָּר*, *הַפֶּר*) plur. *פָּרִים*, dec. II. a. and c. a bull, bullock, juvenus. Hence the frequent addition *בְּנֵי פָּרִים*, Ex. 29:1.—Ps. 69:32 *בֶּן פָּר* a beef which is a bullock. Comp. Judg. 6:25 *פָּר הַשֶּׁבַע* a bullock. It is once used in Judg. 6:25, of a seven years' old bullock. See *פָּרָה*.

פָּרָא, once *פָּרָה* (Jer. 2:24.) of the common or epicene gender, (masc. Ps. 104:11. fem. Jer. 2:24.) dec. VI. a. the wild ass, onager, now chiefly found in Tartary under the name of *kulan*. Gen. 16:12. Ps. 104:11. Job 6:5. 11:12. 24:5. 39:5. It is synonymous with *פָּרָה*. Arab. *idem*; in Chald. *פָּרָא* to run.

פָּרָא i. q. *פָּרָה* to bear fruit.

Hiph. *פָּרָא* intrans. to be fruitful. Once Hos. 13:15. Others make it a denom. from *פָּרָא*.

פָּרָאִת fem. plur. boughs, branches, twigs. See *פִּתְרָה*.

פֶּרֶבֶר m. 1 Chr. 26:18. and *פֶּרֶר* dec. II. b. 2 K. 23:11. a suburb. (In Chald. *idem*.)

פָּרַד to separate. In Kal only Ezek. 1:11.

Niph. 1. to separate one's self, to part. 2 Sam. 1:23. Construed with *מִן* from a person, Judg. 4:11. with *מִיָּד*, Gen. 13:9 ff.

2. *to be divided or dispersed.* Neh. 4:13. [4:19.] Gen. 10:5, 32. (Comp. Gen. 25:23. and פָּצַח Gen. 9:19.)

3. Part. פָּרֵד *a singular person.* Prov. 18:1.

Pi. intrans. *to separate one's self, to go aside.* Hos. 4:14.

Pu. *to be scattered, dispersed.* Est. 3:8.

Hiph. 1. *to separate*; construed with an accus. Gen. 30:40. with פָּצַח, (liter. *to make a separation between*,) Ruth 1:17. 2 K. 2:11.

2. *to scatter, disperse.* Deut. 32:8.

Hithpa. 1. *to be separated.* Job 41:9. [41:17.] Ps. 22:15.

2. *to be scattered.* Job 4:11.

פָּרָה m. with suff. פָּרָה, dec. VI. h. *a mule.* 2 Sam. 18:9. 1 K. 1:33.

פָּרֹת fem. plur. *grains, seed.* Joel 1:17. (Syr. ܦܪܐ granum.)

פָּרְדֵּס m. Cant. 4:13. Ecc. 2:5. Neh. 2:8. *a garden of trees, a park for animals*, a word derived from the Persian, in which it denotes *the royal park*. Hence the Greek *παράδεισος*.

פָּרָה *to be fruitful, to bear fruit*; spoken (1.) of plants, Ps. 128:3. Is. 32:12 *שֶׁחָרָה רֹאשׁ a root bearing poison.* Is. 11:1. *בֶּן פָּרָה a fruitful branch*, Gen. 49:22. (see בֶּן no. 8.) Metaphorically Is. 45:8. (2.) of animals and men, Ex. 1:7. 23:30.—פָּרָה וּרְבָה *be fruitful and multiply*, Gen. 1:22.

Hiph. fut. apoc. פָּרַח, *to make fruitful.* Gen. 17:6, 20, 41:52. 48:4.

Deriv. פָּרָה.

פָּרָה fem. of פָּרָה, dec. X. *a young cow, a heifer.* Num. 19:2 ff. Gen. 41:2 ff. Spoken of a milch or breeding cow, 1 Sam. 6:7 ff. Job 21:10. of one that bears the yoke, Hos. 4:16. Metaphorically פָּרוֹת הַבָּשָׁן *the cows of Bashan*, i. e. the wanton women of Samaria.

פָּרָה see פָּרָה.

פָּרוֹנִים 2 Chr. 3:6. name of a country which furnished gold. Bochart conjec-

tures it without ground to be the same with אוֹפִיר.

פָּרָר see פָּרָר.

פָּרֹר m. *a pot, kettle.* Num. 11:8. Judg. 6:19. In Arab. فَاو to boil.

פָּרוֹת found only Is. 2:20 *הַפָּרוֹת*, for which, however, we ought probably to read *הַפָּרוֹת*, according to Jerome, *moles*. Those who make two words of it collate the Arab. فَاو *a mouse*.

פָּרוּ m. dec. IV. a. *a leader.* Hab. 3:14. In Arab. فَرَز to separate, decide, appoint; hence liter. i. q. *פָּרָשׁ*.

פָּרוֹן idem. Judg. 5:7. With suff. פָּרוֹנוֹ verse 11.

פָּרוֹת plur. fem. liter. *plains, flat open country*, in opposition to *walled cities in hilly country.* Ezek. 38:11. Est. 9:19 *בְּעָרֵי הַפָּרוֹת the cities of the open country*, in opposition to the capital, verse 18. Zech. 2:8 [2:4] *absque muro habitabitur Jerusalem.* Hence

פָּרוֹי m. denom. from פָּרוֹת, *an inhabitant of the flat country.* Est. 9:19. Deut. 3:5. 1 Sam. 6:18.

פָּרוֹי a gentile noun, *a Perizzite*, one of the Canaanitish tribes driven out by the Israelites, which according to Josh. 11:3. 17:15, 16. dwelt on the mountains. Gen. 13:7. 15:20. Ex. 3:8, 17. In Greek Φιτζαῖος. Lat. *Pherezæus*.

פָּרוֹל m. Chald. i. q. Heb. בָּרַל iron. Dan. 2:33 ff.

פָּרַח 1. *to sprout, blossom.* Num. 17:20, 23. [17:5, 8.] Cant. 6:11. Often used figuratively (1.) of a prosperous person or people, Ps. 92:8. Is. 27:6. (2.) Hos. 10:4 *therefore punishment shall spring up as a poison.*

2. *to break out*, spoken of sores or of the leprosy. Lev. 13:12 ff. 14:43. Ex. 9:9, 10.

3. prob. *to fly*, as in Chald. So in the difficult passage Ezek. 13:20. (For the connexion of the ideas *to blossom* and *to fly*. see פָּצַח.)

Hiph. 1. *to make to flourish*. Ezek. 17:24.

2. as in Kal, *to flourish*. Ps. 92:14. Job 14:9.

פָּרַח m. with suff. פָּרְחִי, verbal from פָּרַח, dec. VI. i. *a blossom*. Num. 17:23. As an artificial ornament, Ex. 25:33.

פָּרַח m. verbal from פָּרַח, *a brood*, used by way of reproach. Job 30:12.

פָּרַט found only Am. 6:5. prob. *to sing*, according to the Vulg.

פָּרַט m. *what is left behind or omitted*, in the vintage. Lev. 19:10. (Arab. فَرَط conj. II. IV. *to leave behind, to forget*.)

פָּרַי m. with suff. פָּרְיָה, פָּרְיָה, in pause פָּרִי, verbal from פָּרַח, dec. VI. i.

1. *fruit*, either of trees or of the ground.—פָּרִי אֵץ *a fruit-tree*.—פָּרִי אֶרֶץ *a fruitful land*, Ps. 107:34.—Is. 4:2 פָּרִי הָאָרֶץ i. q. פָּרִי הָאָרֶץ in the parallel clause, and referring to the Messiah.

2. פָּרִי בָּשָׂר *the fruit of the body*. Gen. 30:2. Deut. 7:13. 28:4. So without בָּשָׂר, Lam. 2:20. Hence it denotes *posterity*, Ps. 21:11.

3. metaphorically *the consequences* (of an action). Often with the figure continued, Is. 3:10 *for they shall eat the fruit of their actions*. Prov. 1:31. Hos. 10:13. Jer. 17:10. Ps. 104:13 *through the fruit of thy works*, i. e. *through thy power, the earth is satisfied*. Prov. 31:16 פָּרִי בָּשָׂם *an acquisition of the hands*. Is. 10:12 פָּרִי גִּלְגָּל *the fruit of arrogance*, i. e. *what arises from arrogance*.

פָּרִיץ m. const. פָּרִיץ (Is. 35:9.) plur. פָּרִיצִים, const. פָּרִיצִי, *violent, ravenous*. Is. 35:9 פָּרִיץ הַיְּהוּדָה *a ravenous beast*. Ps. 17:4 פָּרִיצוּ הַדִּבְרֹת *the ways of the violent*. Root פָּרַץ no. 4. and 7.

פָּרַךְ m. *rigour, tyranny, oppression*. Ex. 1:13, 14. (In Syr. and Arab. *to crush*; in Chald. also *to break in pieces*.)

פָּרֻכֶּת f. *the curtain between the holy and the holy of holies*, in the tent of the congregation. Ex. 26:31 ff. Lev.

16:2 ff. Comp. perhaps the Arab. فَرَّق *to separate*.

פָּרַם, fut. פָּרִים, *to tear or rend* (garments). Lev. 10:6. 13:45. 21:10.

פָּרַם *to break, divide*.—לֶחֶם לְפָרֵם *to break one's bread to a person*, Is. 58:7. and without לֶחֶם, Jer. 16:7. Comp. פָּרַשׁ no. II.

Hiph. (denom. from פָּרַח *a split hoof, a cloven foot*.) *to have a split hoof, to part the hoof*, for the most part joined with פָּרַח. Lev. 11:3, 6, 7, 26. Deut. 14:7. Ps. 69:32.—In Lev. 11:4, it is said of the camel וּפָרַח אֵינוֹ מְפָרֵם which we are necessitated to render, *but he divideth not the hoof entirely*.

פָּרַס *Persia, the Persians*, a proper name. 2 Chr. 36:20, 22. Ezra 4:5 ff. 6:14. Dan. 5:28. 6:12, 28.

פָּרַס Chald. *to divide*. Dan. 5:25—28. Part. pass. פָּרֻס verse 28.

פָּרַס found only Lev. 11:13. a species of eagle, which Bochart (Hieroz. II. p. 185.) supposes to be *the sea-eagle, ospry, ossifraga*.

פָּרֻסָּה f. plur. פָּרֻסָּה and once פָּרֻסָּה (Zech. 11:16.) verbal from פָּרַס, dec. XII. a.

1. *the hoof* (of a horse). Is. 5:28. Jer. 47:3.

2. *a split hoof, cloven foot*. Ex. 10:26. Zech. 11:16.

פָּרְסִי *a Persian*. Neh. 12:22.

פָּרְסִי Chald. emph. פָּרְסִיָּא, *idem*. Dan. 6:29.

I. פָּרַע *to lead, command*, (in war.) Arab. فَرَعَ *summu tenuit*. Judg. 5:2

בָּרָא פָּרָעוֹת וַיִּשְׁרָאֵל *that the leaders led (conquerously) in Israel*. Deriv. פָּרָעוֹת.

II. פָּרַע 1. *to make bare*, e. g. *the head*. Num. 5:18. Particularly by shearing, Lev. 10:6. 21:10. Part. פָּרֻעַ *made bare, uncovered*, Lev. 13:45.

2. *to set at liberty, to make lawless*, e. g. *a people*. Ex. 32:25.

3. *to forsake, reject*, (a way, counsel.) Prov. 1:25. 4:15. 8:33. 13:18. 15:32.

4. *to remit punishment*. Ezek. 24:14. Niph. pass. of Kal no. 2. Prov. 29:18.

Hiph. 1. causat. of Kal no. 2. *to cause to be lawless or unbridled.* 2 Chr. 28:19.

2. *to let rest* (from labour), construed with פָּ. Ex. 5:4. (In Arab. فَرَعَ conj. I. IV. *to be free from labour.*)

פָּרַע m. *a lock or bush of hair.* Num. 6:5. Ezek. 44:20. Root פָּרַע no. II.

פָּרַעַה, in Greek Φαραώ, *Pharaoh*, the name of nearly all the kings of Egypt, which are mentioned in the Old Testament, strictly a mere title of royalty. Gen. XL. XLI. XLVII. Ex. I.—X. etc. The usual expression is, *Pharaoh king of Egypt*, without the mention of his particular name; e. g. 1 K. 3:1. 2 K. 17:7. 18:21. But sometimes this is added, e. g. *Nechoh*, 2 K. 23:29. *Hophra*, Jer. 44:30. The appellative signification of the word, according to Josephus, (*Antiq. Jud.* VIII. 6. 2.) and the Coptic, (see Jablonskii *Opusc. ed. te Water*, T. I. p. 374.) is *king*. The Hebrew might associate it with פָּרַעוֹת *principes*. See the following article.

פָּרַעוֹת masc. plur. verbal from פָּרַע no. I. dec. XII. a. *nobles, princes.* Deut. 32:42. Judg. 5:2. It has the feminine termination, like אֲבוֹת *fathers*.

פָּרַעַשׁ m. *a flea.* 1 Sam. 24:15.

פָּרַעְתָּן proper name of a city in the tribe of Ephraim. Judg. 12:15. In Greek Φαραθωνί. 1 Macc. 9:50. The gentile noun is פָּרַעְתָּי Judg. 12:13, 15.

פָּרַפֵּר proper name of a small river, which rises in Lebanon, and unites with the Amana not far from Damascus, now *Fege* or *Alfaige*. 2 K. 5:12.

פָּרַץ, fut. פָּרַץ. 1. *to tear or break forth.* Gen. 38:29. Particularly *to break down* (a wall), Ecc. 3:3. 10:8. Neh. 1:3, 5. Construed with פָּ, 2 K. 14:13.—פָּרַץ אֶת אֲרָצָה *a city with walls torn down*, Prov. 25:28.

2. *to scatter*, (an army, the enemy.) 2 Sam. 5:20. Ps. 60:3.—1 Chr. 13:2 *let us scatter and send*, i. e. let us send every where.

3. intrans. *to spread itself or increase*,

spoken of a people. Gen. 28:14. Ex. 1:12. Hos. 4:10 וְלֹא יִפְרְצוּ *and they spread or increase not*. Spoken of one's substance and flocks, Job 1:10. Gen. 30:30. Also of the person, in reference to his substance, Gen. 30:43.

4. *to break in.* Mic. 2:13. Job 28:4 פָּרַץ בְּחַל they break or lead in a shaft, in reference to mining. Job 16:14 יִפְרָצֵנִי *he breaks in upon me*. Construed with פָּ, *to break in or cause an overthrow among a people*, Ex. 19:22, 24. 2 Sam. 6:8. 1 Chr. 15:13. Also spoken of the overthrow itself, Ps. 106:29.

5. *to urge with entreaties*, construed with פָּ. 1 Sam. 28:23. 2 Sam. 13:25, 27.

6. *to overflow, to abound in* a thing, (derived from signif. no. 3.) construed with an accus. (like verbs of plenty generally.) Prov. 3:10.

7. *to act with violence*, (from signif. no. 4.) Hos. 4:2. See פָּרַץ.

Niph. pass. of no. 3. 1 Sam. 3:1 יִפְרָץ *not spread abroad*, rare.

Pu. pass. of Kal no. 1. Neh. 1:3.

Hithpa. *to break away.* 1 Sam. 25:10.

פָּרָץ m. plur. פָּרָצִים (Am. 4:3.) and נֹה (Ezek. 13:5.) verbal from פָּרַץ, dec. VI. h.

1. *a gap, breach*, in a wall. 1 K. 11:27. Am. 4:3. Job 30:14 *they come (upon me) as through a wide breach.* Vulg. *quasi rupto muro*.—עָמַד בְּפָרָץ *to stand in the breach*, a figure taken from sieges, Ezek. 22:30. (comp. 13:5.) Ps. 106:23.

2. *a breaking out* (of water). 2 Sam. 5:20.

3. *a breaking in, an attack.* Job 16:14.

4. *an overthrow.* Judg. 21:15. Ps. 144:14. Hence פָּרַץ עֶזָה (*overthrow of Uzzah*) the name of a place, 2 Sam. 6:8. 1 Chr. 13:11.

פָּרַק 1. *to break off*, construed with פָּרַק. Gen. 27:40. Ex. 32:2.

2. *to tear in pieces*, spoken of a wild animal. Ps. 7:3.

3. *to snatch away, to deliver*, i. q. **הָצִיל**. Ps. 136: 24. Lam. 5: 8.

Pi. 1. *to rend or tear in pieces*. 1 K. 19: 11.

2. *to tear off*. Zech. 11: 16 **פָּרְסוּ יָמָיו** *he tears off their claws*, i. e. lets them alone.

Hithpa. 1. *to be broken in pieces*. Ezek. 19: 12.

2. *to break off from one's self, sibi avellere*, Ex. 32: 3, 24.

פָּרַק Chald. *to redeem, expiate*. Dan. 4: 24. [4: 27.]

פָּרַק, const. **פָּרַק**, Is. 65: 4 Keth. i. q. Keri **קָרַק** *broth*, by a commutation of פ and כ. See the letter ב.

פָּרַק m. verbal from **פָּרַק**.

1. *violence, robbery*. Nah. 3: 1.

2. *a cross-way*. Obad. 14.

פָּרַר see the kindred **פָּוַר**.

I. **פָּרַשׁ**, fut. **יִפְרֹשׁ**, *to spread or stretch out*, e. g. a garment, Num. 4: 6, 8. the hands, construed with **אֵל**, Ex. 9: 29, 33. with **עַל**, Lam. 1: 10. with **לֵי**, Ps. 44: 21. In a different sense Prov. 31: 20 *she stretched out her hand to the needy*, i. e. she gives to them liberally. Metaphorically Prov. 13: 16 *the fool spreadeth out folly, prae se fert stultitiam*.

Niph. *to be spread abroad or scattered*. Ezek. 17: 21. See Pi. no. 2.

Pi. **פָּרַשׁ** 1. as in Kal, *to spread out* (the hands). Ps. 143: 6. Is. 1: 15. 65: 2. Construed with **בְּ**, Lam. 1: 17.

2. *to scatter*. Ps. 68: 15. Zech. 2: 10. Comp. Niph.

Deriv. **פָּרֶשֶׁת**.

II. **פָּרַשׁ** i. q. **פָּרַס** *to break, divide in pieces*. Mic. 3: 3. Lam. 4: 4.

פָּרַשׁ 1. liter. *to separate, distinguish*. (So in Chald. and Syr. whence **פָּרַשׁ**, **פָּרַשׁ** a Pharisee.)

2. *to decide, determine, explain*. (Comp. **פָּרַשׁ** no. 2.) Lev. 24: 12.

Niph. *to be scattered*. Ezek. 34: 12. Several MSS. and ancient editions read this word with *Sin*, which is to be preferred.

Pa. pass. *to be determined, explained, made clear*. Num. 15: 34. Neh. 8: 8 **פָּרַשׁ** *exactly or literally*. Comp. Ezra 4: 18. and Gesenius' *Gesch. der Hebr. Sprache*, p. 45.

Hiph. *to wound, sting*. Prov. 23: 32.

פָּרַשׁ Chald. *idem*. Part. pass. Pa. Ezra 4: 18 **פָּרַשׁ** *exactly or literally*. Syr. *fideliter*.

פָּרַשׁ m. (with the first Kamets impure,) once **פָּרַשׁ** (Ezek. 26: 10.) plur. **פָּרָשִׁים**, dec. I.

1. *a horseman*. Gen. 50: 9. Ex. 14: 9, 17. (Arab. **فَارِس**.)

2. *a horse*, which is rode, (like *eques* for *equus*, cui quis inequitatur. See Bocharti *Hieroz.* T. I. p. 35. ed. Lips.) Is. 28: 28. Hab. 1: 8. Hence Is. 21: 7, 9. 2 Sam. 1: 6. **בְּעַל הַפָּרָשִׁים** *horsemen*.

פָּרַשׁ m. with suff. **פָּרָשׁוֹ**, dec. VI. h. *filth, dung*. Lev. 4: 11. 8: 17. Ex. 29: 14. Mal. 2: 3.

פָּרָשָׁה f. (with two Kamets pure) verbal from **פָּרַשׁ**, dec. X. *declaration, specification*. Est. 4: 7. 10: 2.

פָּרָשָׁן m. Heb. and Chald. *a copy*. Ezra 4: 11, 23. 5: 6. 7: 11. (Also in the Targums.) Instead of it we find **פָּרָשָׁן** Est. 3: 14. 4: 8.

פָּרָשָׁדָן or **פָּרָשָׁדָה** found only Judg. 3: 22. according to the Chaldaic version, *dung*, (i. q. **פָּרָשׁ**), hence **וַיֵּצֵא הַפָּרָשָׁדָה** *that the dung came out from him*. On the contrary the Sept. Vatic. **καὶ ἐξῆλθεν (ἔδωκεν) τὴν προστάδα**. So Kimchi. Could we refer **וַיֵּצֵא** to the sword, (comp. Zech. 13: 7.) then it might be rendered, *and it (the sword) went through his bones*. Comp. Arab. **فَرَسَد** *to spread out the feet*.

פָּרָשָׁו a quadriliteral, i. q. **פָּרַשׁ** *to spread*. Once Job 26: 9. The **ו** arises from the combination of **פָּרַשׁ** with **רָו** Arab. **فَرَز** *to separate, spread out*; comp. **פָּרִיץ** *a plain*.

פָּרַת *Euphrates*, a proper name, Gen. 2:14. 15:18. Deut. 1:7. This river, not Ephrata, is without doubt intended Jer. 13:4—7.

פָּרָה f. Gen. 49:22. see פָּרָה.

פְּרָהִימִים masc. plur. *princes, nobles*; among the Persians, Est. 1:3. 6:9. among the Jews, Dan. 1:3. A Persian word, comp. in Pehlvi, *pardom* (the first,) and in Parsee, *pardomim* (the nobles.) Kleuker's Zend-Avesta, Th. 2. p. 82. Th. 3. p. 162.

פָּשַׁה *to spread*, spoken of the leprosy. Lev. 13:5 ff. (Arab. **فَشَا**, Aram. **פִּשְׁא** *idem.*)

פָּשַׁע *to go*, construed with **בְּ** *against* a thing. Is. 27:4. (Aram. **פִּשְׁע** *idem.*) Deriv. out of course **פִּשְׁעָה**.

פָּשַׁע m. verbal from **פָּשַׁע**, *a step*. 1 Sam. 20:3.

פָּשַׁק *to spread asunder, to open widely*, e. g. the lips. Prov. 13:3.

פִּי *to spread asunder, to open widely*, e. g. the feet. Ezek. 16:25.

פֶּשַׁ m. *a multitude*. Job 35:15. See פֶּשַׁ no. II. As to the form it is derived from **פָּשַׁע**.

פָּשַׁח found only in Pi. *to tear in pieces, to lacerate*. Lam. 3:11. (So in Aram.)

פִּשְׁחֹר proper name of a priest and chief overseer of the temple in the time of Jeremiah. Jer. 20:3. 38:1. In the former passage there is an allusion to the signification of the name, prob. *prosperity round about*; (this quadrilateral being compounded of **פֶּשַׁח** in Arab. *to be wide, spacious, and פִּשְׁחֹר round about*.) Antith. **פִּשְׁחֹר**.

פָּשַׁט, fut. **פִּשְׁט**.

1. *to put off*, construed with an accus. of the garment, (like **לָבַשׁ** *to put on*.) Lev. 6:4. 16:23. Is. 32:11 **פִּשְׁטָה** *put off* (thy garments).

2. *to pillage, plunder, fall on*, (in order to plunder,) e. g. a city, country; construed with **בְּ**, 2 Chr. 25:13, 28:18.

with an accus. 1 Sam. 30:14. with **לְ**, 1 Sam. 27:8. with **עַל**, Judg. 9:33.

3. *to spread one's self out*, spoken of a hostile army. 1 Chr. 14:9, 12. Trop. Nah. 3:16.

פִּי *to strip or plunder*, (the slain.) 1 Sam. 31:8. 2 Sam. 23:10. 1 Chr. 10:8.

Hiph. 1. *to cause to put off, to strip* a person. Construed (1.) with a double accus. of the person and thing. Num. 20:26, 28. Gen. 37:23. (2.) with an accus. of the thing *stripped off*. 1 Sam. 31:9. Job 22:6. And that with **מִן** of the person, Job 19:9. Mic. 3:3. with **מִמֶּנִּי**, Mic. 2:8. (3.) with an accus. of the person. Hos. 2:3. [2:5.]

2. *to flay cattle*. (Comp. Mic. 3:3. above.) Lev. 1:6. 2 Chr. 29:34. 35:11.

Hithpa. *to strip one's self, sibi exuere* aliquid, 1 Sam. 18:4.

פָּשַׁע 1. *to fall away, revolt, rebel*; construed with **בְּ** *from or against* any one, 2 K. 1:1. 3:5, 7. with **מִמֶּנִּי**, 2 K. 8:20, 22.

2. *particularly to rebel against God, to apostatize from him, to sin against him*. 1 K. 8:50. Is. 1:2. Jer. 2:29. Construed with **עַל** Hos. 8:1. Hence

3. *to sin, to transgress*. Prov. 28:21. Part. **פִּשְׁעִים** *sinner, transgressors*, Is. 1:28. 46:8.

Niph. Prov. 18:19 **נִפְשַׁע** *a brother offended*.

פָּשַׁע m. with suff. **פִּשְׁעִי**, verbal from **פָּשַׁע**, dec. VI, i.

1. *revolt, sedition*. Prov. 28:2.

2. *sin, transgression, crime*. Gen. 31:36. 50:17. Job 33:9. 34:6, 37. Ps. 32:1. Perhaps stronger than **חַטָּאת**, comp. Job 34:37.

3. *punishment for sin*. Dan. 9:24.

4. *a sin-offering*. Mic. 6:7.

פֶּשֶׁר Chald. *to interpret, explain*, (dreams.) Infin. Dan. 5:16.

Pa. *idem*. Dan. 5:12.

פִּשְׁרָא m. emph. **פִּשְׁרָא**, Chald. *an explanation, interpretation*. Dan. 2:4 ff. 4:4 ff.

פֶּשֶׁר m. i. q. Chald. פֶּשֶׁר. Ecc. 8:1.

פֶּשֶׁתָּה Hos. 2:7, 11. plur. פֶּשֶׁתִּים.

1. *flax, linen*. Lev. 13:47. Jer. 13:1.

2. פֶּשֶׁתִּי קֶצֶץ *cotton*. Josh. 2:6. This is frequently cultivated at the present day in Palestine. Others make it i. q. פֶּשֶׁתִּים עֵץ *the wood*, i. e. the stalks, of *flax*.

פֶּשֶׁתָּה f. l. i. q. פֶּשֶׁתָּה. Ex. 9:31.

2. *a light, lamp*, from its *linen* or *cotton* wick. Is. 42:3. 43:17.

פֶּת f. with suff. פֶּתִי, plur. פֶּתִים, verbal from פָּתַח, dec. VIII. f. *a piece, crumb, morsel*, (of bread.) Gen. 18:5. Judg. 19:5. Also without לָחֶם, Job 31:17. Ps. 147:17.

פֶּת m. with suff. פֶּתִי.

1. *puerum muliebrem*. Is. 3:17. (Arab. فَرْث *interstitium*.)

2. plur. פֶּתִים *the hinge of a door*, or rather *the hole in which the hinge moves, cardo femina*. 1 K. 7:50.

פֶּתָאִים plur. of פֶּתִי q. v.

פֶּתָאִם adv. (from פָּתַח, with an adverbial termination ם, as in שָׁלֹשׁ, and by a commutation of ם and ץ, see page 1.) *in a moment, suddenly*. Josh. 10:9. Job 22:10. Also בְּפֶתָאִים 2 Chr. 29:36. In combination with פָּתַח, בְּפֶתַח פֶּתָאִים Num. 6:9. לְפֶתַח פֶּתָאִים Is. 29:5. and לְפֶתַח פֶּתָאִים Is. 30:13. Used as a substantive in the genitive, Prov. 3:25 פֶּתַח פֶּתָאִים *sudden terror*.

פֶּתִיבָּג Heb. and Chald. Dan. 1:5, 8, 13, 15. 11:26. *costly food, delicacies*, from the royal table. Syr. فَتِيْبَاج *dainties, pastry-work*. Perhaps *liter. food of the gods*, from the Pers. بَست (bot) *an idol*, (comp. Chald. פֶּתֶר *idolum*), and باغ also باج (bag) *food*.

פֶּתִיבָּג Chald. emph. פֶּתִיבָּגָא.

1. *a word*. Dan. 3:16.

2. *an order, edict*. Ezra 4:17.

3. *a letter, epistle*, λόγος. Ezra 5:7.

4. *a matter, thing*. Ezra 6:11. Dan. 4:14.

Note. This word has the same meaning in Syriac; but it is probably of Persian origin; comp. the Pers. *peigham* (*a word*), in Pehlvi *pedam*.

פֶּתִיבָּג in later Hebrew, *an edict, sentence*. Est. 1:20. Ecc. 8:11.

פֶּתָה 1. *to be open, wide*. Prov. 20:19. פֶּתָה טֹפֵּקִי *the babbler*, whose mouth is always open. See Hiph.

2. *to be open-hearted, susceptible of impressions*; hence *to be easily enticed or seduced*. (Arab. *to be young, open-hearted, ingenuous*.) Deut. 11:16 פֶּן יִפְתָּה לְבָבְךָ *lest your heart be enticed*. Job 31:27. Part. פֶּתָה *simple, easily seduced*, i. q. פֶּתִי Job 5:2. Fem. Hos. 7:11.

Niph. *to be persuaded*, in a good sense, Jer. 20:7. *to be enticed to a thing*, construed with יָלַד, Job 31:9.

Pi. 1. *to persuade*. Jer. 20:7. Particularly to something injurious, 1 K. 22:20 ff. *to reveal a secret*, Judg. 14:15. 16:5. 2 Sam. 3:25.

2. *to entice, seduce*. Ex. 22:15. Prov. 1:10. 16:29.

3. *to dissemble in any way*. Ps. 78:36. Prov. 24:28 הֲשִׁיחַתְךָ בְּשִׁפְתֶּיךָ *wouldst thou dissemble with lips?* i. e. thou shouldst not etc.

Pu. *to be persuaded*, Prov. 25:15. *to be enticed, allured*, Ezek. 14:9. Jer. 20:10.

Hiph. *to make wide, to enlarge*. Fut. apoc. פֶּתַח, Gen. 9:27.

פֶּתִיבָּג m. verbal from פָּתַח Pi. no. 5. dec. I. *a graving, graven work*. 2 Chr. 2:13. Zech. 3:9. More frequently in the plur. פֶּתִיבָּגִים Ex. 28:11, 21, 36. 39:6.

פֶּתִיבָּג proper name of a place in Mesopotamia, on the Euphrates, the residence of Balaam. Num. 22:5. 23:7. Deut. 23:5.

פֶּתִיבָּג i. q. פֶּתַח *a piece*. Ezek. 13:19. Root פֶּתַח.

פֶּתָה 1. *to open*; e. g. the mouth, Ps. 39:10. the hand, i. e. *to be liberal*, construed with יָד of the person, Deut. 15:8, 11. the ear, i. e. *to instruct*, Is.

50:5. (comp. 48:8).—Am. 8:5 *נפתחו* *נפתחו* that we may open (and sell) the grain.

2. to draw (the sword). Ps. 37:14. Ezek. 21:33.

3. to open, disclose, utter, ore proferre. Ps. 49:5 I will utter my song on the harp. Comp. פתח.

4. to let loose, dismiss, set free, (a prisoner.) Is. 14:17.

Niph. 1. to be opened or open. Ezek. 1:1.

2. to be loosed. Is. 5:27.

3. to be let loose, to be set at liberty. Job 12:14. Comp. Jer. 1:14.

Pi. 1. to open, as in Kal. Job 41:6. [41:14.]

2. to loosen, to unbind; e. g. fetters, Job 30:11. 38:31. 39:5. Ps. 116:16. a girdle, Ps. 30:12. Is. 20:2. Part. פתח one who loosens his girdle, i. e. returns from the battle, 1 K. 20:11. Construed also with an accus. of the person unfettered, Jer. 40:4. or ungirded, Is. 45:1.

3. intrans. to open itself. Cant. 7:13. Is. 48:8.

4. to plough, furrow, terram aperire. Is. 28:24.

5. to engrave, sculper; e. g. on wood, 1 K. 7:36. on precious stones, Ex. 28:36. To hew or cut stones in any way, Zech. 3:9. (See פתח.)

Pu. pass. of Pi. no. 5. Ex. 39:6.

Hithpa. to loose from one's self. Is. 52:2.

פתח Chald. to open. Dan. 6:11. 7:10.

פתח m. with suff. פתחי, plur. פתחים, const. פתחי, dec. VI. i.

1. a door.—נפתח and as an accus. פתח before or at the door, Gen. 18:1, 10. 19:11. Job 31:34. So הפתח Gen. 19:6.

2. a gate. Is. 3:26.—פתח at the entrance of the gate, Josh. 20:4. Judg. 9:35. comp. Prov. 1:21. Metaphorically פתח פתח the doors of thy mouth, Prov. 8:34.

פתח m. verbal from פתח, the opening

or insight imparted by any thing. Ps. 119:130. (In Syr. Aph. to enlighten, to give insight. In Arab. conj. X. to explain.)

פתח m. const. פתח, verbal from פתח, dec. III. d. an opening, joined with פתח. Ezek. 16:63. 29:21.

פתח m. in pause פתח, plur. פתחים and פתחים, verbal from פתח, dec. VI. l.

1. simple, inexperienced, liter. open to every impression, easily seduced. (See פתח.) Prov. 7:7. 22:3. 27:12. Used particularly of credulity, Prov. 14:15. of innocency, Ps. 116:6.

2. as an abstract, simplicity, folly. Prov. 1:22.

פתח m. Chald. with suff. פתחי, width, breadth. Dan. 3:1. Ezra 6:3.

פתח f. verbal from פתח, simplicity; as a concrete, simple. Prov. 9:13.

פתח found only Is. 3:24. a girdle for females, according to Symm. and Jerome, a stomacher, strophium. The composition of this word is doubtful. Perhaps from פתח wideness, or פתח in Chald. linen, and נל, comp. נל pallium, stola.

פתחות fem. plur. drawn swords. Ps. 55:22. See פתח no. 2.

פתח m. verbal from פתח, dec. III. a. a thread, string, cord. Num. 19:15. Judg. 16:9. Used of the cord by which the Orientalist suspends his sealing, (see דוקח,) Gen. 38:18, 25.

פתח in Kal not used. (Arab. to twist, to spin.)

Niph. 1. to wrestle, to struggle. Gen. 30:8. Deriv. נפתח.

2. to be perverted, false, deceitful. Prov. 8:8. Job 5:13.

Hithpa. to shew one's self false. Ps. 18:27. In the parallel passage 2 Sam. 22:27. is נפתח, which appears to be a corruption of נפתח.

Deriv. out of course פתח.

פתח verbal from פתח, crooked, perverse, false. Dent. 32:5.

פֶּתֶם proper name of an Egyptian city, mentioned only Ex. 1:11. In Herod. II. 158. called Πάτρομος, by the Arabians in later times *Fijum, Fajum*, which is also applied to the province.

פִּתְּן m. plur. פִּתְּנִים, dec. VI. a. an *adder*, a species of poisonous serpent. Is. 11:8. Ps. 58:5. 91:13. (Arab.

according to Forskäl *coluber bütän*.)

פֶּתַע m. a *moment*. Hence as an adv.

1. *in a moment, suddenly*. Prov. 6:15. 29:1. Comp. פֶּתַח.

2. *unintentionally, undesignedly*. Num. 35:22.

פִּתֵּר, fut. פִּתְּרִי, *to interpret, explain*, (dreams.) Gen. 40:8 ff. Chald. פִּתְּרִי.

פִּתְרֹן m. verbal from פִּתְּרִי, dec. X. an *interpretation*. Gen. 40:5, 8, 12.

פִּתְרֹס proper name of a country in Egypt. Is. 11:11. Jer. 44:1, 15. Ezek. 29:14. 30:14. Sept. Παθούσης, i. e. in Coptic, *the south land*, perhaps for *Thebais*, or *Upper Egypt*. Here was anciently a district called *Nomos Phaturites*. Plin. H. N. v. 9. The inhabitants of this country are called פִּתְרֹסִים, Gen. 10:14. See Jablonskii Opusc. ed. te Water, T. I. p. 198. and J. D. Michaëlis Spicileg. Geogr. Hebræorum ext. T. I. p. 271—274.

פִּתְשָׁן a *copy*, see פִּרְשָׁן.

פִּתַּח *to break*. Lev. 2:6. Deriv. פִּתַּח, פִּתְּחָה.

צ

Tsade, the 18th letter of the alphabet, and as a numerical sign denoting 90.

To the Hebrew *Tsade* correspond two letters in Arabic, namely, **ص** *Tsad* or *Zad*, in which the sound of *s* prevails, and **ض** *Dad*, in which the sound of *d* is more distinctly heard; besides the Arabic **ذ** *Da*, which in pronunciation does not differ from the latter. This difference of pronunciation probably existed likewise in Hebrew, although it was not regarded in writing; hence the same root in Hebrew has different significations, according as the corresponding letter in Arabic is **ص** or **ض** or **ذ**.

This letter is interchanged (1.) with **ש**, particularly in Aramean. In Heb. comp. נָצַר and נָצַר *to watch, guard*; נָצַר *to be pure* and נָצַר *to be clear*; נָצַע *to press in, to sink*, and נָצַע *to dip in, to colour*. (2.) by making the sound of *s* more audible, with **ש**, **ס** and **ז**, e. g. נָצַע and נָצַע *to rejoice*; נָצַע and נָצַע *to tear down*; נָצַע and נָצַע *to deride*. Comp. i, p. 164. (3.) with **ע**, see above p. 429.

צֹאֵר f. (with Tseri impure) dec. X. *dung, filth, excrement*. Ezek. 4:12.

Deut. 23:14. Prob. for צֹאֵר, from צֹאֵר *efferrī*, comp. צֹאֵר, צֹאֵר, צֹאֵר.

צֹאֵלִים m. Job 40:21, 22. *shady bushes*, prob. an Aramean form for צֹאֵלִים. So צֹאֵר Aram. צֹאֵר, צֹאֵר. comp. also in Heb. צֹאֵר no. II. It is thus rendered by the Vulg. Syr. Kimchi and Aben Ezra.

צֹאֵן f. (as an epicene noun applied also in the feminine gender to male animals, Gen. 31:10. though it is sometimes construed as masc.) a collective noun denoting *small cattle*, i. e. sheep and goats, (the μῆλα of Homer,) particularly *sheep*. Gen. 27:9. Lev. 1:10. 22:21. The corresponding nomen unitatis, or noun expressing an individual, is צֹאֵה, hence Ex. 21:37 [22:1.] *if a man steal a head of small cattle (צֹאֵה,) then he shall restore four head of small cattle (צֹאֵה)*. Ezek. 45:15. Sometimes goats are separately mentioned, and then צֹאֵן denotes *sheep*, 1 Sam. 25:2. (So in Arab.)

צֹאֵן a proper name, Mic. 1:11. prob. i. q. צֹאֵן Josh. 15:37. a city in the tribe of Judah. As an appellative it would signify *the place of flocks*.

צָבָאִים masc. plur. const. **צָבָאִים**, verbal from **צָבָא**, dec. I.

1. *productions* (of the earth). Is. 34: 1. 42: 5. Job 31: 8.

2. metaphorically *children, offspring*. Is. 22: 24. 65: 23. 61: 9. Job 5: 25. 21: 8. 27: 14. More in full **צָבָאִים כִּדְרֵךְ** *the offspring of thy bowels*, Is. 48: 19.

צָבָא m. dec. VIII. a.

1. a kind of chariot or litter. Plur. **צָבָאִים** Is. 66: 20. Sept. *λαμπήνη*. Num. 7: 3 **צָבָאִים**. Sept. *ἀμύλαι λαμπήναι*. Vulg. *plaustra tecta*, comp. the Arab.

צָבָא conj. II. *to cover*.

2. a species of lizard, (Arab. **ضَب**.) Lev. 11: 29. Bocharti Hieroz. I. p. 1044—1063.

צָבָא 1. *to go forth or march out to war, to carry on war*. Num. 31: 42. Is. 31: 4. Construed with **עָלַי** *against* a person, Num. 31: 7. Is. 29: 7, 8. (Arab. **صَبَا** *idem*.)

2. *to go forth to the service of the temple*, a kind of militia sacra. Num. 4: 23. 8: 24. 1 Sam. 2: 22.

Hiph. liter. *to lead out to war*. 2 K. 25: 19. Jer. 52: 25.

צָבָאִים m. plur. **צָבָאִים**, verbal from **צָבָא**, dec. IV. g.

1. *a host, particularly a military host, an army*.—**צָבָאִים** *the general of the host*, Gen. 21: 22.—**צָבָאִים** *the soldiers, warriors*, Num. 31: 53.—**צָבָאִים** Deut. 24: 5. **לְצָבָא** Num. 31: 27, 28. usually **לְצָבָא** Num. 1: 3ff. *to go to the host, to go forth to war*. Spoken also of the body of Levites who go forth to the service of the temple, Num. 4: 23, 35, 39, 43.

2. **צָבָאִים** *the host of heaven*, denoting (1.) *the host of angels*, which surround the throne of Jehovah. 1 K. 22: 19. 2 Chr. 18: 18. Ps. 103: 21. 148: 2. Hence Josh. 5: 14, 15 **צָבָאִים** *the prince of God's host*. Comp. Luke 2: 13. (2.) *the stars*. Jer. 33: 22. Is. 40: 26. for the most part as an object of idolatrous worship, Deut. 4: 19. 17: 3. 2 K. 17: 16. 21: 3, 5. Some-

times only the sun and moon (Deut. 17: 3. Jer. 8: 2.) and sometimes the stars also (Deut. 4: 19. Dan. 8: 10.) are separately mentioned. It appears then that this expression embraced every thing in heaven, both angels and heavenly bodies. Comp. Job 38: 7. Dan. 4: 32. Hence (3.) **צָבָאִים הַשָּׁמַיִם** *the powers on high*, Is. 24: 21. in opposition to *the kings of the earth*. Comp. Is. 34: 4. 45: 12. Ps. 33: 6.—In one passage Gen. 2: 1, **צָבָאִים** is applied to the earth, *whatever is on the earth*, (i. q. **בָּרָא**), by a zeugma, which is resolved Neh. 9: 6. Hence **צָבָאִים** **אֱלֹהֵי** **צָבָאִים**, and more frequently **אֱלֹהֵי** **צָבָאִים**, also barely **אֱלֹהֵי** **צָבָאִים**, (e. g. Ps. 80: 8, 15.) *God of the heavenly hosts*, synonymous with **אֱלֹהֵי** **הַשָּׁמַיִם** *God of heaven*, in the later books. (See **שָׁמַיִם**.) According to others, it denoted originally *the God of war*, (comp. Ps. 24: 10. with ver. 8. 1 Sam. 17: 45.) and was afterwards made to denote *the God of the powers of heaven*. This epithet of God does not occur in Genesis nor in the book of Judges.

3. *warfare, hard service, affliction*. Job 7: 1. 10: 17. 14: 14. Is. 40: 2. Dan. 10: 1 **וְהָאֱמֶת הַדָּבָר וְהָאֱמֶת הַדָּבָר** *and the oracle is true and (relates to) great affliction*.

צָבָאִים and **צָבָאוֹת**, see **צָבָא** *a gazelle*.

צָבָא Chald. fut. **צָבָא**, *to will, to choose*. Dan. 4: 14, 22, 29. [4: 17, 25, 32.] 5: 19: 21. (Syr. and Arab. *idem*.) Deriv. **צָבָא**.

צָבָאִים Hos. 11: 8. **צָבָאִים** and **צָבָאִים** Gen. 10: 19. 14: 2. Deut. 29: 22. proper name of a city in the vale of Siddim, which was sunk with Sodom and Gomorrah in the Dead Sea.

I. **צָבָא** i. q. **צָבָא** *to go forth to war, to carry on war*. Is. 29: 7 **צָבָא** *they who carry on war against her*, i. q. **צָבָאִים** **עָלֶיהָ**.

II. **צָבָא** *to swell*, spoken of the belly. Num. 5: 27.

Hiph. causat. *to make to swell*. Num. 5:22. Hence

צָבָה, fem. צָבָה, verbal adj. from צָבָה, *swelling*. Num. 5:21.

צָבָר Chald. 1. liter. *will, purpose*, (from צָבָה *to will*.) Hence

2. *a matter, business, concern*, Syr.

צָבָר. Dan. 6:18. Comp. חָפֶץ no. 4.

צָבֹוֹעַ m. found only Jer. 12:9. *a*

hyena, (Arab. ضبع.) Sept. *ῥαῖνα*. Or else, *a wild beast* generally. (Comp. Talmud. צְבוּיִם *beasts of prey*, like the Arab. سباع *feræ rapaces*. See Bocharti Hieroz. P. I. p. 829.)

צָבִי m. in pause צָבִי, dec. VI. 1.

1. *honour, majesty, glory*. Is. 4:2. 24:16. 28:1, 4, 5.—צָבִי מַלְכוּתֹת *the glory of kingdoms*, i. e. Babylon, Is. 13:19.—אֶרֶץ הַצָּבִי *the glorious land*, i. e. the land of Israel, Dan. 11:16, 41. Also simply צָבִי in the same sense, Dan. 8:9. So in the Rabbinical writings, comp. Ezek. 20:6, 15. Jer. 3:19.—Dan. 11:45 *הַצָּבִי הַקֹּדֶשׁ* *the glorious holy mount*, i. e. the mount of the temple.

2. *a gazelle*. (Arab. ظبي, Aram. צִבְיָא.) 1 K. 5:3. [4:23.] Is. 13:14. Prov. 6:5. See Bocharti Hieroz. T. I. p. 924 ff. 895 ff. and Rosenmüller's notes thereon, T. II. p. 304 of the Leipsic edit. Plur. צִבְיִים, 2 Sam. 2:18. צִבְיָאִים 1 Chr. 12:9. and צִבְיָאוֹת Cant. 2:7. 3:5.

צִבְיָה fem. of צָבִי, *the female gazelle*. Cant. 4:5. 7:4.

צִבְיָיִם see צִבְיָאִים.

צָבַט, fut. צָבַט, *to reach or hold out*. Once Ruth 2:14.

צָבַע Chald. *to wet, moisten*. Pa. Dan. 4:22. [4:25.]

Ithpa. צָבַעֵנִי pass. Dan. 4:12, 20, 30. [4:15, 23, 33.] Otherwise *to immerse, colour*, as in Syr. and Arab. Hence

צָבַע m. dec. VI. i. *what is coloured, a party-coloured garment*. Judg. 5:30. —שָׁלֵל צָבָעִים ibid.

צִבְעִים (*hyenas*) proper name of a valley and of a city in the tribe of Benjamin. 1 Sam. 13:18. Neh. 11:34.

צָבַר, fut. צָבַר, *to heap up*; e. g. grain. Gen. 41:35. treasures, Job 27:16. Chald. צָבַר and Arab. *idem*.)

צָבָרִים masc. plur. verbal from צָבַר, *heaps*. 2 K. 10:8.

צָבָה or צָבַת, plur. צָבָהִים, *a sheaf, bundle*. Once Ruth 2:16. (Chald. צָבַה *to bind*.)

צָבַר m. with suff. צָבִיר, plur. צָבִירִים, dec. VIII. f.

1. *a side*.—צָבַר *at the side*, Is. 60:4. —בְּצָבַר *by the side*, Deut. 31:26. Josh. 12:9. By way of eminence, it is used of the *left side*, Ps. 91:7. (Antith. צָמִין.) 1 Sam. 20:25. With He paragogic, צָבַר *to the side*, 1 Sam. 20:20.

2. *an adversary, opponent*. Judg. 2:3. Arab. ضد and ضد *to turn away*; conj. III. *to oppose*.

צָבַר Chald. *a side*.—בְּצָבַר *on the part of*, Dan. 6:5.—בְּצָבַר *against*, Dan. 7:25.

צָבָה Chald. *a purpose, intention*. Dan. 3:14. הֲצָבָה *was it an intention?* Comp. Heb. צָבָה, צָבָה.

צָבַר or צָבָרָה a place on the northern boundary of Palestine. Only Num. 34:8. Ezek. 47:15.

צָבַר *to seek after a person*, construed with an accus. Ex. 21:13. Joined with נָקַשׁ, *to seek after the life of a person*, 1 Sam. 24:12. Kindred with צָבַר *to hunt or lie in wait for wild beasts*. Deriv. צָבַר, צָבָה.

Niph. as in Aram. *to be laid waste*. Zeph. 3:6.

צָבַר see צָבָרָה.

צָבִירָה f. verbal from צָבַר, *a purpose, intention, design*. Num. 35:20, 22.

צָדִיק m. verbal adj. from צָדַק, dec. I. 1. *he that has a righteous cause*. Ex. 9:27. 23:8. Hence *innocent*, Gen. 18:23 ff. 20:4.

2. *just, righteous*, (spoken of God, of a king, judge.) Ps. 7:10. 119:4.

3. *blameless, virtuous, pious.* Gen. 6:9. 7:1. Prov. 10:3 ff.

4. *true, faithful.* Neh. 9:8. Is. 41:26.

5. perhaps *victorious, a conqueror.* Is. 49:24. Comp. צדק no. 7.

6. *straight, i. q. ישר.* (Comp. צדק Ps. 23:3.) In Syr. ܐܕܝܢ *to be right, suitable.*

In Arab. صدق *to be upright, true.*

1. *to have a just or righteous cause, (in a contention at law,)* Gen. 38:26 צדקה *her cause is more just than mine.* Job 9:15, 20. 10:15. 13:18. 34:5. Also *to be right, (in an assertion,)* Job 33:12. 11:2.

2. *to be just, righteous;* spoken of Jehovah, Ps. 51:6. of the law, Ps. 19:10.

3. *to be innocent, blameless.* Job 15:14. 22:3. 35:7. צדק עם אלהים *to appear innocent before God,* Job 9:2. 25:4.— צדק מאלהים *idem,* Job 4:17.

4. *to be justified, to justify one's self, as if the pass. of Pi. and Hiph.* Is. 43:9, 26. 45:25. Ezek. 16:52.

Niph. *to be justified.* Dan. 8:14 צדקת *the sanctuary shall be justified, i. e. its honour shall be maintained, it shall be safe.* See צדק and צדקה no. 6.

Pi. 1. *to justify.* Ezek. 16:51, 52. Jer. 3:11 צדקה נקשה *she justifies herself, i. e. appears just.*

2. *to esteem or pronounce just.* Job 33:32. Joined with נקשה *to pronounce one's self just,* Job 32:2.

Hiph. 1. *to pronounce innocent, to acquit, absolve, (spoken of a judge.)* Ex. 23:7. Deut. 25:1. Is. 5:23. Construed with ה, Is. 53:11.

2. *to make righteous, to lead to righteousness.* Dan. 12:4.

Hithpa. *to justify or defend one's self.* Gen. 44:16.

Note. The antithesis is constantly made by רשע.

צדק m. with suff. צדקה, verbal from צדק, dec. VI. h.

1. *straightness.* Ps. 23:3 צדקת *straight paths.*

2. *what is right, right.* Job 36:3. Ps. 15:2.—Lev. 19:36 צדק מאני *just balances.*—צדק נקרי *suitable sacrifices or sacrifices according to law,* Deut. 33:19.

3. *righteousness, (of a judge, of Jehovah.)* Ps. 35:24, 28.—צדק ומשפט *righteousness and justice,* Ps. 89:15. 97:2.

4. *innocency, blamelessness,* Ps. 37:6. Job 8:6. *a just or righteous cause,* Ps. 17:1. Job 6:29.

5. *truth.* Ps. 52:5. Is. 45:19.

6. *deliverance, salvation, prosperity, as the consequence of righteousness, (according to the usual ideas of retribution,)* i. q. ישועה, Is. 45:8. 51:5. 62:1. Jer. 33:16. Dan. 9:24. Ps. 132:9. comp. verse 16.

צדקה f. verbal from צדק, dec. XI. c.

1. *what is right or fit.* Joel 2:23 צדקה המורה *the early rain as it is wanted.* Also *a right or interest in a thing,* Neh. 2:20.

2. *righteousness, justice, (of a judge, of God.)*—משפט וצדקה *righteousness and justice,* 2 Sam. 8:15. Jer. 9:23.

3. *blamelessness, innocency,* Job 27:6. Prov. 12:23. 15:9. *a just or righteous cause,* Gen. 30:33. Ps. 18:21. Dan. 9:7.

4. *merit, desert of good.* Gen. 15:6 *and he counted it to him as a merit.* Deut. 6:25.

5. *favour, beneficence.* Ps. 24:5. Prov. 10:2. Mic. 6:5. (Comp. the Chald.)

6. *salvation, deliverance, prosperity,* i. q. ישועה, Is. 45:8. 48:18. 51:6, 8. Hence

7. *victory.* Judg. 5:11.

צדקה Chald. *beneficence, alms.* Dan. 4:24. [4:27.]

צדקיהו (*righteousness of Jehovah*) Sept. Σεδεκίας, Vulg. *Sedecias*, proper name of a king of Judah, which was given to him by king Nebuchadnezzar, instead of his former name יחזקיה. 2 K. 24:17. 1 Chr. 3:15. Jer. 1:3.

צרה *to shine like gold.* Part. Hoph.

צוהב *shining like gold*. Ezra 8 : 27. Kindred with צהב *gold*.

צוהב m. *gold-coloured, yellow*, spoken of the hair. Lev. 13 : 30 ff.

I. צוהל 1. *to neigh*, spoken of the horse. Jer. 5 : 8.

2. *metaphorically to rejoice*, spoken of men. Is. 12 : 6. 24 : 14.

Pi. Is. 10 : 30 צוהי קוץ *let thy voice resound*, i. e. cry aloud, from alarm, terror. (Comp. יקץ.)

Deriv. מצוהה.

II. צוהל i. q. צוה or צוהר *to shine*. Comp. the letter ה, p. 290. Found only in Hiph. causat. Ps. 104 : 15.

צוהר found only in Hiph. denom. from צוהר, *to make or press oil*. Job 24 : 11.

צוהר m. dec. VI. n. *light*. (Comp. צוהר and צוהר.) Gen. 6 : 16 צוהר תעשה לחמה *light*, i. e. a window, *shalt thou make for the ship*. Comp. 8 : 6. (Others make it the *deck*, comp. the Arab. ظهير *the back, surface*.)

Dual צוהרים *noon, mid-day*, *liter. double light*. Gen. 43 : 16, 25. Deut. 28 : 29. Used as an emblem of prosperity, Job 11 : 17. Ps. 47 : 6.

צו or צו, prob. *a precept*, (from צוה, like צוה, from צוה, צוה) Hos. 5 : 11.

for he follows willingly after the commandment (of men). According to this we should render Is. 28 : 10, 13 צו לצו צו *precept upon precept, precept upon precept*. Others: *filth on filth*, (as if i. q. צוה, צוה;) comp. verse 8.; but this does not agree so well with verse 13. Others make it the inarticulate sound of the drunken man, comp. verse 11.

צוה m. dec. I. *dirty*, spoken of garments. Zech. 3 : 3, 4. (Syr. ܐܘܪܐ *to be dirty, odious*.)

צוהה f. dec. X. *dirt, filth*. Is. 28 : 8 צוהה vomitus foedus. Metaphorically *sin, guilt*, Is. 4 : 4. Prov. 30 : 12. Used as an euphemistic expression for *human*

dung in the Keri of Is. 36 : 12. 2 K. 18 : 27.

צוהר m. and צוהר (Neh. 3 : 5.) const. צוהר, dec. II. b.

1. *the neck*, Germ. Hals.—צוהר with a stretched out or proud neck, Job 15 : 26. Ps. 75 : 6.

2. *the neck*, Germ. Nacken. Lam. 5 : 5. Hence used in reference to a yoke or burden, Hos. 10 : 11. Lam. 1 : 14.

Plur. צוהרים, const. צוהרי, used of an individual, Gen. 27 : 16. 33 : 4. 45 : 14. —צוהרות colla, Mic. 2 : 3.

צוהרה, צוהרה proper name of a city in Mesopotamia, otherwise called *Nesibin, Nisibis, Antiochia Mygdoniae*, 1 Sam. 14 : 47. 2 Sam. 8 : 3. 23 : 36. 2 Chr. 8 : 3. Its territory is denominated צוהרה Ps. 60 : 2. 2 Sam. 10 : 6, 8. It was the residence of a king, who in the time of David carried on several considerable wars with Israel.

צוה (comp. צוה,) *to lie in wait*, construed with an accus. (1.) *to hunt, take*, (wild beasts.) Gen. 27 : 3, 5, 33. Job 38 : 39. (2.) *to lay snares*, e. g. for birds. Lev. 17 : 13. Lam. 3 : 52. Mic. 7 : 2. (3.) *צוה נפש to seek the life*, of a person. Prov. 6 : 26. (4.) in the other dialects also *to fish*; — see צוהן.

Pil. i. q. Kal no. (3.) Ezek. 13 : 18, 20.

Hithpa. הצוהת, see under צוה.

Deriv. צוה, צוה, צוה, צוה.

צוה found only in Pi. צוה.

1. *to command* any one; construed with an accus. of the person, (like the Lat. *jubere aliquem*.) Gen. 26 : 11. more rarely with על, Gen. 2 : 16. 28 : 6. Est. 2 : 10, 20. with אל, Gen. 50 : 16. with לו, Ex. 1 : 22. The command usually follows directly after *לאמר*, or indirectly in an infin. e. g. Gen. 3 : 11. The thing *commanded* is put also in the accus. hence a double accus. of the person and thing, Gen. 6 : 22. Ex. 25 : 22.

2. *to commission, depute, send*, (a person,) without mentioning the thing enjoined. Jer. 14 : 14. 23 : 32. Construed with על of the person *sent to*, Est. 4 : 5.

Ezra 8:17. 1 Chr. 22:12. or on whose account the charge is given, Gen. 12:20. 2 Sam. 14:8. In the latter case also with *ל*, Ex. 6:13. with *ל*, Ps. 91:11. Used in reference to inanimate objects, Am. 9:4. Ps. 42:9.

3. construed with an accus. of the person and *ל* of the thing, to appoint a person over any thing. Neh. 7:2. 5:14. 1 Sam. 13:14. 25:30.

4. to appoint, ordain, *esse jubere*. Ps. 68:29 *תִּתֵּן יְהוָה אֱלֹהֶיךָ עֲשֶׂה* thy God hath appointed thy prosperity. Ps. 111:9. Is. 45:12.

5. to put one's house in order, to give one's last charge to his family. 2 Sam. 17:23. 2 K. 20:1. Is. 38:1. (In Rabbin. *צָוָה* a testament.)

Deriv. *צָוָה*, *צָוָה*.

צָוָה to shout, for joy. Is. 42:11.

צָוָה f. verbal from *צָוָה*, dec. XI. c. a cry, either of joy or sorrow. Is. 24:11. Jer. 14:2.

צָוָה f. the depth or bottom of the sea. Is. 44:27. More frequently called *קִמְצוֹה*, *קִמְצוֹה*. Kindred with the root *צָוָה* no. II.

צָוָה to fast. (In Arab. and Aram. *idem*.) Judg. 20:26. Zech. 7:5 *הֲצַוִּיתִי* did ye fast to me?

צָוָה m. verbal from *צָוָה*, dec. I. *fasting, a fast*. 2 Sam. 12:6. Plur. *צֻמוֹת* Est. 9:31.

צָוָה see *צָוָה*.

צָוָה to overflow. Lam. 3:54.

Hiph. 1. to cause to overflow. Deut. 11:4.

2. to make to swim. 2 K. 6:6.

Deriv. out of course *צָוָה*.

צָוָה m. verbal from *צָוָה*, dec. X. *honey distilling of itself, pure honey*. Prov. 16:24. Plur. *צֻמוֹת* Ps. 19:11.

I. *צָוָה* found only in the fut. *צָוָה*, i. q. *צָוָה* to pour out. Job 28:2. 29:6.

II. *צָוָה* to be straitened, pressed. In Kal found only Is. 26:16 *צָוָה לָהֶם* probably they press out sighs.

Hiph. *צָוָה* 1. to straiten, afflict, op-

press, construed with a dative and accus. Deut. 28:53 ff. Jer. 19:9. E. g. a city, Is. 29:7. Part. *צָוָה* an oppressor, Is. 51:13.

2. to urge or press, (with words,) construed with *ל*. Judg. 16:16.

Deriv. out of course *צָוָה*, *צָוָה*.

צָוָה m. verbal from *צָוָה* no. II. *oppression, affliction, trouble*. Dan. 9:25.

צָוָה f. verbal from *צָוָה* no. II. *oppression, compression, affliction, trouble*. Prov. 1:27. Is. 8:22 *צָוָה* darkness of compression, i. e. thick darkness. 30:6.

צָוָה see *צָוָה*.

צָוָה, *צָוָה* Tyre, the proper name of a celebrated commercial city in Phœnicia. 2 Sam. 5:11. 1 K. 5:15. 7:13. Ps. 45:13. Ezek. 26:2. The Greek name *Tûşos* is probably derived from an Aramean pronunciation *צָוָה*, like *צָוָה* (*צָוָה*).

I. *צָוָה*, fut. *צָוָה*, apoc. *צָוָה*.

1. to press, straiten, hence to besiege, (a city;) construed with *ל*, Dan. 1:1. with *אֶל*, Deut. 20:19. with an accus. 1 Chr. 20:1. Causat. to cause to straiten or besiege, Is. 29:3. Deriv. *צָוָה*, *צָוָה*, *צָוָה*.

2. to press, persecute, i. q. *צָוָה* no. II. Deut. 2:9. Ex. 23:22. Part. *צָוָה* Est. 8:11.

3. trans. to make hostile, to instigate. Judg. 9:31.

II. *צָוָה* i. q. *צָוָה* to bind together. Pret. *צָוָה* Deut. 14:25. Fut. *צָוָה* 2 K. 12:11. *צָוָה* 2 K. 5:23.

III. *צָוָה* i. q. *צָוָה* to form, make. So the fut. *צָוָה* Ex. 32:4. 1 K. 7:15. and *צָוָה* Jer. 1:5 Keth. (In Arab. and Aram. *idem*.) Deriv. *צָוָה* no. III. *צָוָה*.

I. *צָוָה* m. dec. I.

1. a rock. Job 18:4. 24:8. Metaphorically *צָוָה* *צָוָה* the rock of Israel, i. e. God, Is. 30:29. Deut. 32:37 the rock in which they trusted. Ps. 18:3, 32, 47. Plur. *צָוָה* Job 28:10.

2. a stone. Is. 8:14.

II. *צָוָה* m. sharpness, edge, (from

ציר i. q. Arab. *صار* *dissecuit, divisit.*) Ps. 89:44 צור הקב the edge of the sword. Josh. 5:2, 3 קבוצות צירים sharp knives. Comp. צר Ex. 4:25.

III. צור m. dec. I. form. Ps. 49:15 Keri. See the following article.

צורה f. dec. X. form. Ezek. 43:11. See the verb צור no. III.

צוּר i. q. צוּרָאֵר the neck, q. v.

צוּרָוִיִּם masc. plur. the neck. Cant. 4:9. The ן here may be a terminatio diminutiva et charitativa. Others: an ornament for the neck, a necklace.

צוּת Hiph. to kindle, set on fire, i. q. הָצִיט. Is. 27:4.

צָח m. verbal adj. from צָחַח, dec. VIII. 1.

1. white and shining. Cant. 5:10.

2. shined upon by the sun, hot, bright, clear. Is. 18:4 צָח הַשֶּׁמֶשׁ a clear heat. Jer. 4:11 רוח צָח a hot wind. Arab. (with ض) and Syr. idem.

3. metaphorically clear, spoken of words. Is. 32:4.

צָחָה adj. dec. IX. a. dry, parched. Is. 5:13. Root צָחַח in Aram. to thirst.

צָחָה 1. to be white and shining. Lam. 4:7.

2. apricum esse, see צָח.

Deriv. צָחָהוּ, צָחָהוּ, צָחָהוּ, צָחָהוּ.

צָחָה m. verbal from צָחַח, dec. I. shined upon and burnt by the sun, parched. Ezek. 24:7, 8. 26:4, 14.

צָחָה f. verbal from צָחַח, a dry land, a parched country. Ps. 68:7.

צָחָה plur. צָחָה Neh. 4:7 [4:13] Keth. verbal from צָחַח, idem.

צָחָה fem. plur. verbal from צָחַח, parched countries. Is. 58:11.

צָחָה f. dec. X. an ill savour, a stink. Joel 2:20. Syr. *ܥܨܚܐ* a bad stench.

צָחַח to laugh. Gen. 18:12 ff. Construed with ל about any one, Gen. 21:6. Comp. צָחַח.

Fi. 1. to jest, joke, sport. Gen. 19:

14. Construed with ל with a person, Gen. 26:8.

2. to mock, insult. Gen. 21:9. Construed with ל of the person, Gen. 39:14, 17.

3. to play, to dance with music. Judg. 16:25.

צָחַח m. verbal from צָחַח, laughter. Gen. 21:6.

צָחַח m. a dazzling whiteness, candor. Ezek. 27:18. (Arab. conj. XI. idem.)

צָחַח adj. dec. III. a. white, spoken of the she-ass. Judg. 5:10. Vulg. nitens. Syr. albus. (In Arabic, however, صَبَر spoken of the ass, denotes party-coloured, spotted with white and red; which meaning can be applied to the Hebrew.)

צָר m. a ship. Is. 33:21. Plur. צָרִים Num. 24:24. and צָרִים Dan. 11:30.

צָרִי (denom. from צָר, צָרָה a waste, desert,) found only in the plur. צָרִים inhabitants of the desert; used (1.) of men, Ps. 72:9. 74:14. (2.) of animals, Is. 13:21. 23:13. 34:14. Jer. 50:39. According to Bochart (Hieroz. T. II. p. 209. of the Leips. edit.) wild cats, like the Arab. ضيرون cats. Otherwise comp. צָרָה (צָרָה) a collection of wild animals, particularly of lions.

צָרַח m. verbal from צָרַח, dec. VI. f.

1. a hunting. Gen. 10:9.

2. game, venison, Gen. 25:28. prey, booty, Job 38:41.

3. food. Neh. 13:15. Ps. 132:15. Particularly food for a journey, viaticum, Josh. 9:5, 14. See צָרָה.

Hithpa. הִצָּרֵת denom. from צָר, to furnish one's self with provision for a journey. Josh. 9:13.

צָרָה or צָרָה fem. of צָר.

1. food. Ps. 78:25.

2. food for a journey, viaticum. Gen. 42:25. 45:21. (Arab. *زاد* idem.)

צָרַח m. verbal from צָרַח, dec. I. a hunter. Jer. 16:16.

צִידוֹן f. (*a fishing*) *Sidon*, the proper name of a celebrated commercial city in Phœnicia, now called *Said*. Gen. 10: 15, 19. 49: 13. The gentile noun is צִידָנִי *a Sidonian*.

צִיָּה f. dec. X. *dryness, aridity*. Job 24: 19. Hence צִיָּה אֶרֶץ *a dry land, a desert*, Ps. 63: 2. 107: 35. Without צִיָּה, in the same sense, Ps. 78: 17. Root Arab. ضي to dry up.

צִיָּוֶן m. *a dry land*. Is. 25: 5. 32: 2. Comp. צִיָּה.

צִיּוֹן f. *Zion*, the proper name of a part of Jerusalem, consisting of the more elevated southernmost mountain and the upper part of the city. In the poets and prophets it is often used for Jerusalem itself. See Relandi Palæstina, p. 846.

צִיָּוֶן m. dec. I. *a sign, memorial, a stone set up*. 2 K. 23: 17. Sometimes as a way-mark, Jer. 31: 21. and sometimes as a sepulchral monument, Ezek. 39: 15. Root prob. צִיָּה Syr. ܥܝܢ to place.

צִין and **צִין** *Zin*, the proper name of a desert in the south of Palestine, towards Idumea. Num. 13: 21. 20: 1. 34: 3, 4. Josh. 15: 1, 3. See Relandi Palæstina, p. 113.

צִיֵּנָה m. *a prison*. Jer. 29: 26. Root צָנַח in Samar. *to shut up*.

צִיץ, fut. צִיצֵץ, pret. צָצָה. (In Arab. ضى) 1. *to shine*. Ps. 132: 18. Comp. the kindred root צָצַח.

2. *to put forth flowers, to blossom*. Num. 17: 23. [17: 8.] Ps. 103: 15. Often metaphorically *to flourish*, Ps. 92: 8.

Hiph. *to peep, to look secretly*. Cant. 2: 9.

צִיָּץ m. verbal from צִיץ, dec. X.

1. *something shining*, particularly the gold plate which the high-priest wore on his forehead. Ex. 28: 36—38. Comp. Ps. 132: 18.

2. *a flower*. Job 14: 2. Plur. צִיצִים (comp. צִיָּה, צִיָּה) 1 K. 6: 18.

3. *a wing*. Jer. 48: 9. For this change of signification, see צָצַח.

צִיָּחָה f. verbal from צִיץ dec. X. *a flower*. Is. 28: 4.

צִיָּחָה f. 1. *a forelock*. Ezek. 8: 3. (This signification is kindred with צִיץ no. 3. *a wing*. Comp. צָצַח strictly to pluck, strike.)

2. *a fringe, tassel*, such as the Israelites wore on the corners of their upper garments and esteemed sacred. Num. 15: 38, 39.

צִיָּקָלָה, צִיָּקָלָה, צִיָּקָלָה proper name of a city in the tribe of Simeon, but at times under the dominion of the Philistines. Josh 15: 31. 19: 5. 1 Sam. 30: 1. 2 Sam. 1: 1.

צִיר m. verbal from צָר no. III. dec. I.

1. *an idol*. Is. 45: 16.

2. *form*. Ps. 49: 15 Keth.

II. **צִיר** m. dec. I. *a messenger*. Prov. 13: 17. 25: 13. Is. 18: 2. Arab. صار med. Je *to go, arrive*. Hence a verb in

Hithpa. צִירָה *to set out on one's way*. Josh. 9: 4. But the various reading with צ, as in verse 12, is to be preferred to the common reading.

III. **צִיר** m. dec. I. *something winding or twisting itself*. (Arab. ضمر conj. V. *to writhe from pain*.) Hence

1. *a hinge of a door*. Prov. 26: 14.

2. Plur. i. q. צִירִים *throes or pangs* (of a woman in childbirth). Is. 13: 8. 21: 3. 1 Sam. 4: 19. Metaphorically *strong terrors*, which are often compared with the pains of childbirth, Dan. 10: 16.

צֶלַל m. with suff. צֶלַל, verbal from צָלַל no. III. dec. VIII. b. *a shadow*. It is used (1.) to indicate *frailty*. Job 8: 9. Ps. 102: 12. (2.) to express *protection, shelter*, the figure sometimes being continued and sometimes not. Ps. 17: 8. 36: 8. Is. 16: 3 *make thy shadow at mid-day as in the night*, i. e. afford a

secure refuge from the burning heat. Is. 25:4 *thou (Jehovah) art a shadow from the heat.* As plurals, see עָלָם and עָלָם.

עָלָה Chald. found only in Pa. to pray. Dan. 6:11. Ezra 6:10.

עָלָה to roast, 1 Sam. 2:15. Jer. 44:16. (Arab. *idem.*) Deriv. עָלָה.

עָלָה, in Keri עָלָה, found only Judg. 7:13 עָלָה לֶחֶם שְׂעִירִים usually rendered a baked barley-cake, from עָלָה=עָלָה. Better with the Sept. Chald. *placenta panis horducei*, perhaps after the Chald. עָלָה *cingulum*.

עָלָה m. verbal from עָלָה, dec. III. a: roasted. Ex. 12:8, 9.

I. עָלָה (Arab. with ص)

1. to be fit, useful, construed with ל. Jer. 13:7, 10.

2. to succeed, prosper, flourish; spoken of an undertaking, Is. 53:10, 54:17. of a plant, Ezek. 17:9, 10.

3. to succeed (in an undertaking), spoken of a person. Ps. 45:5. Jer. 22:30.

Hiph. 1. trans. to make prosperous, to bless; (1.) an undertaking, spoken of God. Gen. 24:21, 56:39:3, 23. (2.) a person, construed with an accus. 2 Chr. 26:5. with ל, Neh. 1:11. 2:20.

2. to accomplish, or execute happily or prosperously. 2 Chr. 7:11. Dan. 8:25. Particularly with הָרַע, הָרַעוּ, to prosper in one's ways, to succeed. Deut. 28:29. Ps. 37:7 הָרַעוּ הָרַעוּ he that prospers in his ways, the prosperous man.

3. intrans. as in Kal no. 2. to prosper, spoken of an undertaking. Judg. 18:5.

4. as in Kal no. 3. to prosper (in an undertaking), spoken of a person. 1 K. 22:12, 15. 1 Chr. 22:13. 29:23. 2 Chr. 18:14. Prov. 28:13. Jer. 2:37.

II. עָלָה i. q. עָלָה.

1. to pass over. 2 Sam. 19:18.

2. to fall upon, construed with an accus. Amos 5:6. with עָלָה, spoken of the spirit of God which comes upon a

person, Judg. 14:19. 15:14. 1 Sam. 10:10. 11:6. With עָלָה, 1 Sam. 16:13. 18:10.

עָלָה Chald. i. q. Heb. עָלָה no. I.

Aph. עָלָה (with the Heb. form.)

1. trans. to bless, prosper, promote, (a person.) Dan. 3:30.

2. to execute prosperously. Ezra 6:14.

3. intrans. to succeed, prosper. Ezra 5:8.

4. to prosper, to be promoted. Dan. 6:29.

עָלָה f. a dish, bowl. Prov. 19:24. 26:15. Plur. עָלָה (as if from עָלָה) 2 Chr. 35:13.

עָלָה f. *idem.* 2 K. 2:20.

עָלָה see עָלָה.

I. עָלָה (Arab. with ص) to tingle, spoken of the ears. 1 Sam. 3:11. 2 K. 21:13. Also metaphorically to quiver, spoken of the lips, Hab. 3:16. Deriv. עָלָה, עָלָה, עָלָה.

II. עָלָה (Arab. with ض) to sink. Ex. (15:10. Deriv. עָלָה, עָלָה.

III. עָלָה (Arab. with ظ) to be shaded, to be dark. Neh. 13:19.

Hiph. part. עָלָה shadowing. Ezek. 31:3.

Deriv. out of course עָלָה, עָלָה.

עָלָה, with suff. עָלָה, plur. עָלָה, verbal from עָלָה no. III. dec. VI. g. a shadow. Cant. 2:17. Jer. 6:4.

עָלָה m. with suff. עָלָה, dec. VI. a. a form, image, likeness, Gen. 1:27. 5:3. 9:6. a shadowy image, a shadow, Ps. 39:7. an idol, 2 K. 11:18. Amos 5:26. Metaphorically an imagination, fancy, Ps. 73:20.

עָלָה, עָלָה m. Chald. emph. עָלָה, an image, idol. Dan. 2:31 ff. 3:1 ff.

עָלָה proper name of a mountain in Samaria, not far from Sichem. Judg. 9:48. It is represented by the poet Ps. 68:15, as covered with snow.

צִלְמוֹנָה a station of the Israelites in the desert. Once Num. 33:41.

צִלְמוֹת f. liter. *death-shade, shadow of death*, (from צל a shadow, and מות death,) hence poetically *thick darkness*. Job 3:5. 10:21. 28:3. 34:22. 38:17. **שַׁעַר צִלְמוֹת** the gates of darkness. Is. 9:1. [9:2.]

צָלַע to halt, limp, liter. to incline to one side, (צָלַע.) Gen. 32:32. Part. fem. הַצָּלָה used collectively, *those that halt*, spoken of the flocks, but in a metaphorical sense, Mic. 4:6, 7. Zeph. 3:19.

צָלַע m. verbal from צָלַע, dec. VI. d. a halting, falling. Ps. 35:15. 38:18.

צָלַע f. const. צָלַע and צָלַע, with suff. צָלַע, dec. IV. i.

1. a rib. Gen. 2:21, 22.

2. a side. Job 18:12. 20:10 **צָלַע צָלַע** those who guard my side, i. e. my most intimate friends. Spoken also of inanimate objects, as of the tent, Ex. 26:26, 27. Plur. צָלַעִים m. the sides or leaves of a folding door, 1 K. 6:34. Elsewhere uniformly צָלַעוֹת, const. צָלַעוֹת, sides, of the altar, Ex. 38:7. of the ark of the covenant, Ex. 25:14.

3. a side-chamber (of the temple). 1 K. 6:3. Ezek. 41:6 ff. Also collectively, like צָלַע, a whole story of side-chambers, 1 K. 6:8, or even the three stories, Ezek. 41:5, 9, 11.—**צָלַעוֹת** צָלַעוֹת Ezek. 41:9, is the space for these side-chambers between the two walls of the temple. Comp. Josephi Antiq. Jud. iii. 3. § 2.

4. Plur. צָלַעוֹת boards, (as it were ribs.) 1 K. 6:15, 16.

5. proper name of a city in the tribe of Benjamin, where Saul was buried. Josh. 18:28. 2 Sam. 21:14.

צָלַל m. Deut. 28:42. prob. a species of locust, so called from the shrill noise which it makes. See צָלַל no. 1.

צָלַל dec. II. a.

1. a fishing instrument, a hook. Job 40:31. [41:7.]

2. a rattling, rustling. Is. 18:1 **צָלַל**

the land of rustling wings. See Gesen. in loc. Others: the land of shadowing wings, i. e. under whose wings the Israelites find protection. By which Egypt is then intended. Others: **צָלַל** **צָלַל**, terra utrinque umbrosa, having reference to the situation of Ethiopia, which lies between the tropics, so that the shadow is one half of the year on the north side, and the other half on the south.

צָלַל masc. plur. const. **צָלַל**, a cymbal, Lat. *cymbala*, similar to what is now used in field music. 2 Sam. 6:5. Root צָלַל no. I. Besides the larger cymbals, there were also smaller ones or castanets, consisting of metallic plates of the size of a button, which the dancing women wore on their fingers and smote together. Both these kinds are probably referred to by the phrases **צָלַל** **צָלַל** and **צָלַל** **צָלַל** Ps. 150:5. See Jahn's Bibl. Archaeol. § 96.

צָמָה, plur. **צָמָה** Job 5:5. prob. i. q. **צָמָה** the thirsty. Targ. *prædones*, comp. Arab. **صَمَمٌ** **صَمَمٌ** vir magnus, durus, validus.

צָמָה, fut. **צָמָה**, to thirst. Ex. 17:3. Metaphorically to thirst or long after a person or thing, construed with ל, Ps. 42:3. 63:2.

צָמָה m. verbal adj. from צָמָה dec. V. e. thirsty. Is. 21:14.

צָמָה m. verbal from צָמָה dec. IV. g. thirst. Ezek. 19:13. Jer. 48:18.

צָמָה f. verbal from צָמָה, thirst. Once Jer. 2:25.

צָמָה m. verbal from צָמָה, a dry or thirsty land. Deut. 8:15. Is. 35:7.

צָמָה in Kal not used. In Syr. and Arab. (with **ض**) to bind, fasten.

Niph. found only in the phrase **צָמָה** **צָמָה** to join or consecrate one's self to Baal-peor. Num. 25:3, 5. Ps. 106:28.

Pu. to be fastened. 2 Sam. 20:8.

Hiph. joined with **צָמָה**, to frame deceit, nectere fraudem. Ps. 50:19.

Deriv. צמר, and

צָמַר m. with suff. צָמְרִי, dec. VI. h.

1. a pair, couple, yoke; e. g. of oxen, 1 Sam. 11:7. of asses, Judg. 19:10.—
2 K. 9:25 רֶכָּבִים צָמְרִים *riding by pairs*.

2. a measure of land, equal to what a person might plough in one day, *an acre*, Lat. *jugum, jugerum*. 1 Sam. 14:14. Is. 5:10.

צָמָה f. i. q. צָמָה *thirst*. Is. 5:13.

צָפָה f. dec. X. a veil. Cant. 4:1. 6:7. Is. 47:2. Root צָפַח Chald. to cover.

צִמּוֹק m. dec. I. dried grapes or raisins, or rather cakes made of them, in Ital. *simmuhi*. 1 Sam. 25:18. 2 Sam. 16:1. Root צָמַק.

צָמַח to sprout or spring up; spoken of plants, Gen. 2:5. 41:6. of hair, Lev. 13:37.—Ecc. 2:6 יָרַע צִמְחָה בְּעֵץ the forest which springs up with trees. Metaphorically to spring up, to arise, spoken of new occurrences, Is. 42:9. 43:19. 58:8.

Pi, i. q. Kal. Ezek. 16:7. Judg. 16:22.

Hiph. to let spring up, to cause to grow. Gen. 2:9. Construed with two accus. Ps. 147:8. Metaphorically to arise, spoken of deliverance or salvation, Is. 45:8. 61:11.

צִמְחָה m. with suff. צִמְחָה, verbal from צָמַח, dec. VI. i. a sprout, shoot. Gen. 19:25. Metaph. צִמְחָה דָּוִד the sprout or branch of Jehovah, i. e. the Messiah, the expected restorer of the Jewish state, Is. 4:2. Jer. 23:5. 33:15. Zech. 3:8. 6:12.

צִמְרִיד m. verbal from צָמַר, dec. III. a.

1. a bracelet. Gen. 24:22, 30.

2. a lid or cover for a vessel. Num. 19:15.

צָמָם masc. sing. (after the form צָמָם,) a snare. Job 18:9. Root צָמַם Arab. ظَمَّ to weave, or ظَمَّ to bind.

צְמִיתָה f. liter. destruction, from

צָמַח, hence לְצִמְחָהּ for ever, absolutely, entirely, i. q. נָהָה. Lev. 25:23, 30.

צָמֵק to be dry, spoken of the breasts. Hos. 9:14. Deriv. צָמָה.

צָמֶר m. with suff. צָמֶרֶת dec. VI. h. wool. Lev. 13:47. Deut. 22:11. Is. 1:18. Hence

צִמְרֵת f. the foliage of trees, as if *lana seu coma arborum*. Ezek. 17:3, 22. 31:3, 10, 14. For similar transfers of words from the animal to the vegetable kingdom, see under the articles צֶמֶד, צֶמֶן, צֶמֶר; also comp. αἶς, *aias*, the flower, i. e. the skin, of the sheep, (Hom. Od. i. 443.)

צִמְרִי proper name of a Syrian people, mentioned only Gen. 10:18. Some have very justly compared the name with that of the city *Simyra*, the ruins of which Shaw describes under the name of *Sumra*.

צִמְרִים proper name of a city in the tribe of Benjamin. Josh. 18:22. 2 Chr. 13:4.

צָמַת to root out, to cut off. Lam. 3:53.

Niph. to be destroyed, to perish. Job 6:17. 23:17.

Pi. i. q. Kal. Ps. 119:139.

Hiph. i. q. Kal. Ps. 54:7. 69:5. 101:5.

Pilel צָמַת i. q. Kal. Ps. 88:17.

Note. In the other dialects, this root signifies to be silent.

צֶן m. a thorn. Plur. צִנִּים Prov. 22:5. Spoken of a thorn-hedge, Job 5:5. where perhaps we may comp. צִנְנָה a basket of grain.

צֶן see צֶן.

צִנָּה com. gen. Num. 32:24. and צִנָּה Ps. 8:8. i. q. צִנִּים small cattle, particularly sheep. (Arab. ضَنَاء conj. IV. to have much cattle.)

I. צִנָּה f. i. q. צֶן a thorn, hence a hook, fish-hook, like חוֹךְ, קֶר. Plur. צִנִּים Am. 4:2.

II. צִנָּה dec. X. a shield. Ps. 35:2.

91 : 4. Ezek. 23 : 24. and that of the larger size, (comp. 1 K. 10 : 16, 17.) *scutum*, שֹׁמֶט, which covered the whole body of the soldier. Root צָנן prob. i. q.

צָנן *custodivit, protexit.*

III. צָנָה dec. X. *coolness*. Prov. 25 : 13. Root צָנן Chald. *to be cool*. Others : *a vessel*, comp. צָנָה.

צָנוּף or צָנוּף dec. III. a. i. q. צָנוּף *a turban*. Is. 62 : 3 Keth.

צָנוּר m. dec. I. *a water-course, a water-fall*. 2 Sam. 5 : 8. Ps. 42 : 8. (In Chald. *idem*.)

צָנַח 1. *to alight*. Josh. 15 : 18.

2. prob. causat. *to make to descend or sink*, i. q. הָרַח. Judg. 4 : 21 *she smote the nail through his temples, and made it sink into the ground*. So the Sept. Vulg. Chald.

צָנִינִים masc. plur. *thorns*. Num. 33 : 55. Josh. 23 : 13. See צָנן.

צָנִיף m. dec. III. a. *a turban, head-band*; for men, Job 29 : 14. for women, Is. 3 : 23. for the high-priest, Zech. 3 : 5. Root צָנַח *to wind round*. See צָנָה.

צָנִים found only in the part. pass. צָנִים *thin, dry, withered*, spoken of ears. Gen. 41 : 23. (In Talmud. *idem*, in Samar.

hard. Syr. צָנִים *a rock*.)

צָנִן see צָנָן.

צָנַע *to be low, humble, modest*. Part. pass. (with an active signification,) Prov. 11 : 2. In Chald. *idem*.

Hiph. *to act humbly*. Mic. 6 : 8.

צָנַף fut. צָנֵף, *to wrap up or roll round*, (with a turban) Lev. 16 : 4.—Is. 22 : 18 צָנֵף יִצְנֵף צָנֵף *he shall roll thee up as a ball*. Deriv. out of course צָנֵף.

צָנֵף f. verbal from צָנַף, *a ball*. Is. 22 : 18. See the preceding article.

צָנֵף f. *a pot or basket, to keep things in*. Ex. 16 : 33. Root צָנן prob. i. q. Arab. *to keep, lay up*.

צָנֵף fem. plur. dec. XI. a. *tubes*,

pipes, through which the oil ran from the oil-vessel (צָנֵף) into the lamps. Zech. 4 : 12. According to Simonis, a quadrilateral compounded of צָנֵף *a pipe* and צָנֵף *to flow*.

צָנַע *to go, proceed, move*. Prov. 7 :

8. Jer. 10 : 5. Particularly *to move solemnly*, 2 Sam. 6 : 13. hence spoken of Jehovah, Judg. 5 : 4. Ps. 68 : 8. Construed with an accus. *to march through* (a country), Hab. 3 : 12.—Gen. 49 : 22 צָנַע בָּנוֹת אֲנִי שָׂדֶה *the daughters (of the tree)*, i. e. the branches, *reach over the wall*. By a change of the vowel-points, צָנַע i. q. Arab. *filia ascensionis*, i. e. *feræ, onagri*.

Hiph. *to lead, bring*. Job 18 : 14.

Deriv. out of course צָנַע.

צָנַע m. verbal from צָנַע, dec. VI. c. *a step*. 2 Sam. 6 : 13. Ps. 18 : 37.

צָנַע f. verbal from צָנַע, dec. X.

1. *a step, marching*, (of God.) 2 Sam. 5 : 24.

2. *a short chain for the feet*, extending from one foot to the other, worn by the eastern women to give them a short fashionable gait. (Arab. *مصاع* *idem*.) Comp. צָנַע.

צָנַע 1. *to bend, incline, tilt*, (Arab. *صغى*) e. g. *a vessel, for the purpose of drawing off the liquor*. Jer. 48 : 12.

2. *to be bent down by fetters*. Is. 51 : 14.

3. *to lay down*, in reference to copulation. Jer. 2 : 20.

4. *to go with neck bent back, to walk proudly*. Is. 63 : 1. (Others : *to be proud*, comp. the Arab. *طغى* *erravit, aberravit, superbus fuit*, i. q. Heb. *טָגַע*.)

Pi. i. q. Kal no. 1. Jer. 48 : 12.

צָנַע i. q. צָנַע in the Kethib of Jer. 14 : 3. 48 : 4.

צָנַע m. dec. III. a. *a veil, covering*. Gen. 24 : 65. 38 : 14. (Root Arab. *ضعف* conj. II. III. IV. *to double*; hence perhaps *the double veil*, of which

one part hung down in front before the eyes, and the other part was thrown back over them.

צֶעִיר m. dec. III. a.

1. as an adj. *small*. Particularly (1.) *minor natu.* Gen. 19:31. With the addition **לְיָמִים** Job 30:1. (2.) *low, of little influence*, Judg. 6:15. *despised*. Ps. 119:141.

2. proper name of a place. Once 2 K. 8:21.

צִעִירָה f. denom. from **צֶעִיר**, dec. X. *minority, youth*. Gen. 43:33.

צָעַן to wander, to remove, spoken of the nomades. (Arab. **طعن**.) Perhaps liter. *to lade beasts for a journey*. Comp. **צָעַן** no. I. Is. 33:20.

צֶעַן Zoan, proper name of an ancient city in Lower Egypt, according to the Sept. and Targums, *Tanis*, on the eastern mouth of the Nile. Num. 13:22. Is. 19:11, 13. 30:4. Ezek. 30:14.

צַעֲצָעִים masc. plur. *the work of a sculptor, statuary*. 2 Chr. 3:10. Root prob. **צָעַ** Arab. **صاغ** *finxit, conflavit, artem aurifabri exercuit*. The last idea, however, does not apply, see 1 K. 6:23.

צָעַק i. q. **נָצַח** to cry, particularly for help. Deut. 22:24, 27. Construed with **לָא** of the person, Gen. 41:55. Judg. 4:3. with **לָ**, 2 Chr. 13:14. Also with an accus. of the thing about which a person cries, Job 19:7.

Pi. i. q. Kal. Once 2 K. 2:12.

Hiph. *to call together*, like **קָרָעַן**. 1 Sam. 10:17.

Niph. pass. of Hiph. *to be called or to come together*. Judg. 7:23, 24. 10:17.

צִעְקָה f. verbal from **צָעַק**, dec. XI. d. *a cry*, particularly for assistance. Ex. 3:9. Job 34:28. Jer. 48:5. Gen. 19:13 **צִעְקָתָם** *the cry concerning them*.

צָעַר to be small. (Comp. **נָעַר**, **נָעַר**.) Metaphorically *to be brought low, to be debased*, Jer. 30:19. Job 14:21. (antith. **גָּדַר**) Zech. 13:7. Deriv. **נָעַר**, **נָעַרָה**, **נָעַרָה**.

צִוְעָר and **צֶעֶר** (*smallness*, comp. Gen. 19:20.) proper name of a city on the southern extremity of the Dead Sea. Gen. 13:10. 19:22, 30. Is. 15:5. Jer. 48:34. Its more ancient name was **צִוְעָר**.

צָפַר to adhere, to stick fast. Lam. 4:8. (Arab. **صَفَد** to bind.)

I. **צָפַה** 1. *to look about*, particularly down from a height.—Spoken metaphorically of inanimate objects, Cant. 7:5. —Part. **צֹפֵה** *a watchman*, (in a tower or steeple,) 1 Sam. 14:16. 2 Sam. 13:34. 18:24. Metaphorically *a prophet*, who should, like a watchman, warn the people, Jer. 6:17. Ezek. 3:17. comp. Hab. 2:1—Hos. 9:8 **צֹפֵה אֲפֹרִים** *Ephraim looks out (after oracles)*.

2. *to observe narrowly*, construed with an accus. Prov. 15:3. 31:27. with **בְּ**, Ps. 66:7. with **בָּ**, Gen. 31:49.

3. *to lie in wait*, construed with **לָ**. Ps. 37:32. Job 15:22.

Pi. 1. i. q. Kal no. 1. 1 Sam. 4:13. Part. **צֹפֵה** *a watchman*, Is. 21:6. Applied metaphorically to prophets, Mic. 7:4. The thing *looked out for* is preceded by **לָא**, Lam. 4:17. by **בְּ**, Mic. 7:7. Ps. 5:4.

Deriv. **צֹפֵה**, **צֹפֵה**, **צֹפֵה**.

II. **צָפַה** found only in Pi. **צָפַה** to overlay, (with gold, silver,) construed with two accus. Ex. 25:24. 1 K. 6:20 ff.

Pu. pass. Ex. 26:32. Prov. 26:23.

Deriv. **צָפַה**.

III. **צָפַה** perhaps i. q. Arab. **صفا** *abundavit*. Is. 21:5 **כָּפָה הַקְּצִיר** *every thing is in abundance, redundat redundantia*. Better: *they keep a watch*, according to no. I. See Gesen. in loc. Others, from the Arab. **صفا** *clarum, defsecatum fuit vinum, they refine the wine*.

צָפַה f. verbal from **צָפַק**, dec. X. *a swimming*. Ezek. 32:6.

צָפַרִי m. verbal from **צָפַר** no. II. *a metallic overlaying or covering*. Num. 17:3, 4. Is. 30:22.

צפון m. (fem. in signif. no. 2.) dec. III. a.

1. *the north*. (Perhaps liter. *the concealed, dark place*, like *πρὸς ζῆλον* in Homer.) Num. 34:7. — *צפון on the north of*, Josh. 8:11, 13. — With *צפונה* northward, Gen. 13:14. also with prepositions *אל הצפונה* Ezek. 8:14. *ל הצפונה* 1 Chr. 26:17. *towards the north*. *הצפונה* Josh. 15:10. and *ל הצפונה* Judg. 21:19. *on the north side*.

2. *the north wind*. Cant. 4:16.

3. *the northern hemisphere*, poetically for *the whole heaven*. Job 26:7.

צפוני m. denom. adj. from צפון, *coming from the north*, spoken of the locusts. Joel 2:20.

צפוע Ezek. 4:15 Keth. i. q. צפוע.

צפור, plur. צפורים, com. gen.

1. *a sparrow*. Ps. 84:4. Prov. 26:2. Root צפר in Arab. *to chirp*.

2. *any small bird*, particularly *a singing bird*. Ps. 11:1. 104:17. 124:7. Job 40:29. Prov. 6:5. 7:23.

3. *a bird generally*. Deut. 4:17. 14:11. Lev. 14:4. Gen. 7:14 *ל כל העוף* *after his kind*, every bird of every sort. Comp. Ezek. 17:23. 39:4, 17. Ps. 148:10.

צפחת f. *a cruise or cup*; e. g. for water, 1 Sam. 26:11 ff. for oil, 1 K. 17:12. Chald. *צפח* idem. Arab. by transposition *צפחה* *a dish, vessel*.

צפיה f. verbal from צפה no. I. dec. X. *a watching*, i. q. *הצפה*. Lam. 4:17.

צפיות f. *a cake, wafer*. Ex. 16:31. Root צפ=פצ to *spread out*. Comp. in Greek *πλακούς*, *a cake*.

צפין Ps. 17:14 Keth. i. q. צפין, see צפ no. 2.

I. צפיע m. dec. III. a. *dung*, (of cattle.) Ezek. 4:15 Keri. (Arab. *ضف* idem.)

II. צפיעות plur. Is. 22:24. of very difficult explanation; according to the Targum and Kimchi, synonymous with the preceding word *צפצפים* *offspring*,

issue. But no confirmation of this sense has yet been found in the kindred dialects. Others: *diadems*. See J. D. Michaëlis Supplem. p. 2132.

צפיר m. dec. III. a. *a he-goat*. Dan. 8:5, 21. Ezra 6:17.

I. צפירה f. dec. X. *a crown, diadem*. Is. 28:5. Root צפר Arab. *ضفر* *to weave a garland*.

II. צפירה Ezek. 7:7, 10. Root Arab. *ضفر* *to be waste, empty, to die*.

צפית f. verbal from צפה. Is. 21:5. See under צפה no. III.

צפן, fut. יצפן. 1. *to conceal*. Ex. 2:2. Part. pass. צפון *concealed, inaccessible, sacred*, Ezek. 7:22. Particularly in order to give protection, Ps. 27:5. 83:4 *צפני יהוה* *those under Jehovah's protection, his clients*.

2. *to preserve, lay up*. Part. *צפונים* *goods, treasures*, Ps. 17:14. Construed with *ל*, *to lay up for a person*, Ps. 31:20. — *צפן בלב* *to lay up in one's heart*, Job 10:13. — *צפן אתו* *to lay up with one's self*, Prov. 2:1. 7:1.

3. *to keep a person from any thing*, construed with *מן*. Job 17:4.

4. *to hold back, to stop*. Prov. 27:16.

5. *to hide one's self*; particularly *to lie in wait*, construed with *ל* of the person. Prov. 1:11, 18. Ps. 10:8. Without an object following, Ps. 56:7.

Niph. 1. *to be concealed from or unknown to a person*, construed with *מן*. Job 24:1. Jer. 16:17.

2. *to be finished, determined, appointed*, construed with *ל*. Job 15:20.

Hiph. i. q. Kal no. 1. *to conceal*. Ex. 2:3. Job 14:13.

Deriv. *צפון*, *צפונים*.

צפניה (Jehovah conceals) Zephaniah, proper name of a well-known prophet. Zeph. 1:1. Sept. *Σοφονίας*. Vulg. *Sophonias*.

צפנת פענח an Egyptian name, which Pharaoh gave to Joseph. Gen. 41:45. The reading of the Sept.

Υοδομφανηχ and Υοδομφανήχ comes nearer to the proper Egyptian pronunciation; comp. the Copt. *Psot-emphanech* (i. e. *salus seculi*.) Jerome: *servator mundi*. The original orthography of the word is perhaps corrupted in the Hebrew, (comp. מצפה, מצוד) in which language it is explained by *revelator occulti*, (Targ. Syr. Kimchi;) but we can hardly conceive that the word should be of Hebrew origin. See Jablonskii Opusc. ed. te Water, T. I. p. 207—216.

צפֿע m. Is. 14:29. and צפֿעו Is. 11:8. 59:5. Prov. 23:32. Plur. צפֿענים Jer. 8:17. prob. *the horned serpent*. Aqu. βασιλισκος. Vulg. *regulus*. (According to Michaëlis, derived from the Arab. *cidaris*, hence *apicatus*, *coronatus*; according to Bochart from صفع *to breathe poison*, inasmuch as the ancients ascribed this property to the basilisk.)

צפֿפה found only in Pilp. צפֿפה *to pip*, *chirp*, as a bird, τριζεν, στερουλιζεν. Is. 10:14. 38:14. Then used metaphorically of *the gentle whispering*, (*vox exigua*, Virg. *Æn.* vi. 492.) which the ancients ascribed to departed spirits, or rather of the voice of the necromancers who sought to imitate the manes. Is. 8:19.

צפֿפֿה f. according to the Hebrew interpreters, *a willow-tree*, *salix*. Ezek. 17:5, where צ must be supplied. (In Arab. *idem*.) Others: *a plain*; hence *in a plain*, by supplying צ. (So in Arab.)

צפר (Arab. with ض) *to run*, *to go away*. Judg. 7:3.

צפר m. Chald. plur. צפרין, *a bird*, *fowl*. Dan. 4:9, 11, 18, 30. [4:12, 14, 21, 33.]

צפֿרֿע m. dec. VII. a. *a frog*. Ex. 7:27, 28. 8:1 ff. Used as a collective noun and then of the fem. gen. *frogs*, Ex. 8:2. [8:6.]

צפרן m. dec. VI. b.

1. *a nail* (of the finger). Deut. 21:12. Hence

2. *the (diamond) point of a style*, *liter. its nail*. Jer. 17:1. Comp. Plin. N. H. xxxvii. cap. 4. (Chald. צפר *idem*.)

צפֿת f. *the capital or chapter* (of a pillar). 2 Chr. 3:15. Root Syr. צפת *to adorn*.

צפֿים see ציץ.

צקֿלג see צקֿלג.

צקֿלון m. found only 2 K. 4:42. *a bag*, *pouch*. Perhaps from the Arab.

צקֿל a side, hence *a side-bag*.

צר, with disjunctive accents and with the article צר, with suff. צרי, plur. צרים, const. צרי, dec. VIII. k.

I. *an adversary*, *enemy*, *persecutor*, i. e. צר, but found only in the later books; e. g. Est. 7:4, 6. Neh. 4:11. 9:27. Root צר no. II. Comp. צר.

II. *affliction*, *distress*, from צר no. III. Ps. 4:2. 44:11. 78:42 — צר לי for צר לי when I was afflicted, Ps. 18:7. 66:14. 106:44. — 102:3 צר לי in the day when I was afflicted. The fem. is צרה.

III. *a stone*, i. q. צר, Is. 5:28.

צר m. 1. *a rock*, i. q. צר no. 1. Ezek. 3:9.

2. *a knife*. Ex. 4:25. Comp. צר no. 3.

3. *Tyre*. i. q. צר q. v.

צרב in Niph. *to be burned*. Ezek. 21:3. [20:47.] Kindred with צרה. In Chald. צרה *adustio*.

I. צרבת f. verbal adj. from צרב, *burning*, *scorching*. Prov. 16:27.

II. צרבת Lev. 13:23, 28. according to the Sept. Vulg. Chald. *a mark*, from Arab. ضرب *to impress*, *smite*.

צִרְדָּה proper name of a city in the tribe of Manasseh, not far from Scythopolis. 1 K. 11:26. 2 Chr. 4:17. In its stead we find צרה Judg. 7:22, (where, however, the true reading is with צר;) and it is evidently the same place with צרה Josh. 3:16. 1 K. 4:12. 7:46.

צרה (with Kamets impure) fem. of צר.

1. *a female adversary*, particularly a *ival*. 1 Sam. 1:6.

II. *distress, trouble*. Is. 8:22. With He parag. Ps. 120:1 *בְּצָרָה* when I was in distress; comp. Jon. 2:3.

צָרָר see *צָרַר*.

צָרַח, Arab. *صرخ*, to cry aloud. Zeph. 1:14.

Hiph. to shout for battle, Is. 42:13.

צָרִי a Tyrian, a gentile noun from *צֵר* Tyre. 1 K. 7:14. Ezra 3:7.

צָרִי m. Gen. 37:25. and *צֵרִי* Gen. 43:11. Jer. 8:22. 46:11. 51:8. in pause *צֵר* Ezek. 27:17. the juice of the balsam bush, *opobalsamum*, a production of Gilead, used for the healing of external wounds. Root *צרה* Arab. *ضري*

to flow, distil. Comp. Bocharti Hieroz. T. I. p. 628. Celsii Hierobot. II. 180—185. and for a different view, J. D. Michaëlis Supplem. p. 2142. Warnekros in the Repertorium für morgenländ. Litteratur, Th. XV. p. 227. and Jahn's Bibl. Archaeol. § 74.

צָרִית m. dec. III. a. a high building, a palace, tower. Judg. 9:46, 49. Spoken of old watchtowers, 1 Sam. 13:6.

(Arab. *صرح* a tower.)

צָרָה m. dec. VI. p. need, necessity. 2 Chr. 2:15. (In Chald. and Rabbin. more common.)

צָרַע see under *צָרַעַת*.

צָרַעָה f. Ex. 23:28. Deut. 7:20. Josh. 24:12. according to the ancient versions and the Hebrew interpreters, *horns*. Comp. Bocharti Hieroz. II. p. 534. Perhaps *plagues, public calamities, plaga Dei*, (from *صرع* to cast down.)

צָרַעָה proper name of a city in the plain of the tribe of Judah, but afterwards assigned to the tribe of Dan. Josh. 15:32. 19:41. Judg. 13:2. The gentile noun is *צָרִי* 1 Chr. 2:54. and *צָרִי* verse 53. 4:2.

צָרַעַת f. dec. XIII. m. the leprosy; either in men, Lev. 13:2 ff. or in houses

and garments, Lev. 13:47—59. 14:33—37. In men strictly the *white leprosy*, comp. Ex. 4:6. Num. 12:10. Hence the denom. *צָרַעַת* Lev. 13:44. 22:4. and *מִצָּרַע* 2 K. 5:1, 27. 15:5. *leprous, infected with the leprosy*.

צָרַף, fut. *צָרַף*. 1. to melt, fuse, particularly the precious metals—Hence *צָרַף* a founder or workman in gold and silver, Judg. 17:4. Prov. 25:4.

2. particularly to refine gold, silver, etc. by the fire, to separate the dross. Ps. 12:7. Is. 1:25.

3. metaphorically to refine, purify. Dan. 11:35. Part. pass. *צָרֻף* purified, pure, Ps. 18:31. 119:140.

4. to try, examine, prove. Ps. 17:3. 26:2. 105:19.

Niph. pass. Dan. 12:10.

Pi. i. q. Kal no. 1. Part. *מִצָּרַף* Mal. 3:2, 3.

צָרַפַּת (now *Sarfen*), a contraction of *צָרַפְתָּה*, hence with He parag. *צָרַפְתָּה*, *Sarepta*, proper name of a Phenician city between Tyre and Sidon. 1 K. 17:9, 10. Obad. 20.

I. *צָרַר* (Arab. with *ص*.)

1. to bind up or together, (in a cloth or bundle.) Ex. 12:34. Job 26:8. Prov. 30:4. 1 Sam. 25:29 bound up in the bundle of the living, i. e. written in the book of the living. Hos. 13:12 the iniquity of Ephraim is bound up, i. e. taken away, comp. Job 14:17.

2. to embrace or hold fast. Hos. 4:19.

3. to shut up. 2 Sam. 20:3.

Note. Of this verb there occur in Kal the pret. *צָרַר*, part. pass. *צָרֻר*, imper. *צָר* Is. 8:16. to which some add *צָר* Prov. 26:8, as an infin. Some other tenses and persons borrow their form from *צָר*. See *צָר* no. II.

Deriv. *צָרַר*.

II. *צָרַר* (Arab. with *ض*.)

1. to be hostile to, to persecute. Num. 33:55. Is. 11:13. Construed with a dative, Num. 25:18. Hence part. *צָרִי* i. q. *צָרִי* a persecutor, an enemy, Ps. 6:8. 7:5. 23:5.

2. *to be jealous, to be a rival.* Lev. 18:18.

Deriv. *קָבַד*, *קָבַד*.

III. *קָבַד* i. q. *קָבַד* no. I. but used intrans. *to be narrow or straitened.* Pret. *קָבַד*, fem. *קָבְדָה* Is. 49:20. Construed impersonally *לִי קָבַד* (1) *I am in a strait, I am in trouble.* Ps. 31:10. 69:18. Judg. 11:7. 1 Sam. 28:15. 2 Sam. 24:14. (2.) *I am much grieved,* construed with *עַל*. 2 Sam. 1:26.—In a similar construction occurs also the fut. *קָבַד*, see *קָבַד* no. II.

Hiph. *קָבַד*, infin. *קָבֵד*.

1. trans. *to oppress, distress, afflict;* construed with a dative. Deut. 28:52.

Jer. 10:18. Neh. 9:27. Fut. *קָבַד* 1 K. 8:37.

2. intrans. as in Kal, *to be distressed,* construed with a dative. 2 Chr. 28:22. 33:12. Part. *קָבְדָה* *אִשָּׁה מְבֹרָה* *a woman in childbirth,* Jer. 48:41. 49:22.

Deriv. *קָבַד*.

קָבַד and *קָבַר* m. verbal from *קָבַר* no. I. dec. I.

1. *a bundle, pack.* 1 Sam. 25:29. Particularly *a purse or bag for money,* Gen. 42:35. Prov. 7:20. For Prov. 26:8, see *קָבַד*.

2. i. q. *קָבַד*, *a stone, a small stone,* 2 Sam. 17:13. *a grain, kernel,* Amos 9:9.

קָבַד and *קָבַר*, see *קָבַד*.

ק

Koph, the 19th letter of the alphabet, and as a numerical sign denoting 100.

The name *קָפָה* is i. q. Arab. *قَفْ* *foramen acus vel securis.*

For its few commutations with the other palatals, see the letters *כ*, *ק*.

קָפָה m. verbal from *קָפָה*, dec. I. *a vomit, matter thrown from the stomach.* Prov. 26:11.

קָפָה f. with the article *הַקָּפָה*, const. *קָפָה*, a water-fowl, (Lev. 11:18. Deut. 14:17.) which also inhabits waste places, (Is. 34:11. Zeph. 2:14. Ps. 102:7.) according to the ancient versions, *the pelican.* Root prob. *קָפָה* *to vomit, from the vomiting up of muscles and other indigestible things, which is done by the pelican and other water birds.*

קָבַ m. 2 K. 6:25. *a cab, a measure according to the Rabbins containing the sixth part of a seah, (סֵאָה.)*

קָבַ *to execrate, curse.* i. q. *קָבַ* no. 3. q. v. From this form come only the pret. infin. and imper. Num. 23:8 ff. 24:1. Imper. with suff. *קָבֵנִי* Num. 23:13, with Nun epenthetic.

קָבַה f. *the stomach or maw of ani-*

mals that chew the cud, echinus. Dent. 18:3. (Arab. *قَبْ* *idem.*)

קָבַ found only Num. 25:8. prob. i. q. Arab. *قَبْ*, *قَبْ* *the part between the ribs and the rump.* Sept. *μῆρας.* Vulg. *genitalia.* Perhaps also *קָבַ* stands for *קָבַה* i. q. Chald. *קָבַה* *the fundament, from קָבַה* *to pierce.*

קָבַה f. *a sleeping chamber.* Once Num. 25:8. (Arab. *قَبْ* *idem.* Hence the Span. *alcova*, Engl. *alcove.*)

קָבִיץ m. dec. I. *a company, multitude.* Is. 57:13. Root *קָבַץ*.

קָבִירָה f. verbal from *קָבַר*, dec. X. *a grave, sepulchre.* Gen. 35:20.

קָבַל in Kal not used.

Pi. *קָבַל* 1. *to take, receive,* synonymous with *קָבַח*; but used only in later Hebrew. 2 Chr. 29:16, 22. Ezra 8:30.

2. *to accept.* Job 2:10. Esth. 4:4. 9:23, 27. Applied to the receiving of instruction, Prov. 19:20.

3. *to take up.* 1 Chr. 12:18.

Hiph. *to stand over against one another.* Ex. 26:5. 36:12.

קָבַל found only in Pa. *to receive.* Dan. 2:6. 6:1. 7:18.

קָבֵל and **קָבַל**: Chald. strictly i. q. *what is before or in front*. Hence **קָבֵל** with suff. **קָבֵלְךָ**, as a preposition,

1. *before*. Dan. 2:31. 3:3. 5:1.
2. *over against*. Dan. 5:5.
3. *on account of, because of*. Dan. 5:10. Ezra 4:16.

4. in combination with other particles, (1.) **לְקָבֵל** as a conj. *because that*. Ezra 6:13. (2.) **כִּלְקָבֵל** *idem*, Dan. 6:5, 23. *wherefore*, Dan. 2:10. *as*, Dan. 2:40. 6:11. (3.) **כִּלְקָבֵל־זֶהָ** *for this cause*. Dan. 2:12, 24.

קָבַל, in other editions **קָבֵל** (read *kō-bāl*), i. q. **קָבֵל**, a prep. *before*. 2 K. 15:10 **קָבַל יָם** *before the people*. The form resembles that of the Chald. **קָבֵל**.

קָבַל m. whence **קָבֵל** Ezek. 26:9. in other editions **קָבֵל** *kabollo* (like **קָבֵל** from **קָבֵל**.) See **קָבֵל**.

1. *to defraud, rob*. Mal. 3:8, 9.
2. *to spoil*, construed with two accus. Prov. 22:23.

קָבַעַת f. a kind of cup. Is. 51:17, 22. (Arab. **قُبْعَة** *the calix of a flower*; comp. **קָבַעַת** and **קָבַעַת**.)

קָבַץ, fut. **יִקְבֹּץ**, *to gather together*, (persons or things.) Gen. 41:48. 1 K. 20:1.

Niph. *to gather one's selves together, to assemble*. Is. 34:15. 43:9.

Pi. l. as in Kal, *to assemble, gather together*. Deut. 30:3, 4. Jer. 31:10. Is. 11:12, 13, 14.

2. i. q. **צָפַח** no. 4. *to draw in, withdraw, lose*. Joel 2:6. Nah. 2:11. See **צָפַח**.

Pu. pass. of Pi. no. 1. Ezek. 38:8. Hithpa. reflex. Josh. 9:2. Judg. 9:47.

קָבַעַת see **קָבַעַת**.

קָבַעַת f. verbal from **קָבַץ**, dec. X. *a collecting, gathering*. Ezek. 22:20.

קָבַר, fut. **יִקְבֹּר**, *to bury*. Gen. 23:4, 19. 25:9.

Niph. pass. Ruth 1:17. Judg. 8:32.

Pi. i. q. Kal. 1 K. 11:15.

Pu. pass. Gen. 25:10.

קָבַר m. with suff. **קָבַרְךָ**, plur. **קָבָרִים**, const. **קָבָרִי**, and **קָבָרֶיךָ**, const. **קָבָרֶיךָ**, m. verbal from **קָבַר**, dec. VI. h. *a grave, sepulchre*. Ps. 5:10. Gen. 23:9, 20.

קָבָרֹת־הַמִּצָּרָה (*graves of husting*) name of a place in the desert, the occasion of which is given Num. 11:34. Comp. Num. 33:16. Deut. 9:22.

קָדַר found only in the fut. **יִקְדֹּר**, plur. **יִקְדְּרוּ**, (with a Chaldaic form,) *to incline, bend, bow*. 1 Sam. 24:9. 28:14. It is usually followed by **הִשְׁתַּחֲוֶה**, Gen. 24:26. Ex. 12:27. 34:8. Num. 22:31. 1 K. 1:16.

קָדָה f. Ex. 30:24. Ezek. 27:19. according to the Syr. Chald. Vulg. *the Arabian cassia*, i. q. **קָדָה**. Root. **קָדַ** *to split*.

קָדוּמִים masc. plur. found only Judg. 5:21 **יְהִי קָדוּמִים** perhaps *the brook of ancient days*, i. e. celebrated from ancient days. Sept. Vatic. **καταρρέουσας ἀρχαίων**. Chald. *rivus, in quo facta sunt Israeli signa et fortia facta ab antiquis*. Or, *brook of slaughters*, comp. **קָדָה** no. 3. and the Arab. **قَدَم** *to be bold, courageous*.

קָדוֹשׁ and **קָדַשׁ** verbal adj. from **קָדַשׁ**, dec. III. a. *holy*; spoken of Jehovah, Ps. 99:3. of the people, Lev. 11:44. of sacred places, Lev. 6:9. [6:17.]—**קָדוֹשׁ** *the holy one*, i. e. by way of eminence, Jehovah, Job 6:10. Is. 40:25. Hab. 3:3. Also **קָדוֹשׁ יִשְׂרָאֵל** *the holy one of Israel* i. e. Jehovah, Ps. 71:22. and in Isaiah, frequently.

Plur. **קָדוֹשִׁים** *the holy ones*, by which is denoted (1.) *angels*, particularly in later Hebrew, (see **קָדַשׁ**.) Dan. 8:13. Job 5:1. 15:15. Zech. 14:5. Ps. 89:6, 8. perhaps Deut. 33:3. Hence (2.) *the pious*. Ps. 16:3. 34:10. (3.) *the Jews*, (see again **קָדַשׁ**.) Dan. 8:24. (4.) as a pluralis excellentiae, *Jehovah*. Hos. 12:1. Josh. 24:19. Prov. 9:10. 30:3.

קָרַה (in Arab. *to strike fire*.)

1. to kindle, to cause to burn. Jer. 17:4. Is. 50:11. 64:1.
2. to kindle itself. Deut. 32:22. Jer. 15:14.

קָדַח f. verbal from קָדַח, a hot fever, Lev. 26:16. Deut. 28:22.

קָדָם m. verbal from קָדָם.

1. liter. *what is before or in front*. Hab. 1:9 קָדָם forwards.

2. the east, i. q. קָדָם. Ezek. 47:18. 48:1.

3. the east wind, in full קָדָם רוח. This in the east is an extremely tempestuous wind, Job 27:21. Is. 27:8. Jer. 18:17. also felt at sea, Ps. 48:8. Ezek. 27:26. and by its scorching heat blasting the grain and plants, Gen. 41:6, 23. Jon. 4:8. Metaphorically like רוח, something vain, vanity, Hos. 12:2.

קָדִישׁ Chald. adj. *holy*; e. g. קָדִישֵׁי הָאֱלֹהִים the holy gods, Dan. 4:5, 6. [4:8, 9.] 5:11. Used particularly (1.) of angels, Dan. 4:10. [4:13.] See קָדִישִׁים no. (1.) (2.) of the Jews, Dan. 7:21. in full קָדִישֵׁי צִיּוֹן the saints of the Most High, Dan. 7:18, 22, 25. comp. 1 Esd. 8:70 ἁγίων τοῦ πνεύματος.

קָדָם found only in Pi. קָדָם.

1. to precede, go before. Ps. 68:26. Construed with an accus. of the person, Ps. 89:15.

2. to be beforehand, to anticipate, construed with an accus. Ps. 17:13. 119:148. Hence with an infin. it forms a periphrasis of the adverb before, Jon. 4:2 קָדָמַי לָבוֹא I fled before, i. e. recently.

3. to fall upon. Ps. 18:6, 19.

4. to do early, to rise up early, i. q. קָדָם. Ps. 119:147.

5. to meet, construed with an accus. of the person; particularly with help, Ps. 59:11. 79:8. Job 3:12. Also spoken of an adverse event, Job 30:27. Is. 37:33 לֹא יִקְדָּמָה בָּנָן no shield shall meet it (the city), i. e. shall be turned to it. Construed with בָּ of the thing, to bring, (comp. בָּ no. 2.) Deut. 23:5. Micah 6:6. Neh. 13:2. So without בָּ, Ps. 21:4.

Hioph. 1. A. q. Pi. no. 3. to fall on a person, (spoken of a calamity,) construed with בָּנָן. Am. 9:10.

2. to be first in doing a service, construed with an accus. Job 41:3. [41:11.]

Deriv. out of course קָדָם, קָדָמִים.

קָדָם m. verbal from קָדָם, dec. VI. a.

1. strictly *what is before or in front*. As an adv. before, Ps. 139:5. Hence

2. the east, the east country. (comp. קָדָם) Job 23:8.—קָדָם towards the east, Gen. 2:8. 12:8.—קָדָם to the east of, Gen. 3:24.—קָדָם the sons of the east, i. e. the Bedouin Arabs in the deserts east of Palestine, Job 1:3. Is. 11:14. Jer. 49:28. Ezek. 25:4. 1 K. 5:10. [4:30.] Judg. 6:3 ff. Here belong also קָדָם Is. 19:11. קָדָם Gen. 25:6. and קָדָם בְּנֵי קָדָם Gen. 29:1.—The following passage is more doubtful, Is. 2:6 קָדָם הֵם they are full of the east, i. e. prob. of the magic arts of the Syrians and Chaldeans. Comp. 9:11.

3. spoken of time, former times, used in poetry for קָדָם. Ps. 44:2. Is. 23:7.—קָדָם from former times, Ps. 74:12. 77:6, 12. As an adv. (1.) aforesaid, Jer. 30:20. Lam. 5:21. (2.) a long time, Ps. 55:26. (The usual expression in prose is קָדָם, קָדָמִים.) Also as a prep. before, Prov. 8:22. Plur. primordia, Prov. 8:23.

קָדָם idem; hence קָדָם towards the east, Gen. 25:6. Ex. 27:13.

קָדָם, קָדָם Chald. prep. before, in space; more rarely in time, e. g. Dan. 7:7. With suff. in the plur. as קָדָמֵי, קָדָמֵי. i. q. Heb. קָדָמַי a coram, e. g. Dan. 2:15. for the most part simply i. q. בָּ, Dan. 2:6. 6:27. or קָדָם, Dan. 5:24.

קָדָמָה dec. X. i. q. קָדָם nos. 1. 2. used only in the const. state, as a preposition, before, i. e. to the east of. Gen. 2:14. 4:16. 1 Sam. 13:5. Ezek. 39:11.

קָדָמָה f. verbal from קָדָם, dec. X. origin, Is. 23:7. former state, Ezek. 16:55. Used in the const. state, as a

prep. and with the omission of **אשר**, as a conj. *before that*, Ps. 129:6.

קדרמה Chald. *idem.*—**מִן קְדָמָה** as a prep. *before*, hence **מִן קְדָמָה דָּקָה** Dan. 6:11. **מִקְדָּמָה דָּקָה** Ezra 5:11. *before, afore-time.*

קדמוני, fem. **קְדָמָה**, denom. adj. from **קָדַם**, *eastern*. Ezek. 47:8.

קדמוני m. **קְדָמָה** f. denom. adj. from **קָדַם**.

1. *front, fore*. Ezek. 10:19. 11:1.
2. *eastern*.—**הַיָּם הַקְדָּמוֹנִי** the eastern sea, i. e. the Dead Sea, in opposition to the western or Mediterranean, Ezek. 47:18. Joel 2:20.

3. *ancient, belonging to former times*. Ezek. 38:17. Plur. **קְדָמוֹנִים** the ancients or forefathers, Job 18:20. 1 Sam. 24:14. **מִשַּׁל הַקְדָּמוֹנִי** a proverb of the ancients, (where the singular is used collectively.) Plur. fem. **קְדָמוֹנִיּוֹת** things of old, Is. 43:18.
4. proper name of a Canaanitish people. Gen. 15:19.

קדמי Chald. *the first*. Plur. Dan. 7:24. Fem. emph. **קְדָמִיָּה** Dan. 7:4. plur. **קְדָמִיָּה** Dan. 7:8.

קדקד m. with suff. **קְדָדִי**, dec. VII. j. *the crown, head*. Gen. 49:26. Deut. 33:16. More in full **קְדָדִי שֵׁשֶׁר** the hairy crown or scalp, Ps. 68:22.

קדר 1. *to be black, to be dark-coloured*, spoken e. g. of the skin burnt by the sun, Job 30:28. *to grow black*, spoken of the day, of the sun and moon, Jer. 4:28. Joel 2:10. 4:15. [3:15.] Mic. 3:6.

2. *to be dirty, muddy, turbid*, spoken of a river. Job 6:16. Hence *to go in dirty garments, to be in mourning*. Part. **קָדַר** a mourner, Ps. 35:14. 38:7. 42:10.

Hiph. 1. *to make dark*. Ezek. 32:7, 8.
2. *to cause to mourn*. Ezek. 31:15. Hithpa. *to blacken one's self, to become black*. 1 K. 18:45.

קדר m. a proper name.

1. the son of Ishmael. Gen. 25:13.
2. a tribe of Arabian nomades descended from Kedar. Cant. 1:5. Is.

42:11. 60:7. Jer. 49:28. Ezek. 27:21. also called **בְּנֵי קָדַר** Is. 21:17. In Pliny (H. N. v. 11.) *Cedrei*.

קדרון (*the turbid*, comp. Job 6:16.) a brook and valley of the same name between Jerusalem and Mount Olivet. The brook empties itself into the Dead Sea. 2 Sam. 15:23. 1 K. 2:37. 15:13. 2 K. 23:4. Jer. 31:40.

קדרות f. verbal from **קָדַר**, *blackness, darkness*. Is. 50:3.

קדרנית adv. *mournfully, in sadness*, from **קָדַר**. Mal. 3:14.

קדש and **קֹדֶשׁ** (Num. 17:2.) fut. **קֹדֶשׁ**.

1. *to be sacred or holy*, Ex. 29:37. 30:29. *to become sacred or holy*, Ex. 29:21.—Is. 65:5 **קֹדֶשׁ אֲנִי** I am holier than thou, for **קֹדֶשׁ אֲנִי בָרָא**. The primary meaning was probably *to be clean*, comp. Lev. 11:43, 44. Deut. 23:14. 2 Sam. 11:4.

2. *to be consecrated, to fall to the sanctuary*. Deut. 22:9.

Niph. 1. *to be sanctified*. Ex. 29:43. Is. 5:16.

2. *to be regarded or treated as holy, to be hallowed*. Lev. 10:3. 22:32.

3. *to shew one's self holy or glorious in a person*, construed with **בְּ**; either by benefits, Ezek. 20:41. 28:25. or by judgments, Ezek. 28:22. Num. 20:13.

Pi. **קִדְּשׁ** 1. *to make holy, to consecrate, dedicate, sanctify*; e. g. a person for the priest's office, Ex. 28:41. an altar, Ex. 29:36. a people, Ex. 19:10, 14. Josh. 7:13. comp. Job 1:5. a finished building, Neh. 3:1. Particularly *to consecrate* as an offering to God, *Deo consecrare*, Ex. 13:2. Comp. Hiph.

2. *to regard as holy*, e. g. a priest, Lev. 21:8. the sabbath, Ex. 20:8. God, Deut. 32:51.

3. *to pronounce holy*, (spoken of Jehovah,) e. g. the sabbath, Gen. 2:3. the people, Lev. 20:8. 21:8.

4. *to appoint, institute, proclaim*, (something holy;) e. g. a fast, Joel 1:14. 2:15, (parall. **קָרָא**) a festival assembly, 2 K. 10:20.—**קֹדֶשׁ מִלְחָמָה** to sanc-

tify a war, i. e. to prepare one's self for it, (which was connected with religious solemnities, comp. Ps. 110:3. 1 Sam. 7:9, 10.) Joel 4:9. [3:9.] Jer. 6:4. Mic. 3:5.

5. *to separate as holy*. Ex. 19:23.

Pu. 1. pass. of Pi. no. 1. Ezek. 48:11.

2. pass. of Pi. no. 4. Is. 13:3 *למקדשתי* *my consecrated ones, those whom I have consecrated for war*.

Hiph. 1. i. q. Pi. no. 1. *Deo consecrare*. Lev. 27:14 ff. Judg. 17:3. 2 Sam. 8:11.

2. i. q. Pi. no. 2. *to sanctify, to regard as holy*. Is. 8:13. 29:23. Num. 20:12.

3. i. q. Pi. no. 3. *to pronounce holy*. Jer. 1:5. 1 K. 9:3.

4. *to set apart, appoint*. Jer. 12:3. Zeph. 1:7.

Hithpa. 1. *to sanctify or purify one's self*, (by washings, lustrations.) Ex. 19:22. 2 Chr. 5:11. 29:15. Comp. Kal no. 1.

2. *to shew one's self holy or glorious*. Ezek. 38:23.

3. *to be kept or celebrated*, spoken of a festival. Is. 30:29.

Deriv. out of course *קדוש, קדוּשׁ, קדוּשׁתּוֹ*.

קָדַשׁ m. verbal from *קָדַשׁ* dec. V. a.

1. *a male prostitute, a sodomite, puer molles*, liter. *one consecrated*. Deut. 23:18. 1 K. 14:24. 15:12. Fem. *קְדֵשָׁה* *a female prostitute, a harlot*, Gen. 38:21, 22. Deut. 23:18. In the religious worship of the Arameans, which prevailed also at times among the Hebrews, both maidens and boys prostituted themselves in honour of their idols. Comp. Num. 25:1—15. Herod. i. 150. and the passages already quoted.

2. *קָדַשׁ* and *קָדֵשׁ* Num. 34:4. Deut. 1:2, 19. 2:14. proper name of a place in the desert, which lay south of Palestine, between Idumea and Egypt. Gen. 14:7. Num. 13:3. 27:14. 33:36, 37. See Relandi Palæstina, p. 114.

קָדֵשׁ 1. *a city in the south of the tribe of Judah*. Josh. 15:23.

2. *a city in the tribe of Naphtali*. Josh. 12:22. 19:37. 21:32. Judg. 4:

6. 1 Chr. 6:61. Also written *קָדֵשׁ* Judg. 4:9.

3. *a city in the tribe of Issachar*. 1 Chr. 6:57. Also called *קָדֵשׁ* Josh. 19:20. 21:28.

קָדַשׁ m. once *קָדֵשׁ* (Dan. 11:30.) with suff. *קָדֵשִׁי*, plur. *קָדֵשִׁים*, also *קָדֵשִׁים*. (read *kōdashim*.) verbal from *קָדַשׁ*, dec. VI. m.

1. *holiness*. Ps. 89:36. Usually employed as a genitive after another noun for a periphrasis of the adjective *holy*; as *שֵׁם קָדֵשׁ* *my holy name*, Lev. 20:3 *רוּחַ קָדֵשׁ* *thy holy spirit*, Ps. 51:13.

2. *a holy place, a sanctuary*, spoken of the tabernacle of the congregation and of the temple. Ex. 28:43. 29:30. 35:19. 39:1. And particularly i. q. *הַמִּקְדָּשׁ* *the holy place before the oracle*, 1 K. 8:8.

3. *what is holy or sacred*, the abstract being used for the concrete. Lev. 12:4. 21:6 *וְהֵיוּ קָדָשׁ* *and they (the priests) shall be holy*. Jer. 2:3.

4. *something consecrated, a sacred gift*. Particularly in the plur. *קָדֵשִׁים* Lev. 21:22. 22:2, 3, 15.

5. *קָדַשׁ קָדֵשׁ* (1.) *what is very holy*, spoken e. g. of the altar and sacred utensils, Ex. 29:37. of the sacred gifts, etc. Plur. *קָדֵשִׁים*, *קָדֵשִׁי* *idem*, Lev. 21:22. Ezek. 42:13. (2.) *the holy of holies* in the temple, otherwise called *קָדֵשׁ*, Ex. 26:33, 34. More in full *קָדֵשׁ הַקְדָּשִׁים* 2 Chr. 3:8, 10. Sometimes simply *קָדֵשׁ*, Ezek. 41:23.

קָדַה *to be blunted*, spoken of teeth. Jer. 31:29, 30. Ezek. 18:2.

Pi. *קָדַה* *idem*, intrans. spoken of iron. Ecc. 10:10. Comp. *קָדַה*.

קָהַל in Kal not used.

Hiph. *to assemble, call together*, (a people.) Num. 8:9. 10:7. 20:8.

Niph. *to assemble, come together*. Num. 16:3.

Deriv. out of course *מִקְהֵלִים*, *מִקְהֵל*.

קָהַל m. verbal from *קָהַל* dec. IV. a. *an assembly, congregation*; particularly of the Israelitish people. This people

is called קהל Lev. 4:13. קהל יקראל Deut. 31:30. קהל יהוה Num. 16:3. 20:4.—קהל נאם Gen. 35:11. and קהל עמים Gen. 28:3. 48:4. *a multitude of nations.*

קהל f. verbal from קהל, dec. X. *a congregation.* Deut. 33:4. Neh. 5:7.

קֹהֶלֶת *Koheleth*, the proper name by which Solomon is distinguished in the Book of Ecclesiastes. It is usually construed as masc. and without the article, Ecc. 1:1, 2, 12. 12:9, 10. once with the article, 12:8. (like many proper names which have an appellative signification, see Gesenius' Lehrgeb. § 167. 1.) and once construed as feminine, 7:27. from a reference to the feminine termination. This feminine form occurs in several proper names of men, e.g. ספֵּרָה Ezra 2:55. פִּתְּרָה 2:57. also in some masculine appellatives, e.g. מִשְׁפָּחָה, קִנְיָה, q. v. and in Arabic much more frequently.

The greatest difficulty attends the explanation of this proper name, which evidently has some significance. The two following have been proposed from the Hebrew language, (1.) *the assembler*, or rather *preacher before an assembly*, Lat. *concionator*. Sept. *ἐκκλησιαστής*. Vulg. *Ecclesiastes*. Luth. *Prediger*. (2.) *the collector*, (namely, of maxims, proverbs, etc.) Symm. *παρασυμβολιστής*. But קהל signifies only *to assemble people*, not *to collect things*.—In Arabic, the root

קהל signifies *exaruit cutis*, pecul. *ex multa spiritali exercitatione*; conj. V. *lente incessit, debili et infirmo statu fuit*; comp. קהל *to be old*. Hence קהלה would signify *an old man who has reflected much and had great experience*. It is in Arabic too, that this feminine form most frequently occurs. See Bocharti Hieroz. T. I. p. 88. Jahn's Einleit. in das A. T. Th. 2. p. 828. Carpzov. Introductio in V. T. T. II. p. 200. Dindorf, Quomodo nomen Kohelet Salomoni tribuatur? Leip. 1791. 4.

קֹהֶל and קֹהֶל m. with suff. קהם, dec. VIII. a.

1. *a cord, line.* 1 K. 7:23. Particu-

larly *a measuring cord or line*, Ezek. 47:3. 2 K. 21:13 *I will stretch over Jerusalem the measuring line of Samaria*, i. e. I will destroy it like Samaria, comp. Is. 34:11. The same phrase is also used in reference to rebuilding, Zech. 1:16. With the former use of it is connected Is. 18:2 נוי ערסו *a people of measuring lines*; i. e. whose business is to lay waste. Others: *a people of strength*, comp. Arab. قُوَّة *a line, and strength*. Metaphorically perhaps *a rule, precept*, like the Germ. *Richtschnur*, Is. 28:10. Comp. נָצַר.

2. *a musical chord*, hence *a sound*. Ps. 19:5.

קֹהֶל *to vomit*. Metaphorically Lev. 18:28.

High. *idem*. Prov. 23:8. Metaphorically Lev. 18:28.

Deriv. קהם, קהם.

קֹבֶעַ m. i. q. קובע *a helmet*. 1 Sam. 17:38. Ezek. 23:24.

קָהַל in Kal found only in the part. קהל, and Pi. קהה, *to wait or look for, to wait on*; construed with an accus. Job 30:26. with אל, Ps. 27:14. 37:34. with לו, Jer. 8:15. 14:19. Particularly (1.) קהל יהוה and לוֹ קהל *to wait on Jehovah*, i. e. to confide in him. Ps. 25:5. 39:8. 40:2. (2.) *to lie in wait for a person*. Ps. 119:95. 56:7.

Niph. *to gather themselves together*; spoken of nations, Jer. 3:17. of waters, Gen. 1:9. The ideas *to wait and to assemble* are not very remote from each other; the signification of Niph. therefore, is not to be separated from that of Kal.

Deriv. out of course קהה, קהה, קהה.

קֹהֶל 1 K. 7:23 Keth. i. q. קֹהֶל.

קֹהֶל Is. 61:1. See פְּקֻדֵּי קֹהֶל.

I. קֹהֶל i. q. קֹהֶל *to loathe, abhor, be grieved with*, construed with א of the thing. Fut. קהש Ps. 95:10. For the pret. we find קהש Job 10:1.

Niph. *idem*. Ezek. 20:43. 36:31.

Cant. 1:12. By a synecdoche, a house, (like the Greek *μέλαθρον*.) Gen. 19:8.

קָשַׁשׁ i. q. קָשׁ to lay snares. Found only in the fut. Is. 29:21 קָשֶׁשׁ, or as in other MSS. קָשֶׁשׁ.

קָטַם adv. only, i. q. Arab. كَطَمَ. Ezek. 16:47.

קָטַב m. and קָטַב, with suff. קָטַבְךָ (read *kotobcha*) Hos. 13:14. dec. VI.

1. destruction, devastation; usually derived from קָטַב in Chald. and Arab. *secuit*. Is. 28:2 שָׁטַח קָטַב a destructive or devastating storm.

2. particularly *pestilence, contagion*. Deut. 32:24. Ps. 91:6. Hos. 13:14.

קָטַר f. verbal from קָטַר, *incense*. Deut. 33:10.

קָטַט Ezek. 6:9. comp. קָטַט.

קָטַל, fut. קָטַל, to kill, slay. Only Ps. 139:19. Job 13:15. 24:14.

קָטַל Chald. *idem*. Part. act. קָטַל Dan. 5:19. Pret. pass. קָטַל Dan. 5:30. 7:11.

Pa. קָטַל *idem*, in reference to the death of many. Dan. 2:14. 3:32. (In Syr. Pe. *interfecit unum*; Pa. *interfecit plures*.)

Ithpe. pass. Dan. 2:13.

Ithpa. pass. Dan. 2:13.

קָטַל m. verbal from קָטַל, *slaughter*. Obad. 9.

קָטַן, fut. קָטַן, to be small, little. 2 Sam. 7:19. Gen. 32:11.

Hiph. to make small. Am. 8:5.

קָטַן, fem. קָטַנָה, plur. קָטַנִּים, dec. VIII. a. and קָטַן, verbal adj. from קָטַן.

1. small; freq.

2. young. Gen. 9:24. 27:15.

3. small, unimportant; spoken of persons, Is. 36:9. of things, Ex. 18:22, 26.

4. as a subst. the little finger. With suff. קָטַנִּי (*katōni*) 1 K. 12:10.

קָטַף, fut. קָטַף, to pluck off or up. Deut. 23:26. Job 30:4.

Niph. to be cut off. Job 8:12.

קָטַר in Kal not used. In Arab. كَطَرَ to emit fragrance.

Pi. קָטַר to burn incense in honour of a god, construed with ל. Jer. 7:9. 11:13. Always as an idolatrous act. Part. fem. מְקַטְרֹת altars of incense, 2 Chr. 30:14.

Pu. מְקַטְרֶה incense. Cant. 3:6.

Hiph. i. q. Pi. 1 K. 3:3. 11:8. For the most part construed with an accus. of the incense or victim, Ex. 29:18. Lev. 1:9. 17:2. 2:2, 16.

Hoph. קָטַר pass. Lev. 6:15. [6:22.] Part. מְקַטְרֵה incense, Mal. 1:11.

Deriv. קָטַר, קָטַר, קָטַר, קָטַר, קָטַר.

קָטַר found only in the plur. קָטַרִּים Chald. knots; particularly (1.) joints. Dan. 5:6. (2.) metaphorically difficult problems. Dan. 5:12, 16. Root קָטַר=קָטַר to bind.

קָטַר found only Ezek. 46:22 מְקַטְרֹת prob. *uncovered courts*. Comp. Syr. كَطَر domus sine tecto.

קָטַר f. with suff. קָטַרְתִּי, verbal from קָטַר, dec. XIII. e.

1. incense. Ex. 30:1 ff. Lev. 4:7. 10:1. Is. 1:13.

2. an offering. Ps. 66:15 מִסְכֵּה אֵילִים an offering of rams.

קִיא m. dec. I. a vomit. Jer. 48:26. Is. 19:14. 28:8. Root קִיא to vomit.

קִיָּה i. q. קִיא to vomit. Imper. קִי Jer. 25:27.

קִיט Chald. i. q. Heb. קִיט summer. Dan. 2:35.

קִישׁוֹר m. verbal from קִישַׁר.

1. smoke. Gen. 19:28. Ps. 119:83.

2. vapour. Ps. 148:8.

קִים dec. I. i. q. קָם an adversary, enemy. Job 22:20. Sept. ὑπὸ στασις, as if they read קָים.

קִים m. Chald. an order, edict, Dan. 6:8.

קִים Chald. established, sure. Dan. 4:23. [4:26.]

קִימָה f. verbal from קָם, dec. X. a rising up. Lam. 3:63.

קִימוּשׁ see קִימוּשׁ.

קִין m. dec. VI. f.

1. *a spear*. 2 Sam. 21:16. Root קָלַן med. Je *to forge*.

2. *Cain*, the son of Adam. Gen. 4:1. According to this passage, from קָלַן see קָלַן no 4.

3. the name of a people, *the Kenites*. Num. 24:22. Judg. 4:11. See קִנִּי.

קִינָה f. plur. קִינִים and קִינָה, verbal from קָנַן, dec. X. *a lamentation*. Jer. 7:29. 9:9, 19. 19:1. Josh. 15:22.

קִינִי Gen. 15:19. Judg. 4:11, 17. קִינִי 1 Sam. 27:10. קִינִי 1 Chr. 2:55. *the Kenites*, a Canaanitish people, which according to 1 Sam. 15:6. (comp. Num. 24:20, 21.) dwelt among the Amalekites. According to Judg. 1:16. 4:11. they appear to have been descended from Hobab the brother-in-law of Moses.

קִיץ dec. VI. f.

1. *summer, the warm season of the year*, in opposition to חֹרֶף. Gen. 8:22. Ps. 74:17.

2. *fruit, dried fruit*, perhaps by way of eminence, *figs*. Jer. 40:10, 12. Am. 8:1, 2. 2 Sam. 16:1. Comp. Faber zu Harmer's Beobachtungen, Th. I. p. 387 ff.

קִיטָּה, fem. קִיטָּה, *last, uttermost*. Ex. 26:4, 10. 36:11, 17. It has its form from קָץ, but its signification from the kindred forms קָץ, קָץ.

קִיטָּה m. Jon. 4:6—10. according to Jerome, Syr. *the palma Christi*, (Lat. *ricinus*, Arab. *Elecheroa*, Egypt. *الخروع*,) a biennial plant, which shoots up to the height of a small tree, but like all plants of a rapid growth withers immediately from the slightest injury. According to the Sept. *the gourd*. See Bocharti Hieroz. T. II. p. 293, 623. Celsii Hierob. P. II. p. 273—282. Faber zu Harmer's Beobacht. Th. I. p. 140—151. Rosenmüller in Jon. 4:6.

קִיטָּה m. found only Hab. 2:16.

prob. compounded of קָלַן (whence 9 MSS. write it in two words,) *shameful vomit*. The word קָלַן is i. q. קָלַן.

קָלַן once קָלַן (Is. 22:5.) plur. קָלַן, com. gen.

1. *a wall*. 1 K. 6:5. Spoken of *the wall* or *side* of an altar, Lev. 1:15. 5:9. of the heart, Jer. 4:19. of the city, Num. 35:4. Josh. 2:15. Is. 25:4 קָלַן *stormy weather which breaks down walls*.

2. prob. i. q. קָלַן *a city*, hence as a proper name, (1.) קָלַן Is. 15:1. (*the city of Moab*,) in later times called *Karach*, *Χαράκας*. It is generally thought to be the same with (2.) קָלַן Is. 16:11. Jer. 48:31, 36. and קָלַן Is. 16:7. 1 K. 3:25. a city in Moab.

3. name of a people and country under the dominion of the Assyrians, Is. 22:6. to which the conquered inhabitants of Damascus were carried away, 2 K. 16:9. Amos 1:5. and whence the Arameans had emigrated, Am. 9:7. Most prob. a country on the river Cyrus where the name *Kur*, *Kura*, is preserved to this day.

קִישׁוֹן proper name of a brook, which rises on mount Tabor, and empties itself into the bay of Acco. Judg. 4:7. 5:21. 1 K. 18:40. Ps. 83:10.

קִיתָּרָה Chald. the Greek *κitharis*, *a harp*. In the Kethib of Dan. 3:5, 7, 10.

קָלַ, fem. קָלָה, plur. קָלִים, verbal adj. from קָלַ, dec. VIII. h. *light, swift*. 2 Sam. 2:18. Am. 2:14, 15.—As a subst. *a swift animal*, Is. 30:16.—As an adv. *swiftly*, Joel 4:4. [3:4.]

קָלַ m. Chald. i. q. Heb. קָלַ *a voice*. Dan. 3:5.

קָלַ see קָלַ.

I. קָלַה, Arab. *قلى*, *to roast in the fire*. Part. pass. קָלִי Lev. 2:14. Josh. 5:11. Comp. קָלַ. Also *to burn* men, as a mode of execution, Jer. 29:22.

Niph. part. *a burnt place, a burn, inflammation*. Ps. 38:8.

II. קללה i. q. קלל.

Niph. *to be lightly esteemed, despised, disgraced.* Deut. 25:3. Is. 3:5. 16:14. Prov. 12:9.

Hiph. *to lightly esteem.* Deut. 27:16.

Deriv. קלון.

קלון m. verbal from קלל, no. II. dec. III. a.

1. *contempt*, Prov. 13:18. *reviling*, Prov. 22:10.

2. *shame, disgrace.* Prov. 3:35. 6:33.

3. *pudenda muliebria.* Nah. 3:5. Jer. 13:26.

4. *a shameful deed.* Prov. 18:3.

קלל m. and קלי (with *s* in otio) 1 Sam. 17:17. verbal from קלה, *roasted grain or pulse.* Lev. 23:14. 2 Sam. 17:28.

קלחת f. *a pot, kettle.* 1 Sam. 2:14. Mic. 3:3. The etymology is uncertain.

קלט found only in the part. pass. קלט Levit. 22:23. *unusually small, dwarfish.* Arab. قَلَطَ idem.

קלל 1. *to be light.* See Hiph. Hence 2. *to be small, to be lessened or abated.* Gen. 8:11. קלל המים מעל הארץ *that the waters were abated from off the earth.* Verse 8.

3. *to be small, mean, vile.* Job 40:

4. Nah. 1:14. Comp. קלה no. II.

4. *to be swift.* 2 Sam. 1:23. Hab. 1:8. Job 7:6. 9:25.

Niph. קלל and קלל, fut. קלל (Is. 30:16.) and קלל (for קלל, like קלל.)

1. *to be easy, light, facilem esse*, construed with a dative of the person. Prov. 14:6.—The form קלל with ל is used impersonally, *it is a light thing*, 2 K. 20:10.

2. *to be small*, construed with קלל. 1 Sam. 18:23. Used impers. קלל מן *it is too small or not enough that*, Is. 49:6. Ezek. 8:17. Part. קלל, fem. קללה, *small*; e.g. קלל על *slightly*, Jer. 6:14. 8:11.

3. *to be lightly esteemed, to be despised.* 2 Sam. 6:22. Gen. 16:4, 5.

4. *to be swift.* Is. 30:16.

Pi. קלל *to curse, to blaspheme*; construed with an accus. Gen. 8:21. Lev. 19:14. once with ק, Is. 8:21. 1 Sam. 3:13 *because he knew* קלל *that his sons were bringing a curse on themselves.*

Pilp. קלל 1. *to move, shake.* Ezek. 21:

26. [21:21.] Arab. قَلَقَل.

2. *to smooth, polish*; hence *to sharpen.* Ecc. 10:10. Comp. the adj. קלל *smooth.*

Hiph. קלל, infin. קלל, fut. קלל.

1. *to make light*, construed with מן and קלל. 1 K. 12:10. 1 Sam. 6:5. Without an object following, Ex. 18:22 קלל מלך *make (it) lighter for thyself.* Jon. 1:5.—1 K. 12:4 קלל מלך *make thou the grievous service of thy father lighter.* Verse 9.

2. *to despise, contemn.* 2 Sam. 19:44. Ezek. 22:7. Is. 8:23.

Hithpalp. *to move one's self, to tremble.* Jer. 4:24.

קלל m. verbal adj. from קלל, Dan. 10:6. Ezek. 1:7. spoken of brass, prob. *smooth, polished.* The idea is not remote from that of *lightness*. Comp. in Chald. קלל *politura.* Vulg. *as candens.*

קללה f. const. קללה, verbal from קלל, dec. XI. c.

1. *a reviling.* 2 Sam. 16:12.

2. *a curse.* Gen. 27:12. Used as a concrete, *one accursed*, Deut. 21:23.

קלל in Kal not used.

Pi. *to mock, scorn, deride.* Ezek. 16:31 *as a (common) harlot* קלל *that scorneth the (offered) hire, to obtain the more.*

Hithpa. idem, construed with ק. 2 K. 2:23. Ezek. 22:5. Hab. 1:10. Hence

קלל m. verbal from קלל, *scorn, derision.* Ps. 44:14. Jer. 20:8.

קלסה f. verbal from קלל, idem. Ezek. 22:4.

קלע 1. *to throw or sling.* Judg. 20:16. Metaphorically Jer. 10:18.

2. *to cut in, to engrave.* 1 K. 6:29,

32, 35. prob. from קמץ, i. q. Lat. *funda*, any cavity like that of a sling, engraved work in wood or stone. Deriv. קמץ.

Pi. i. q. Kal. 1 Sam. 17:49. 25:29.

קמץ m. verbal from קמץ, dec. VI. d.

1. a sling. 1 Sam. 17:40.

2. a curtain, hanging. Ex. 27:9 ff.

35:17. Num. 3:26. (In Chald. idem. Arab. a sail.)

3. 1 K. 6:34. most probably a corrupted reading for קמץ, as in the former part of the verse, valves or leaves of a door, and here in cod. 150 of Kennicott.

קמץ m. verbal from קמץ, dec. I. a slinger. 2 K. 3:25.

קמץ m. verbal from קמץ, mean, vile, spoken of food. Num. 21:5. The form is like that of קמץ.

קמץ m. a pointed or pronged instrument. (In Chald. idem. Ecc. 12:11 Targ.) 1 Sam. 13:21 קמץ a three-pronged instrument, a pitch-fork, or the like.

קמץ f. verbal from קמץ, dec. X. standing corn, a crop yet standing. Judg. 15:5. Ex. 22:5. Plur. Judg. 15:5.

קמץ m. Is. 34:13. קמץ Hos. 9:6. and plur. קמץ Prov. 24:31. a prickly plant, a nettle, thistle. Celsii Hierobot. T. II. p. 206.

קמץ m. dec. VI. meal. Gen. 18:6. Num. 5:15. (Arab. wheat, grain.)

קמץ 1. to fetter, to bind hands and feet. Job 16:8.

2. to cast into fetters, to drag away. (In Chald. idem.)

Pu. pass. of no. 2. Job 22:16.

קמץ to become sickly and die, spoken of plants. Is. 19:6. 33:9. (In Syr. used of men. In Arab. of plants destroyed by insects.)

קמץ to take, particularly with a full hand. Lev. 2:2. 5:12. Num. 5:26.

קמץ m. with suff. קמץ, verbal from קמץ, dec. VI. o.

1. a handful. Lev. 2:2. 5:12. 6:8.

2. a sheaf, a bundle of ears which

one takes in his hand, manipulus. Gen. 41:47 קמץ in full bundles, i. e. in abundance.

קמץ see קמץ.

קמץ m. const. קמץ, with suff. קמץ, verbal from קמץ perhaps i. q. Arab. قَال to make, form.

1. a bird's nest. Deut. 22:6. Is. 10:14. Hence the nestlings, the young birds in the nest, Deut. 32:11. Is. 16:2.

2. metaphorically a dwelling, (the figure, however, being preserved.) Num. 24:21. Job 29:18.

3. Plur. קמץ cells, small dwellings. Gen. 6:14.

קמץ in Kal not used.

Pi. קמץ 1. to be zealous for a person or thing, to defend the rights of a person with zeal, construed with ל of the person. Num. 25:11, 13. 2 Sam. 21:2. 1 K. 19:10.

2. to be jealous; e. g. of one's wife, construed with an accus. Num. 5:14. of a rival, construed with א Gen. 30:1.

3. to be envious of a person; construed with א, Gen. 37:11. with an accus. Gen. 26:14. with ה, Ps. 106:16.

4. to emulate. Prov. 3:31.

5. to be indignant about a thing, construed with א. Prov. 23:17. 24:1.

6. trans. to excite a person to jealousy by any thing, construed with an accus. and א. Deut. 32:21. 1 K. 14:22.

Hiph. i. q. Pi. no. 6. Deut. 32:16, 21. Ps. 78:58.

Deriv. out of course קמץ.

קמץ Chald. to buy, purchase. Ezra 7:17. i. q. Heb. קמץ.

קמץ m. verbal from קמץ, jealous, one who permits not his rights to be injured, spoken of Jehovah. Ex. 20:5. 34:14. Deut. 4:24.

קמץ f. verbal from קמץ, dec. XII. b.

1. zeal, ardour. 2 K. 10:16. Is. 9:6 קמץ יהוה the zeal of Jehovah of hosts (for his people.)—קמץ zeal for the people, Is. 26:11. Also ardent or zealous love generally, Cant. 8:6.

2. jealousy. Is. 11:13. Particularly

In reference to love, Prov. 6:34. 27:4.—Ezek. 8:3 *הַכֵּל הַזֶּה הַיָּסֵדָה הַזֶּה* the image of jealousy which excites (God) to jealousy.

3. *envy*. Ecc. 4:4. 9:6.

4. *anger, indignation*. Deut. 29:19. Ps. 79:5.

5. *impatience*. Job 5:2.

קָנָה, fut. *קָנָה*, apoc. *קָנָה*.

1. *to get, gain, acquire*. Prov. 4:7. 15:32. 16:16. 19:8.

2. *to buy*. Gen. 25:10. 47:22.

3. *particularly to redeem, ransom*; e.g. from captivity. Is. 11:11. Neh. 5:8.

4. *to obtain for a possession, to obtain*. Gen. 4:1.

5. *to own, possess*. Is. 1:3.

6. *to prepare, form, make*. (In Syr. *idem*. In Arab. *قَنَّ* med. *Je formavit, concinnavit*.) Ps. 139:13. Gen. 14:19. 22. Dent. 32:6. Prov. 8:22.

High. Zech. 13:5. prob. i. q. Kal. *to buy, purchase*.—The form *קָנָה* Ezek. 8:3. stands for *קָנָה*, see *קָנָה*.

Deriv. *קָנָה*, *קָנָה*, *קָנָה*.

קָנָה m. dec. IX. b.

1. *a cane, reed, rush*. Is. 42:3. 36:6. Ps. 68:31 *קָנָה קָנָה* the wild beast of the reeds, i. e. the crocodile, as a symbol of Egypt.

2. *sweet cane, sweet calamus, (acorus calamus, Linn.)* Is. 43:24. in full *קָנָה קָנָה* Ex. 30:23. and *קָנָה קָנָה* Jer. 6:20.

3. *a stalk of corn*. Gen. 41:5, 22.

4. *a measuring reed or rod*; in full *קָנָה קָנָה*. Ezek. 40:3, 5. Hence

5. *a measure of six cubits*. Ezek. 41:8.

6. *the beam of a balance, a balance*. Is. 46:6.

7. *the upper bone of the arm, the os humeri*. Job 31:22.

8. *a branch of a candlestick*. Ex. 25:31 ff. Plur. *קָנָה* Ex. 25:32. and *קָנָה* Ex. 25:36, 37:22.

קָנָה m. verbal from *קָנָה*, *jealous*, spoken of God, i. q. *קָנָה*. Josh. 24:19. Nah. 1:2.

קָנָה proper name of a descendant of Esau, from whom an Arabian country is named. Gen. 36:11, 12.

קָנָה a Canaanitish place, whose place of residence cannot be ascertained. Gen. 15:19. 22:12.

קָנָה see *קָנָה*.

קָנָה m. verbal from *קָנָה* dec. II. b.

1. *that which one gets or requires*. Prov. 4:7. Lev. 22:11.

2. *a possession, substance, property*. Gen. 34:23.

3. perhaps *a creature*. (Comp. *קָנָה* no. 6.) Ps. 104:24. Sept. *קָנָה*.

קָנָה, const. *קָנָה* (Ex. 23) dec. III. h. *cinnamon*. Prov. 17. Cant. 4:14.—Herodotus (III. 10) mentions expressly that the Greeks obtained their *cinnaure* or *cinnaure* from the Phœnicians; of course from a people speaking a Shemitish dialect. The derivation of the word from *קָנָה* Arab. *to smell strong*, is doubtful, since the use of this word is confined to the rancid smell of oil.

קָנָה denom. from *קָנָה*, *to make a nest*. Ps. 104:17. Is. 2:15. 18:28. Ps. *idem*. Jer. 22:21.

קָנָה Job 18:2. see *קָנָה*.

קָנָה (a possession) city in the country of Gilead. Num. 32:42. 1 Chr. 2:23. See Relandi Palestina, p. 681.

קָסָם, fut. *קָסָם*, *to do*; spoken of false prophets, as a forbidden and unlawful practice, Deut. 18:10, 14. 2 K. 17:17. Mic. 3:6. 11. or at least accompanied with some reproach, as in the case of Balaam. Josh. 13:22. of the prophets of the Philistines. 1 Sam. 6:2. of the necromancers. 18:8.—The deriv. *קָסָם* in signif. no. 1 is taken in a good sense.—The word *קָסָם* Syriac is more common; comp. the mark made under the articles *קָסָם*, *קָסָם*. Deriv. out of course *קָסָם*.

קָסָם m. verbal from *קָסָם* dec. VI.

1. *divination*. Ezek. 13:6, 23. 21:26. 1 Sam. 10:23.

2. *the way of divination*. Num. 22:7. (Comp. *קפד*.)

3. *prudence, good sense, an oracle*. Prov. 16:16.

קפד only in Po. *קפד* i. q. *קפץ* to cut off. Job 17:9.

קפס *cup*. (Aram. *קפס* *idem*, for the most part as a measure for liquids, *sexstary*. Ethiop. *קפס* *hydria*.) Heb. *קפס* *a writer's vessel, an inkhorn*. Ezek. 9:2, 3, 11.

קפלה proper name of a city in the tribe of Judah. Josh. 15:44. 1 Sam. 23:1. 1 Chr. 19. See Relandi Palestina, p. 102.

קפצ *mark cut or burnt into the skin*. Lev. 19:28. (In Talmud. *קפצ* and *קפצ* *inussit*.)

קפצה *plur. קפצות*, const. *קפצות*, but *קפצ* suff. *קפצתי*, *a dish, charger*. Jer. 13 ff. (Arab. *قفران* *a deep dish, קפ* to be deep.)

קפס I. *to curdulate, curdle*, spoken of milk. (see *קפ*.) *to be congealed*, spoken of the Jews, Ex. 15:8.

2. *to draw one's self, to sit with one's feet under him*. Zeph. 1:12. comp. Jer. 13:1.

Hiph. *קפס* of no. 1. *to make to curdle*. Job 16:19. (In Talmud. *idem*. In Syr. and Heb. under the kindred form *קפס*.)

קפס verbal from *קפס*, ice, frost. Zech. 14:6.

קפד as in Chald. *to cut off*. Found only in Ps. 118:12 *קפדתי קפדתי* Vulg. *procul a texente, vita mea*. Houb.

קפד or *קפד* with He paragogic *קפד*, verbal from *קפד*, *destruction*. Ezek. 7:25.

קפד m. the *hedgehog*. Is. 14:23. 34:11. Zeph. 2:14. (Arab. *قنبر*, Syr.

قنبر *idem*. Root *قنبر* *horruit*, Ethiop. *contractus est*.)

קפד m. Is. 34:15. according to the ancient translators i. q. *קפד*, which is the reading of 6 MSS. But the animal here is represented as oviparous and brooding over its young, which will not apply to the hedgehog. Better, therefore, according to Bochart (Hieroz. T. II. p. 408.) *the arrow snake, serpens jaculus*, Arab. *قنبر* from *قنبر* in Chald. and Arab. *to spring, to seize with a spring*.

קפץ, fut. *קפץ*. *to contract, close, shut*; e. g. the mouth, Job 5:16. Ps. 107:42. the hand, Deut. 15:7. Metaphorically *to shut up or restrain compassion*, Ps. 77:10. The phrase *to shut up the hand from a person*, signifies *to be niggardly towards him*. Kindred with *קפץ*.

Niph. *to be gathered*, hence i. q. *קפץ* *to die*. Job 24:24.

Pi. *to spring, leap*. Cant. 2:8. (Chald. *idem*.)

קץ m. with suff. *קץ*, verbal from *קץ*, dec. VIII. b. *an end*, either of space or time. Job 28:3. 6:11.—*קץ* *without end*. Ecc. 12:12.—*קץ* *after*, e. g. *קץ* *after forty days*, Gen. 8:6. 16:3. 41:1. in the later writers also *קץ*, 2 Chr. 13:2. Dan. 11:6, 13.—Particularly (1.) *the end or destruction of a people*. Gen. 6:13. Ezek. 7:2. *קץ* *a crime which brings destruction*, Ezek. 21:30, 34. 35:5. (2.) *the end or fulfilment of a prophecy*, Hab. 2:3. (3.) *קץ* Dan. 8:17, or *קץ* verse 19. *the time of the end*, also *קץ* Dan. 12:13. *the end of days*, according to the theological views of the later Jews, the time immediately preceding the advent of the Messiah's kingdom, and represented as full of calamity and trouble.

Plur. const. *קצות* for *קצות* (by a resolution of the Dagesh forte after the Chaldaic manner,) Job 18:2 *קצות קצות* *when will ye make an end of words?*

Deriv. *קצ*.

in reference to love, Prov. 6:34. 27:
4.—Ezek. 8:3 סמל דהקנאה *the image of jealousy which excites* (God) to jealousy.

3. *envy*. Ecc. 4:4. 9:6.

4. *anger, indignation*. Deut. 29:19. Ps. 79:5.

5. *impatience*. Job 5:2.

קנָה, fut. קָנָה, apoc. קָנָה.

1. *to get, gain, acquire*. Prov. 4:7. 15:32. 16:16. 19:8.

2. *to buy*. Gen. 25:10. 47:22.

3. *particularly to redeem, ransom*; e.g. from captivity. Is. 11:11. Neh. 5:8.

4. *to obtain for a possession, to obtain*. Gen. 4:1.

5. *to own, possess*. Is. 1:3.

6. *to prepare, form, make*. (In Syr. *idem*. In Arab. قَان med. Je formavit, concinnavit.) Ps. 139:13. Gen. 14:19. 22. Deut. 32:6. Prov. 8:22.

Hiph. Zech. 13:5. prob. i.q. Kal, *to buy, purchase*.—The form קָנָה Ezek. 8:3. stands for מְקַנֵּה, see קָנָה.

Deriv. מְקַנֵּה, קָנָה, קָנָה.

קָנָה m. dec. IX. b.

1. *a cane, reed, rush*. Is. 42:3. 36:6. Ps. 68:31 קָנָה הַיָּבֵשׁ *the wild beast of the reeds*, i.e. the crocodile, as a symbol of Egypt.

2. *sweet cane, sweet calamus, (acorus calamus, Linn.)* Is. 43:24. in full קָנָה בְּשֵׁם יְהוָה Ex. 30:23. and קָנָה הַיָּבֵשׁ Jer. 6:20.

3. *a stalk of corn*. Gen. 41:5, 22.

4. *a measuring reed or rod*; in full קָנָה הַיָּבֵשׁ Ezek. 40:3, 5. Hence

5. *a measure of six cubits*. Ezek. 41:8.

6. *the beam of a balance, a balance*. Is. 46:6.

7. *the upper bone of the arm, the os humeri*. Job 31:22.

8. *a branch of a candlestick*. Ex. 25:31 ff. Plur. קָנָה Ex. 25:32. and קָנָה Ex. 25:36. 37:22.

קָנָה m. verbal from קָנָה, *jealous*, spoken of God, i. q. קָנָה. Josh. 24:19. Nah. 1:2.

קָנָה proper name of a descendant of Esau, from whom an Arabian country is named. Gen. 36:11, 15, 42.

קָנָה a Canaanitish people, whose place of residence cannot be definitely ascertained. Gen. 15:19. Num. 32:12.

קָנָה see קָנָה.

קָנָה m. verbal from קָנָה, dec. II. b.

1. *that which one gets or acquires*. Prov. 4:7. Lev. 22:11.

2. *a possession, substance, property*. Gen. 34:23.

3. perhaps *a creature*, (comp. קָנָה no. 6.) Ps. 104:24. Sept. κτίσις.

קָנָה, const. קָנָה (Ex. 30:23.) dec. III. h. *cinnamon*. Prov. 7:17. Cant. 4:14.—Herodotus (III. 111.) mentions expressly that the Greeks obtained their κινναμון or κιννάμωμον from the Phenicians; of course from a people speaking a Shemitish dialect. The derivation of the word from קָנָה Arab. قَان *to smell*

strong, is doubtful; since the use of this word is confined to the rancid smell of oil,

קָנָה denom. from קָנָה, *to nest, to make a nest*. Ps. 104:17. Is. 34:15. 48:28. Pu. *idem*. Jer. 22:23.

קָנָה Job 18:2. see קָנָה.

קָנָה (*a possession*) a city in the country of Gilead. Num. 32:42. 1 Chr. 2:23. See Relandi Palæstina, p. 681.

קָסָה, fut. קָסָה, *to divine*; spoken of false prophets, as a forbidden and unlawful practice, Deut. 18:10, 14. 2 K. 17:17. Mic. 3:6, 7, 11. or at least accompanied with some reproach, as in the case of Balaam, Josh. 13:22. of the prophets of the Philistines, 1 Sam. 6:2. of the necromancer, 28:8.—The deriv. קָסָה in signif. no. 3. is taken in a good sense.—The word in Syriac is more common; comp. the remark made under the articles קָסָה, קָסָה. Deriv. of course קָסָה.

קָסָה m. verbal from קָסָה, dec. VI.

1. *divination*. Ezek. 13:6, 23. 21:26. 1 Sam. 15:23.

2. *the wages of divination*. Num. 22:7. (Comp. קִפְּיָה.)

3. *prob. in a good sense, an oracle*. Prov. 16:10.

קִפְּץ found only in Po. קִפְּץ i. q. קִפְּץ *to cut off*. Ezek. 17:9.

קִפְּסָה f. a vessel, cup. (Aram. קִפְּסָה *idem*, for the most part as a measure for liquids, a sextary. Ethiop. קִפְּסָה *hydria*.) Hence קִפְּסָה הַכֹּתֵשׁ a writer's vessel, an inkhorn, Ezek. 9:2, 3, 11.

קִפְּיָה proper name of a city in the tribe of Judah. Josh. 15:44. 1 Sam. 23:1. 1 Chr. 4:19. See Relandi Palestina, p. 698.

קִפְּעָה m. a mark cut or burnt into the skin. Lev. 19:28. (In Talmud. קִפְּעָה and קִפְּעָה *scalpsit, inussit*.)

קִפְּרָה f. const. קִפְּרָה, plur. קִפְּרוֹת, const. קִפְּרוֹת, but with suff. קִפְּרוֹתֵי, a dish, charger. Num. 7:13 ff. (Arab. قَفْرَان *a deep dish, from قَفْر to be deep*.)

קִפְּסָה 1. *to coagulate, curdle*, spoken of milk, (see Hiph.) *to be congealed*, spoken of the floods, Ex. 15:8.

2. *to draw in one's self, to sit with one's feet under him*. Zeph. 1:12. comp. Jer. 48:11.

Hiph. causat. of no. 1. *to make to curdle*. Job 10:10. (In Talmud. *idem*. In Syr. and Arab. under the kindred form קִפְּץ.)

קִפְּפָה m. verbal from קָפָה, ice, frost. Zech. 14:6.

קִפְּד as in Chald. *to cut off*. Found only in Pi. Is. 38:12 קִפְּדִי קִפְּדִי חַיִּי Vulg. *præcisa est, velut a texente, vita mea*. Hence

קִפְּד or קִפְּדָה, with He paragogic קִפְּדָה, verbal from קָפָה, *destruction*. Ezek. 7:25.

קִפְּד m. *the hedge-hog*. Is. 14:23. 34:11. Zeph. 2:14. (Arab. كَبَد, Syr.

קִפְּדִי *idem*. Root קִפְּד horruit, Ethiop. *contractus est*.)

קִפְּזוֹ m. Is. 34:15. according to the ancient translators i. q. קָפָה, which is the reading of 6 MSS. But the animal here is represented as oviparous and brooding over its young, which will not apply to the hedgehog. Better, therefore, according to Bochart (Hieroz. T. II. p. 408.) *the arrow snake, serpens jaculus*, Arab. قَفْزَة from قَفَز in Chald. and Arab. *to spring, to seize with a spring*.

קִפְּץ, fut. קִפְּץ. *to contract, close, shut*; e. g. the mouth, Job 5:16. Ps. 107:42. the hand, Deut. 15:7. Metaphorically *to shut up or restrain compassion*, Ps. 77:10. The phrase *to shut up the hand from a person*, signifies *to be niggardly towards him*. Kindred with קָפָה.

Niph. *to be gathered*, hence i. q. קִפְּץ *to die*. Job 24:24.

Pi. *to spring, leap*. Cant. 2:8. (Chald. *idem*.)

קִץ m. with suff. קִצִּי, verbal from קָצָה, dec. VIII. b. *an end*, either of space or time. Job 28:3. 6:11.—קִץ אֵין *without end*, Ecc. 12:12.—קִצֵּץ *after*, e. g. קִצֵּץ יוֹם *after forty days*, Gen. 8:6. 16:3. 41:1. in the later writers also קִצֵּץ, 2Chr. 18:2. Dan. 11:6, 13.—Particularly (1.) *the end or destruction* of a people. Gen. 6:13. Ezek. 7:2. קִצֵּץ *a crime which brings destruction*, Ezek. 21:30, 34. 35:5. (2.) *the end or fulfilment* of a prophecy. Hab. 2:3. (3.) קִצֵּץ Dan. 8:17. or קִצֵּץ מוֹדֵר verse 19. *the time of the end*, also קִצֵּץ הַיָּמִים Dan. 12:13. *the end of days*, according to the theological views of the later Jews, the time immediately preceding the advent of the Messiah's kingdom, and represented as full of calamity and trouble.

Plur. const. קִצֵּץ for קִצֵּץ (by a resolution of the Dagesh forte after the Chaldaic manner,) Job 18:2 קִצֵּץ תִּשְׁמֹן לְשׁוֹנִי *when will ye make an end of words?*

Deriv. קִצֵּץ.

קָצַב, fut. קָצֵב. Comp. קָצַב, fut. קָצֵב.

1. *to cut off*, e. g. a piece of wood. 2 K. 6: 6.

2. *to shear* (sheep.) Cant. 4: 2.

קָצַב m. verbal from קָצַב, det. VI. h.

1. *form*, liter. *cut*, French *taille*. 1 K. 6: 25. 7: 37.

2. קָצַב הָרִים Jon. 2: 7. prob. *the ends*, i. e. *the foundations, of the mountains*, (in the depths of the sea.) Vulg. *extrema montium*.

קָצַח *to hew or cut off*, like קָצַץ. Metaphorically *to destroy* (nations,) Hab. 2: 10.

Pi. *idem*. Prov. 26: 6 מְקַצֵּה רַגְלִים *one that has his feet cut off*. 2 K. 10: 32 *Jehovah began to cut off in Israel*, i. e. *to take off one part after another*.

Hiph. *to scrape*, i. q. קָצַע. Lev. 14: 41, 43.

Deriv. out of course קָצַח, קָצַץ, מְקַצֵּה.

קָצַח m. const. קָצַח, plur. const. קָצִי, verbal from קָצַח, dec. IX. b.

1. i. q. קֵץ *the end, the uttermost part*; e. g. of the earth, Is. 5: 26. of heaven, Is. 13: 5. Ps. 19: 7. — מְקַצֵּה שְׁלֹשָׁת יָמִים *after three days*, Josh. 3: 2. 9: 16. — מְקַצֵּה *from (every) end or quarter*, Gen. 19: 4. Jer. 51: 31. Hence

2. *the whole, the sum*. Gen. 47: 2 מְקַצֵּה אָחִיו *from the whole number of his brethren*. Ezek. 33: 2. Comp. Num. 22: 41. Is. 56: 11. Comp. the fem. קָצַח no. 2.

קָצַח m. verbal from קָצַח, *an end*. Is. 2: 7. Nah. 2: 10.

קָצַח f. plur. const. קָצֻחַ, verbal from קָצַח, dec. XI. a. i. q. קָצַח.

1. *an end, extremity*. Ex. 25: 19. Job 26: 14 קְצוֹת דְּרָבָיו *the extreme parts of his works*.

2. *the sum, crowd, mass*. 1 K. 12: 31. 13: 33.

קָצַח m. verbal from קָצַח, dec. VI a. *an end*. Found only in the plur. const. קְצוֹת הָאֲרֶץ *the ends of the earth*, Ps. 48: 11. 65: 6.

קָצַח m. found only Is. 28: 25, 27.

black cumin, nigella melanthium, according to the Sept. Vulg. and the Rabbins. See Celsii Hierobot. P. II. p. 70.

קָצַח m. dec. III. a.

1. *a judge, magistrate, ruler*. Is. 1: 10. 3: 6, 7. Mic. 3: 9. Root קָצַח, in Arab. with ض, *to determine, judge*, (kindred with قَضَى *to cut, to cut off*;) whence

قَاضٍ *a judge, cadi*. The קָצַח, therefore, is servile.

2. *a leader in war, a general, a captain*. Josh. 10: 24. Judg. 11: 6, 11. Is. 22: 3. Dan. 11: 18. Comp. שָׂרָא.

3. *a prince, chief*. Prov. 6: 7. 25: 15.

קָצִיעוֹת plur. fem. *the Arabian cassia, a bark resembling cinnamon*, prob. *laurus cassia*, Linn. Ps. 45: 9. See Celsii Hierobot. T. II. p. 360.

קָצַר m. verbal from קָצַר, dec. III. a.

1. *harvest*. Gen. 8: 22. Hence (1.) *the grain gathered in*. Lev. 19: 9. 23: 22. (2.) *collect, the reapers*. Is. 17: 5.

2. *a bough, branch*. Ps. 80: 12. Job 14: 9.

קָצַע in Kal not used. Prob. *to cut off*, i. q. קָצַח. In Arab. قَطَعَ *idem*.

Hiph. *to scrape*, i. q. קָצַח Hiph. Lev. 14: 41.

Hoph. part. מְקַצְעוֹת i. q. מְקַצְעִים *cor-ners*. Ezek. 46: 22. Liter. *what is cut off, the place of cutting off*.

Deriv. מְקַצְעִים, מְקַצְעוֹת.

קָצַח, fut. קָצַח, *to be wroth or angry*; construed with יָלַד, Gen. 40: 2. 41: 10. Ex. 16: 20. with יָלַד, Josh. 22: 18.

Hiph. *to provoke to anger*, e. g. *Jehovah*. Deut. 9: 7, 8, 22.

Hithpa. i. q. Kal. Is. 8: 21.

קָצַח Chald. *idem*. Dan. 2: 12.

קָצַח m. with suff. קָצַח, verbal from קָצַח, dec. VI. h. and k.

1. *wrath, anger*, particularly of *Jehovah*. Josh. 9: 20. 22: 20. Zech. 1: 2. 2 Chr. 19: 10.

2. *a chip, splinter.* Hos. 10 : 7. Sept. φεύγων. (Arab. قصف *debile, flaccum fuit lignum.*) Hence also

קִצְפָה f. verbal from קָצַץ, *a fragment, a broken piece.* Joel 1:7. Sept. συγ-κλασμός.

קָצַץ *to cut off*; e. g. the hand, Deut. 25:12. the mustaches, Jer. 9:25. 25:23. (In Arab. *to cut the nails and hair.*)

Pi. קָצַץ and קָצַץ.

1. *to cut off*; a cord, Ps. 129:4. the hand, the thumb, Judg. 1:6. 2 Sam. 4:12. (the point of) a spear, Ps. 46:10.

2. *to cut (into wires).* Ex. 39:3.

3. *to strip.* 2 K. 18:16. 24:13.

Pu. pass. Judg. 1:7.

קָצַץ Chald. Pa. *to cut off.* Dan. 4:11. [4:14.]

קָצַר 1. with a fut. קָצַר, *to cut down*, particularly grain; hence *to mow, reap.* Jer. 12:13. Lev. 19:9. 25:5. Part. קָצֵר *a reaper*, Ruth 2:3 ff. Metaphorically Job 4:8 *they that sow wickedness shall reap it.* Prov. 22:8.

2. קָצַר (as it appears from the adj.) with a fut. קָצַר, intrans. *to be short.* Is. 28:20. Particularly (1.) קָצַרְתִּי *my hand is (too) short*, i. e. I am (too) weak. Num. 11:23. Construed with כֵּן and an infin. Is. 50:2. (2.) קָצַרְתִּי וְרוּחִי נִקְשָׁה *I am impatient, grieved, vexed.* Num. 21:4, 5. Judg. 16:16. Construed with אֵל *about* a thing, Judg. 10:16.

Pi. *to shorten.* Ps. 102:24.

Hiph. 1. *idem.* Ps. 89:46.

2. *to reap.* Job 24:6 Keth.

Deriv. out of course קָצַר.

קָצַר m. verbal from קָצַר, dec. V. a. *short.* Ezek. 42:5. Particularly (1.) קָצֵר *weak, feeble*, Is. 37:27. (2.) קָצֵר *Prov. 14:29.* and קָצֵר *Prov. 14:17. impatient, irascible, passionate.* (3.) קָצֵר *short lived.* Job 14:1.

קָצַר m. verbal from קָצַר, dec. VI. found only in the phrase קָצַר רִחוּ *impatience.* Ex. 6:9.

קָצַר f. (for קָצַר after the form קָצַר)

verbal from קָצַר, *an end*, i. q. קָצַר. Dan. 1:5, 15 קָצַר יָמִים *at the end of ten days.* In verse 18, occurs קָצַרְתִּי. Plur. קָצִיר *the ends*, Ex. 38:5. particularly *the ends (of the earth)*, Ps. 65:9.

קָצַר f. const. קָצַר, Chald.

1. *a part.* Dan. 2:42.

2. *an end.* Dan. 4:31. [4:34.]

קָר, plur. קָרִים, verbal adj. from obsol. קָר, dec. VIII. k.

1. *cold, cool.* Prov. 25:25. Jer. 18:14

2. *quiet.* Prov. 17:27 Keth וְרוּחַ קָר *of a quiet spirit.* See קָר no. 5.

קָר see קָר.

קָר m. verbal from obsol. קָר, *cold.* Gen. 8:22.

I. קָרָא *to call.* The subordinate significations and constructions are the following; (1.) *to call* a person or thing; construed with a dative of the object, Lev. 9:1. Hos. 11:1 with אֵל, Gen. 3:9. 49:1 with an accus. Gen. 27:1. Prov. 18:6 *his mouth calleth for strokes.* Ruth 4:11 קָרָא שֵׁם בְּנֵי יְהוָה *call*, i. e. *acquire, fame in Bethlehem.* (2.) *to call out* to any one, construed with אֵל. Is. 6:3. Ex. 3:4. (3.) *to call to* or *on* any one, particularly for help; construed with אֵל, Ps. 4:4. 30:9. with an accus. Hos. 7:11. particularly in reference to Jehovah, Ps. 14:4. 18:7. (4.) *to call together*, e. g. an assembly. Joel 1:14. Hence (5.) *to invite, bid.* 1 Sam. 9:13, 22. — קָרָא לְשָׁלוֹם *to invite to peace, to offer peace*, Deut. 20:10. Judg. 21:13. (6.) *to announce, proclaim.* Joel 4:9. [3:9.] Jer. 2:2. 3:12. 7:2. — קָרָא לְחֵירוֹ *to proclaim liberty* to a person, Is. 61:1. Jer. 34:8, 15, 17. Used absolutely, *to preach*, Jon. 1:2. (7.) *to celebrate, praise*, (like אָמַר with an accus.) Prov. 20:6 קָרָא אֵישׁ חֲזוֹן *each celebrates his own goodness.* (8.) *to call, choose, appoint*, i. q. בָּרַר. Is. 42:6. 48:12. 49:1. 51:2. Somewhat stronger is the nearly synonymous phrase קָרָא בְּשֵׁם פֶּה *to call or choose by name*, Is. 43:1. 45:3, 4. Comp. Ex. 31:2. (9.) *to call on, to invoke*, construed with אֵל. Is. 59:4. Particularly

היה *to invoke or praise the name of Jehovah*, Gen. 4:26. 12:8. Ex. 33:19. Ps. 79:6. 105:1. Is. 64:6. So in reference to idols, 1 K. 18:26. Also used in the same signification without ק, e.g. Lam. 3:55. Ps. 99:6. Deut. 32:3. comp. Ruth 4:14. More rarely in reference to men, Ps. 49:12. In a somewhat different sense, Is. 44:5 יה יקרא בשם יעקב *this one praises the name of Jacob*, i. e. cleaves to him.

2. *to name*; construed with an accus. of the name and a dative of the person or thing, Gen. 1:5 יקרא אלהים לאור יום *and God named the light day*. Verses 8, 10. 31:47. rarely with a double accus. Is. 60:18. Num. 32:41. The following construction is very frequent, Gen. 4:25 ותקרא את שמו שת *and she named his name Seth*. 4:26. 5:2, 3, 29. 11:9.—יקרא שם ל- *to give a name to a person*, Ruth 4:17. Gen. 26:18. Ps. 147:3.

3. *to read*. Ex. 24:7. Deut. 17:19.

Niph. 1. *to be called*. Jer. 44:26. Est. 3:12. 6:1. 8:9.

2. *to be named*. Properly construed with a dative of the person, Gen. 2:23. 1 Sam. 9:9. Is. 1:26. 32:5. 62:4, 12. Then also with a double nominative, Zech. 8:3. Is. 48:2. 54:5. 56:7. and with שם, e.g. Gen. 17:5 לא יקרא עוד thy name shall no more be called Abram. 35:10. Deut. 25:10. Dan. 10:1. Construed with ק, *to be named after any one*, Gen. 21:12. with בשם, *to name one's self after a person*, i. e. to confess or cleave to him, Is. 43:7. 48:1.—יקרא שמי על- *my name is given to a thing*, i. e. it is named after me, 2 Sam. 12:28. Is. 4:1. hence *it pertains or is consecrated to me*; e.g. in reference to Jehovah, spoken of the Israelitish people, Deut. 28:10. Is. 63:19. of the temple, 1 K. 8:43. of Jerusalem, Dan. 9:18, 19.

Pu. לקא 1. *to be called*. Ezek. 10:13. Is. 48:12. (2.) *to be named*. Is. 65:1. For the most part construed with a dative, Is. 48:8. 58:12. 61:3. 62:2.

Deriv. out of course קרא, קרא, קרא.

II. קרא i. q. קרה *to meet or befall a person*, spoken of an event, destiny, construed with an accus. Gen. 49:1. 42:4, 38. Lev. 10:19. Infin. strictly קראה (like קרה), hence לקראה and by a Syriasm לקראת, with suff. לקראתכם, used as a prep. (1.) *to meet, obviam*. Gen. 46:29. Ex. 4:27. 18:7. Josh. 11:20 להקרא את לבם לקראת המלחמה *to harden their heart to meet the war*. (2.) *over against*. Gen. 15:10. 1 Sam. 4:2.

Niph. 1. *to meet*, spoken of persons, construed with על, Ex. 5:3. with לפני, 2 Sam. 18:9. *to fall in the way of a person*, spoken of things, Deut. 22:6.

2. without cases, *to happen, to be by chance*. 2 Sam. 1:6. 20:1.

Hiph. *to cause to happen*, e.g. a misfortune. Jer. 32:23.

קרה Chald. fut. קרא.

1. *to call*. Dan. 3:4. 4:11. [4:14.] 5:7.

2. *to read*. Dan. 5:8, 16, 17.

קרא m. a partridge, liter. the caller or crier, from קרא. 1 Sam. 26:20. Jer. 17:11. In the latter passage there is an allusion to a fabulous story of the ancients, (see Bocharti Hieroz. T. II. p. 84, 85.) that the partridge steals the eggs of other birds, and broods over them. According to Faber (zu Harmer's Beobachtungen, Th. I. p. 305.) the partridge of Damascus, tetrao orientalis.

קרב and קרב, fut. קרב, infin. קרב, also קרה. *to approach, to draw near*, spoken of persons and things. Josh. 10:24. Construed with על of the person or thing, Gen. 37:18. Ex. 14:20. more rarely with ל, Job 33:22. with ק, Ps. 91:10. with לפני, particularly in reference to Jehovah, Ex. 16:9. Lev. 16:1. The more special constructions are (1.) spoken of Jehovah, *to draw near with help*. Ps. 69:19. Lam. 3:57. (2.) קרב אל אשה *to draw near a woman*, i. e. to lie with her, Gen. 20:4. Is. 8:3. (3.) *to draw near, to advance*, in a hostile manner. Deut. 20:2. Construed with על, Ps. 27:2. Comp. קרב.

(4.) joined with an infin. of another verb, *to be near* to a thing. Gen. 47:29. 1 K. 2:1.

Niph. *to come near*, as in Kal. Ex. 22:7. Josh. 7:14.

Pi. קָרַב I. *to bring near*, Is. 41:21. 46:13. *to grant access*, Ps. 65:5. In a hostile sense, *to let advance*, Job 31:37. Hos. 7:6, (in the latter passage perhaps intrans. as in Kal.)

2. *to bring or join together*. Ezek. 37:17.

3. *to be near*, as in Kal, construed with ל and an infin. Ezek. 36:8.

Hiph. 1. *to let draw near*. Ezek. 22:4. Also *to cause to come near*, Num. 8:9, 10. *to give access*, Jer. 30:21.

2. *to bring*; a gift, Judg. 3:18. 5:25. an offering, Num. 9:13. (See קָרָב.)

3. *to bring or join together*. Is. 5:8.

4. intrans. *to draw near, to approach*. Ex. 14:10.

5. joined with an infin. of another verb, *to be near* to doing a thing. Gen. 12:11. Is. 26:17.

Deriv. out of course קָרַב.

קָרַב m. verbal adj. from קָרַב, dec. V. a. *approaching, drawing near*. Deut. 20:3. 1 K. 4:27. [5:7].

קָרַב Chald. plur. קָרְבֵי, *to draw or come near*. Dan. 3:26. 6:13.

Pa. *to bring, offer*. Ezra 7:17.

Aph. 1. *to bring near*, Dan. 7:13.

2. *to bring, to offer*. Ezra 6:10, 17.

קָרַב m. (with Kamets impure) verbal from קָרַב, dec. I. *war, battle, contest*, see קָרַב no. (3.) In Hebrew used almost exclusively in poetry. Ps. 55:19, 22. Job 38:23.

קָרַב Chald. *idem*. Dan. 7:21.

קָרַב m. with suff. קָרְבֵי, dec. VI. h.

1. *the middle or inner part*. Hence קָרְבֵי as a prep. *in the midst, within*; also simply *in, among*, (like בֵּינֵי,) e.g. קָרְבֵי הָאָרֶץ *in the earth*, Ex. 8:18. [8:22.] קָרְבֵי הַכְּנָעֲנִי *among the Canaanites*, Judg. 1:32.

2. particularly *the inner part of the body*. (1.) *the bowels, inwards*. Gen.

41:21. Ex. 29:13, 22. (2.) *the heart*, as the seat of thought and affection. Ps. 5:10. 64:7.

קָרַב f. const. קָרְבָה, verbal from קָרַב, dec. XI. c. *a drawing near*. Ps. 73:28. Is. 58:2.

קָרְבָן m. const. קָרְבָנִים, plur. with suff. קָרְבָנִים Lev. 7:38, (more correctly in other MSS. קָרְבָנִים) Arab. ^{قربان} *an offering, oblation of any kind*. Lev. 2:1, 4, 12, 13. 7:13. 9:7, 15. See קָרַב no. 2.

קָרְבָן m. verbal from קָרַב dec. II. b. *a presenting or offering*. Neh. 10:35. 13:31.

קָרְבָן m. dec. VIII. d. *an axe*. With suff. קָרְבָנִים 1 Sam. 13:20. Plur. קָרְבָנִים 1 Sam. 13:21. also נָח Ps. 74:5. (Arab. ^{قربان} *idem*. It appears to be kindred with קָרַב q. v.)

קָרַה f. verbal from obsol. קָרַה, dec. X. *cold*. Prov. 25:20.

קָרַה, fut. קָרַה; apoc. יָקַר, *to meet* any one, construed with an accus. spoken of persons, Deut. 25:18. and of fate, destiny, Ecc. 2:14. 9:11. Gen. 44:29. of punishment, 1 Sam. 28:10. Ruth 2:3 וַיִּפֹּל בָּהֶּן הַחֶמֶד הַשֵּׁנִי לְבֹאֵז *liter. and her lot fell on a piece of land which belonged to Boaz*. Constrained with ל, only Dan. 10:14. Without cases, Is. 41:22.

Niph. 1. as in Kal, *to meet*, (spoken only of persons;) construed with ל, Ex. 3:18. (comp. 5:3.) with אֵל, Num. 23:4, 16. with לְבָרָא verse 3.

2. *to be by chance*. 2 Sam. 1:6.

Pi. קָרַה *to frame or lay beams for* a house or gate, *contignare*, *liter. to make the beams meet together*. (Comp. קָרַה *a beam*.) 2 Chr. 34:11. Neh. 2:8. 3:3, 6. Also *to construct, build* generally, Ps. 104:3.

Hiph. 1. *to cause to meet*, construed with לְפָנַי Gen. 27:20. 24:12 וַיִּקְרָה יְהוָה לְפָנַי *(the object of my journey) to meet me this day*.

2. *to make a suitable selection, ob-
vium facere.* Num. 35:11.

Note. This verb is written nearly as
often with א; see קרא no. II.

Deriv. מקרה, מקרה, קרי, קרה.

קרוב m. verbal adj. from קרנב, dec. III. a.

1. *near, in space or time.* Gen. 45:10.
Deut. 22:2. With suff. קרוב לך for קרבו
Ps. 148:14.—Ps. 75:2. קרוב שפךך *thy
name is near*; i. e. *thy praise is in our
mouths.* (Perhaps also *known*, as in
Arab.) Plur. קרובי *my nearest friends*,
Job 19:14.

2. *kindred, allied,* construed with ל
and אל. Ruth 2:20. Num. 27:11.

3. *short, of short continuance.* (Arab.
قريب *idem.*) Job 17:12. כקרוב *for a
short time*, Job 20:5. *shortly, soon*,
Ezek. 7:8.

קרה 1. intrans. *to be bald, smooth.*

2. *to make smooth, hence to shave,
to make a bald place.* Lev. 21:5. Mic.
1:16.

Niph. impers. *a baldness is made,*
construed with ל *in honour of a person.*
Jer. 16:6.

Hiph. i. q. Kal. Ezek. 27:31.

Hoph. pass. מקרה *shorn, made bald.*
Ezek. 29:18.

קרה m. verbal from קרה.

1. *ice, so called from its smoothness.*
Job 6:16. 37:10. 38:29.

2. *crystal, like the Greek κρύσταλλος,*
from its resemblance to *ice*, Ezek. 1:22.

3. *cold.* Gen. 31:40. Jer. 36:30.

קרה m. verbal from קרה, dec. VI. n.

1. i. q. קרה no. 1. *ice, or rather hail.*
Ps. 147:17.

2. proper name (1.) of a son of Esau.
Gen. 36:5, 14. (2.) of a son of Eliphaz,
also of an Idumean district. Gen. 36:
16. (3.) of a Levite who conspired
against Moses. Ex. 6:21. Num. 16:1 ff.
Hence *the children of Korah*, a Le-
vitical family of singers, the authors of
several Psalms, e. g. XLII. XLIV. LXXXIV.
LXXXV.

קרה m. verbal from קרה, *one who has*

a bald spot on the hind part of his head,
bald-pated, different from נבה. Lev. 13:
40. 2 K. 2:23. (In Syr. ס^ו having
a smooth forehead.)

קרחה, once קרה, f. verbal from קרה,
dec. X. *a bald spot on the back part of
the head,* different from נבה. Lev. 21:
5. Spoken of as a sign of mourning,
Jer. 48:37. Ezek. 7:18. Used also for
a bald spot on the fore part of the head,
(otherwise called נבה,) Deut. 14:1.

קרחה f. verbal from קרה, dec. XIII. m.

1. i. q. קרה. Lev. 13:42, 43.

2. *metaphorically a bareness of hair
on the back side of cloth.* Lev. 13:55.

קרי m. in pause קרי, verbal from קרה,
contrariness, opposition; found only in
the phrase *לך קרי עמך* *to act in opposition
or walk contrary to a person*, Lev. 26:
21, 23. with בקרי, verses 24, 27, 40, 41.
So in verse 28 *הלכתי עמכם בחמת קרי* *I will
in anger walk contrary to you.*

קריא m. verbal from קרא no. I. dec.
III. a. *called, invited, deputed.* Num.
16:2. and 1:16 Keth.

קריאה f. verbal from קרא, *a preach-
ing, proclamation.* Jon. 3:2.

קרנה f. dec. X. *a city*, i. q. קר, but
almost solely in poetry. Is. 1:21, 26.
22:2. 25:2. 26:5. 32:13. (In Aram.
and Arab. *idem*; in the latter rather *a
small city, a village.* It is either
primitive, and then kindred with קר no.
2. קר; or, what is better, a verbal from
קרה *to build, contignare.*)

The following proper names of cities
are compounded of it; (1.) קרנה ארבע
Gen. 23:2. Josh. 15:54. 20:7. the
ancient name of Hebron. In this name
קרנה is not the numeral *four*, but *Arba*
the proper name of a man; (see ארבע.)
With the article קרנה קרנה (the city
of Arba);—(2.) קרנה העיר (city of
streets) in the territory of Moab. Once
Num. 22:39. (3.) קרנה יערם (city of
forests) in the tribe of Judah, on the
western boundary of the tribe of Ben-
jamin. Josh. 9:17. 18:15. Judg. 18:

12. 1 Sam. 6:21. With the article קֶרֶן (the city of forests,) and by corruption קֶרֶן עֲרִים Ezr. 2:25. Only a different name is קֶרֶן בִּנְיָמִן Josh. 15:60. 18:14. (4.) קֶרֶן חֹק Josh. 15:49. (city of the law,) and קֶרֶן סֵפֶר (city of writing,) a city in the tribe of Judah, otherwise called דְּבִיר Josh. 15:15, 16. Judg. 1:11, 12. (5.) קֶרֶן תְּרוּם (double city) proper name (a.) of a city in the tribe of Reuben. Num. 32:37. Josh. 13:19. It was afterwards possessed by the Moabites, Jer. 48:1, 3. Ezek. 25:9. (b.) of a city in the tribe of Naphtali. 1 Chr. 6:61. also called בִּרְקִיָּה (an ancient dual form from קֶרֶן) Josh. 21:32.

קָרַם *to cover*, construed with קַל, like other verbs of covering. Ezek. 37:6 קָרַמְתִּי עֲצֵמֶיךָ עוֹר *I will cover you with skin.* Intrans. with a fut. קָרַם, verse 8.

קֶרֶן f. prim. dec. VI. a.

1. a horn.—Hence (1.) a vessel of horn, or a horn used as a vessel. 1 Sam. 16:1, 13. 1 K. 1:39. (2.) a horn, as a musical instrument. Josh. 6:5. (3.) a horn, as a symbol of strength, the figure, which is taken from a bull, being retained more or less. Jer. 48:25 the horn of Moab is broken, i. e. his power is weakened. Comp. Lam. 2:3. Ps. 75:11. Ps. 132:17 then will I cause a horn to bud to David, i. e. exalt his power. Comp. Ezek. 29:21. Am. 6:13 קָרַמְנוּ לָנוּ קַרְנִים we have gained strength. (Comp. Hor. Od. III. 21. 18, et addis cornua pauperi. Ovid. A. A. I. 139.) Ps. 18:3 קֶרֶן יִשְׁעִי the horn of my salvation, i. e. my powerful deliverer or helper. (Others: the top of my salvation, after signif. no. 2. a peak.) (4.) used in several phrases, where we employ the word head. Job 16:15 I have defiled my horn, i. e. my head, with dust.—To exalt the horn or head of any one, i. e. to give dignity and power, Ps. 89:18. 92:11. —To exalt one's horn or head, i. e. to be arrogant, Ps. 75:5, 6.—My horn exalts itself, i. e. I acquire new strength, Ps. 89:25. 112:9.—In this first signification, instead of the plural we find

the dual קֶרַעַם and קֶרַעַם Dan. 8:3, 6, 20. (as if from קֶרֶן;) rarely the plur. קֶרַעַת Zech. 2:1, 4. [1:18, 21.] Ps. 75:11. But קֶרַעַת is used Ezek. 27:15, for horns of ivory, from a false popular opinion of the ancients that ivory consisted of the horns of an animal, (Plin. H. N. XVIII. § 1.)

2. the top or summit of a mountain, (like the syllable horn in the Swiss words Schreckhorn, Buchhorn.) Is. 5:1. (So in Arab.)

3. קֶרַעַת הַמִּזְבֵּחַ horns of the altar, i. e. projecting points, which were fixed on the four corners of the altar, prob. in the form of horns. Lev. 4:7, 18, 25, 30, 34. 8:15. 9:9. 16:18. It cannot denote merely the corners, see Ex. 27:2.

4. a beam, ray. In the dual used for flashes of lightning, Hab. 3:4. The Arabian poets also compare the beams of the sun with his horns; hence the poetical expression, gazelle for sun; (see אֶלְתָּה.) Hence

קָרַן *to emit rays, to shine*, spoken of the countenance of Moses. Ex. 34:29, 30, 35. But Aqu. and Vulg. render it, to be horned. Hence Christian painters have represented Moses as horned.

Hiph. to have horns. Ps. 69:32.

קֶרֶן, emph. קֶרַעַת, Chald. a horn, Dan. 3:5 ff. 7:8. Dual קֶרַעַם used also for the plural, Dan. 7:8, 20, 24.

קָרַם found only Is. 46:1. perhaps to be bowed down, like the parall. קָרַע, comp. קָרַם. (According to the versions, to be broken in pieces, for which we may compare קָרַע in Arab. amputavit, or by transposition קָרַע to break in pieces.) Hence

קָרַם m. verbal from קָרַע, dec. VI. a. a hook or pin, connected with a loop. Ex. 26:6, 11, 33. 35:11. 39:33.

קָרַעַת plur. or קָרַעַת dual, prob. ankles. Ps. 18:37. 2 Sam. 22:37. Vulg. tali. (Likewise in the Targum Ezek. 47:3, for ankles, and in Judg. 1:6, for great toes.)

קָרַע 1. to rend, to tear in pieces;

particularly clothes, as a sign of mourning, Gen. 37:29, 34. 44:13. heaven, spoken of God, Is. 63:19. [64:1.]

2. *to tear open*.—*קרע עינים בפחד* Jer. 4:30. *to tear open the eyes with stibium*, with a reference to the mode of procedure in the painting of the eyes, (see קהל); a strong expression used perhaps designedly.

3. *to tear off or away*. Lev. 13:56. 1 Sam. 15:28 *Jehovah has torn away the kingdom of Israel from thee*. 28:17. 1 K. 11:11:

4. *to cut in pieces*, (with a knife.) Jer. 36:23.

5. *to cut out*. Jer. 22:14.

6. *to revile, verbis proscindere*, Ps. 35:15. (Arab. قرع conj. II. increpuit, corripuit. Comp. קעב nos. 1, 2, 3.)

Niph. pass. spoken e. g. of the altar. 1 K. 13:3, 5.

קרעים masc. plur. verbal from קרע, *pieces of a garment, rags*. 1 K. 11:30, 31. Prov. 23:21.

קרץ (in Arab. with (ص) *to bite, to nip*. Particularly (1.) joined with קשחים, *to bite one's lips*, as a mark of maliciousness. Prov. 16:30. (2.) joined with צק Prov. 10:10. Ps. 35:19. and קצצנים Prov. 6:13. *to wink with the eyes*, as a mark of falsehood.

Pu. Job 33:6 קרצי יום אפי liter. *from the clay was I also nipped or broken off*. The figure is taken from the potter, who nips off a piece of clay from the mass.

קרץ m. *destruction*. Jer. 46:20. (Root Arab. قرض consumsit, exterminavit.)

קרץ m. Chald. *a piece*, from the Heb. קרץ. Found only in the phrase *אכל קרצי די* *to eat the pieces of a person*, a metaphorical expression for *to slander or inform against him*. Dan. 3:8. 6:25. (In Syr. idem. In Arab. *to eat the flesh of a person*, for *to slander*; also simply

اكل conj. IV. *to calumniate*; اکلة calumny.)

קרקע m. a quadrilateral, *the ground, bottom*; as (1.) *the floor or pavement of the tabernacle or temple*. Num. 5:17. 1 K. 6:15, 16, 30. (2.) *the bottom of the sea*. Am. 9:3. (In Chald. idem. In Arab. قرق solum planum et aequabile.)

קרר *to be cold, cool*. In Hebrew not in use. Deriv. קר, קרה, קרה, קרה.

קרש m. dec. VI. h. *a board or plank*. Ex. 26:15 ff. 36:20 ff. Ezek. 27:6. The etymology is uncertain; perhaps from Arab. قرش amputavit.

קרית f. i. q. קרה *a city*. Job 29:7. Prov. 8:3. 9:3. Chald. קרית idem. This form of the word is still retained in Cirta, Tigranocerta, etc. names of cities.

קרית proper name of a city in the tribe of Naphtali, otherwise called קריתים. Josh. 21:32. קר is an ancient termination of the dual, and the two names are synonymous.

קשה and קשורה found only in the plur. קשיות Ex. 25:29. 37:16. const. קשות Num. 4:7. *bowls, dishes*. (Chald. קשה, plur. קשות idem.)

קשורה f. Gen. 33:19. Josh. 24:32. Job 42:11. prob. a coin of unknown value, or a certain weight made use of in reckoning, (comp. Arab. قسط a balance, also a certain measure; قسط conj. V. *to divide equally*;) perhaps also a vessel used in barter, (comp. Syr. قسط i. q. Heb. קסה a vessel.) Faber zu Harmer's Beob. üb. den Orient, Th. II. p. 15—19. The ancient versions for the most part render it *a lamb*. According to Rabbi Akiba (Bocharti Hieroz. T. I. 3. c. 43.) a certain coin bore this name in Africa, in comparatively modern times.

קשקשת f. plur. קשקשים (1 Sam. 17:5.) and קשקשת (Ezek. 29:4.) *a scale*. Lev. 11:9 ff.—קשקשת *a coat of mail of scales*, 1 Sam. 17:5.

קש m. verbal from קש, *straw, halm*, Ex. 15:7. *stubble*, Is. 5:24. 47:14.

Particularly *flying stubble, chaff*, Job 13:25.

קִשְׁאִים masc. plur. Num. 11:5. a species of cucumbers or melons, *pumkins*, with an oblong, green, sweet-tasted fruit; Arab. كَيْس, now called in Egypt, *chate*, hence *cucumis chate*, Linn. Deriv. מִקְשָׁה no. II. a melon-garden.

קָשָׁב to give attention, to be attentive, to hearken. In Kal only Is. 32:3.

Hiph. joined with יָשָׁב, to incline one's ear attentively, to hearken. Ps. 10:17. Prov. 2:2. Hence without יָשָׁב, intrans. as in Kal; construed with יָ, Ps. 66:19. with לָ, Ps. 5:3. Is. 48:18. with לָ, Ps. 142:7. Neh. 9:34. with לָ, Prov. 17:4. 29:12. with an accus. Job 13:6.

קָשָׁב m. verbal from קָשָׁב, attention. Is. 21:7.

קָשָׁב m. verbal adj. from קָשָׁב, dec. I. attentive. Ps. 130:2.

קָשָׁב, fem. קָשָׁבָה verbal adj. from קָשָׁב, attentive. Neh. 1:6, 11.

קָשָׁה 1. to be hard, spoken e.g. of words. 2 Sam. 19:44. Also to be cruel, terrible, spoken of anger, Gen. 49:7.

2. to be heavy, difficult, hard. 1 Sam. 5:7. Deut. 15:18. Spoken of a cause in law, Deut. 1:17.

Niph. part. נִקְשָׁה burdened, oppressed, troubled. Is. 8:21.

Pi. to make hard or heavy. Gen. 35:16 נִקְשָׁה בְּלִבָּהּ she had hard labour. In verse 17, the same is expressed by the Hiph.

Hiph. הִקְשָׁה, fut. apoc. יִקְשֶׁה.

1. to harden, e.g. (1.) the heart, to render obdurate. Ex. 7:3. Deut. 2:30. Ps. 95:8. Prov. 28:14. (2.) one's neck, i.e. to be stiff-necked. Deut. 10:16. 2 K. 17:14. Without עֲקָה, Job 9:4.

2. to make heavy or grievous. 1 K. 12:4. 2 K. 2:10 הִקְשִׁיתָ לְפָאֹל thou hast asked a hard thing. Ex. 13:15 הִקְשָׁה פִּי פָּרָעֹה when Pharaoh made difficulties about letting us go.

קָשָׁה, fem. קָשָׁה, verbal adj. from קָשָׁה, dec. IX. b. and XI. a.

1. hard; spoken e.g. of words, Gen. 42:7, 30. of servitude, Ex. 1:14. 6:9. 1 K. 12:4.—Job 30:25 קָשָׁה יוֹם one whose day is hard, i.e. an unfortunate man. Particularly (1.) joined with עָקָה, stiff-necked. Ex. 32:9. 34:9. (2.) joined with עָקָה, of a bold front, impudent, shameless. Ezek. 2:4. (3.) joined with לֵב, of a hard, inflexible heart. Ezek. 3:7. So without addition, Is. 48:4.

2. heavy, difficult. Judg. 4:24. Ex. 18:26.

3. firm. Cant. 8:6.

4. violent; spoken of the wind, Is. 27:8. of a battle, 2 Sam. 2:17.

5. powerful, mighty, gravis auctoritate. 2 Sam. 3:39.

Deriv. קָשָׁה, מִקְשָׁה, מִקְשָׁה no. I.

קִשְׁוֹת Chald. truth. (See the Heb. קִשְׁוֹת.) Dan. 4:34. [4:37].—מִן קִשְׁוֹת in truth, certainly, Dan. 2:47.

קָשָׁה Arab. قَسَحَ i. q. קָשָׁה to be hard. In Kal not used.

Hiph. 1. to harden (the heart.) Is. 63:17.

2. to treat harshly, Job 39:16.

קִשְׁוֹת m. Ps. 60:6. and קִשְׁוֹת Prov. 22:21. truth. (Aram. קִשְׁוֹת, idem. In Arab. قَسَطَ to be right, equitable.)

קָשָׁה m. verbal from קָשָׁה, hardness, obduracy, stubbornness. Deut. 9:27.

קָשָׁה, fut. יִקְשֶׁה. 1. to bind, fetter. Gen. 38:28. Metaphorically Gen. 44:30. Prov. 22:15.

2. to enter into a conspiracy, to conspire, construed with כָּנָן against a person. 1 K. 15:27. 16:9. 16. 2 K. 10:9. In full קָשָׁה קָשָׁה.

3. part. pass. bound, close, hence strong. Gen. 30:42. For this transition of meaning, see קָנָן no. 3.

Niph. 1. pass. of Kal no. 1. Metaphorically 1 Sam. 18:1.

2. to be joined together, to be closed, spoken of a wall. Neh. 3:38. [4:6.]

Pi. i. q. Kal no. 1. Job 38:31.

Pu. part. קָשֶׁרֶת *the strong (sheep)*, Gen. 30:41. see Kal no. 3.

Hithpa. i. q. Kal no. 2. 2 K. 9:14. 2 Chr. 24:25, 26.

קָשֶׁר m. with suff. קָשֶׁר, verbal from קָשַׁר, dec. VI. h. *a conspiracy*. See קָשַׁר no. 2. 2 K. 11:14.—קָשַׁר קָשֶׁר *to form a conspiracy*, 2 K. 12:21. 14:19. 15:30. This name is also given to the combination of Israel and Syria against Judah, Is. 8:12, because it was opposed to the people of God, and was an unnatural alliance.

קָשָׁרִים masc. plur. verbal from קָשַׁר, *a girdle*, an ornament worn by women. Is. 3:20. Jer. 2:32.

קָשַׁשׁ in Kal only Zeph. 2:1. see Hithpa.

Po. קָשַׁשׁ *to search after, to collect*; e. g. straw, Ex. 5:7, 12. wood, Num. 15:32.

Hithpo. Zeph. 2:1 קָשַׁשׁוּ קָשַׁשׁוּ *collect yourselves*, i. e. go into yourselves, examine yourselves. The ancient versions: *assemble yourselves together*.

Deriv. קָשָׁ.

Resh, the 20th letter of the alphabet, and as a numerical sign denoting 200. The name ראש=ראש denotes *a head*, and has reference to the shape of the letter in the Phenician alphabet (q,) whence by inversion the Greek Ρω (P.) For the interchange of this letter with ב and נ, see those letters. Here observe (1.) that ר sometimes assimilates itself to the following letter; e. g. ראש, whence ראש with Dagesh following, (for the omission of the א, see p. 2.) ראש, usually ראש.

רַמְסֵס *Damascus*; רַמָּה Arab. رَمَّة name of a river; רֹאשׁ Heb. ראש *a throne*. (2.) that between the first and second radicals a ר is sometimes inserted, and then a quadriliteral is formed; as e. g. קָרַב i. q. קָרַב *to bind, fetter*; קָרַב and קָרַב *a branch*; קָרַב and קָרַב *thoughts*.

קָשַׁת, plur. קָשָׁת, const. קָשָׁת, com. gen. (masc. 1 Sam. 2:22. fem. Ps. 18:35.)

1. *a bow, to shoot with*.—קָשַׁת to stretch the bow, see קָשַׁת.—בֶּן־קָשַׁת *the son of the bow*, i. e. the arrow, Job 41:20. [41:28.]—to break the bow of any one, i. e. to destroy his power, Hos. 1:5. Jer. 49:35. comp. Ps. 76:4.

2. as a collect. *archers*. Is. 21:17. 22:3.

2. *a rain-bow*. Gen. 9:13 ff. Ezek. 1:28.

3. 2 Sam. 1:18. *the song of the bow*, the title of the elegy on Saul and Jonathan, from the incidental naming of the bow in verse 22. The titles of the chapters of the Koran, as well as of most other oriental works, appear to us equally unsuitable.—Hence the denom.

קָשָׁת m. denom. from קָשַׁת, *an archer*. Gen. 21:20.

קָתָרִים Chald. the constant Keri for the Kethib קָתָרִים *a harp*. It is the more usual form in the Targums, but on that account less to be approved.

רָאָה, fut. רָאָה, apoc. רָאָה with Vav convers. רָאָה, רָאָה, infin. absol. רָאָה, const. רָאָה.

1. *to see; look*; very freq. Usually construed with an accus. once with ל, Ps. 64:6. with עַל, *to look upon* a thing, Ex. 5:21. with בֵּין, *to see the difference between*, Mal. 3:18.—So in the phrase *to see the face of a king*, i. e. to be his confidant, 2 K. 25:19. Est. 1:14.—Ecc. 12:3 רָאָה בַּחַדָּוֹת *which look through the windows*.

2. construed with ב, *to look upon* or *view with interest or sympathy*; (1.) with satisfaction, *to rejoice in* a thing. Job 3:9. 20:17. Particularly in the destruction of one's enemies, Ps. 22:18. 37:34. 54:9. 112:8 עַד־אֲשֶׁר יִרְאֶה בִּצְרֵי *until he rejoices in his enemies*, i. e. in their destruction. Obad. 12. (2.) with

grief. Gen. 21:16 *אֶל אֶרְצָה בְּמִוֹת הַיָּלָד let me not see the death of the child.* 44:34. Est. 8:6. (Comp. נ. no. 17.)

3. *to look on, to view.* Lev. 13:3, 5, 17. Prov. 23:31. Cant. 1:6. Construed with נ, Gen. 34:1. Cant. 6:11. Ecc. 11:4 *רֹאֵה בְּעָנָנִים he who vieweth the clouds.* Particularly spoken of God, *to look on*, in order to relieve, Ex. 4:31 *וַיִּרְאֵהוּ אֱלֹהִים and that he looked on their affliction.* Ps. 9:14. 25:18. 31:8. Construed with נ, Gen. 29:32. 1 Sam. 1:11.

4. *to look or see to a thing, to take care for it*, construed with an accus. (like רָאָה.) Gen. 39:23. Ps. 37:37. Prov. 23:33. 1 K. 12:16 *רֹאֵה בֵּיתְךָ דָּוִד see to thine house, i. e. take care for thine house, O David.* Is. 26:10.

5. *to see, know, discern.* Jer. 20:12. Ecc. 1:16.

6. *to visit.* 2 Sam. 13:5. 2 K. 8:29. 2 Chr. 22:6.

7. *to choose, select.* Gen. 22:8. 41:33. Deut. 12:13. Part. pass. רָאִי *select, chosen*, Est. 2:9.

8. *to see or experience; e. g. good*, Ps. 34:13. Ecc. 3:13. 6:6. construed with נ, Jer. 29:32. evil, Lam. 3:1. Prov. 27:12. *To enjoy life*, Ecc. 9:9. *to suffer death*, Ps. 89:49. *to have a part in the grave*, Ps. 16:10. 49:10. Construed with נ, Obad. 13.

Niph. 1. *to be seen.* 1 K. 6:18.

2. *to shew one's self, to appear; construed with הָלַךְ.* Lev. 13:19. 1 K. 18:1. — *נִרְאָה אֶת־פָּנָיו דָּוִד to appear before Jehovah, i. e. to visit his sanctuary*, Ex. 34:23, 24. Deut. 31:11. 1 Sam. 1:22. comp. Ex. 23:17. Ps. 42:3. Spoken particularly of Jehovah, Gen. 12:7. 17:1. 18:1. More rarely with הָלַךְ, Jer. 31:3.

Pu. *to be seen.* Once Job 33:21.

Hiph. הִרְאָה and הִרְאָה, fut. apoc. וְרָאָה (like Kal) 2 K. 11:4.

1. *to cause to see, to shew*, construed with two accus., 2 K. 8:13. Nah. 3:5. Amos 7:1.

2. metaphorically like Kal no. 8. *to cause to experience good or evil.* Ps. 60:5. 71:20. Ecc. 2:24. Construed with נ of the thing, Ps. 50:23. 91:16.

Hoph. *to be shewn*, liter. *to be made to see.* Ex. 25:40 *אֲשֶׁר אֶתָּה מִרְאֶה בְּהָרִי which thou hast been shewn in the mount.* 26:30. Deut. 4:35. Lev. 13:49 *הִרְאָהוּ אֶת הַכֹּהֵן it shall be shewn to the priest.*

Hithpa. הִתְרַאָּה *to look on one another.* Gen. 42:1. Also in a hostile sense, *to see one another in battle, to try each other's strength*, 2 K. 14:8, 11. Comp. the old German proverb, *sich die Köpfe, oder das Weisse im Auge besehn.*

Deriv. out of course רָאִי, רָאִיָּה, מִרְאָה, נִרְאָה.

רָאָה found only Deut. 14:13. prob. a corrupted reading for רָאָה, as in the parallel passage Lev. 11:14. See רָאָה.

רָאָה m. a participial noun from רָאָה, dec. IX. a.

1. *a seer, prophet*, according to 1 Sam. 9:9, the more ancient name for נָבִיא. It is used by way of eminence of Samuel, 1 Sam. 9:9 ff. 1 Chr. 9:22. 26:28. 29:29. of another prophet, 2 Chr. 16:7, 10.

2. i. q. רָאָה, *a vision.* Is. 28:7.

רְאוּבֵן *Reuben*, the proper name of the eldest son of Jacob, (who, however, lost his birthright,) and progenitor of the tribe which was named from him. The most natural etymology would be, *see, a son!* But a different derivation is given Gen. 29:32.

רְאוּת f. verbal from רָאָה, *a seeing.* Ecc. 5:10 Keri.

רָאָה f. verbal from רָאָה, *a mirror.* Job 37:18. See מִרְאָה no. 2. Arab. رَاة, *idem.*

רָאָה, in pause רָאִי, verbal from רָאָה.

1. *a sight, vision.* Gen. 16:13. See the art. רָאָה.

2. i. q. מִרְאָה *an appearance, form.* 1 Sam. 16:12. Job 33:21 *his flesh consumes away מִרְאָה out of view.*

3. *a spectacle, gazing stock*, παρὰ-δουλεύει. Nah. 3:6.

רָאָה see רָאָה.

רָאִישׁ see רָאִישׁ.

ראש Zech. 14:10. i. q. ראש *to be high*.
See under the letter א, p. 1, 2.

ראש m. Num. 23:22. Deut. 33:17. ראש Ps. 92:11. ראש Job 39:9, 10. Plur. ראשים Ps. 29:6. also ראשים Ps. 22:22. *the wild buffalo*. (Arab. راس) a

species of gazelle, which sense some apply to the Hebrew; but the signification of the Arabic here is only cognate, and not identical. The Greek βοῦβαλως, βοῦβαλως, is also used of the gazelle, and the Arabians call stags and antelopes wild oxen. See Schultens in Job 39:9, 10. De Wette's Commentar in Ps. 22:22. comp. Bocharti Hieroz. T. I. p. 948ff.) Sept. Vulg. monoceros, unicornis, rhinoceros; against which see Bochart.

ראמות strictly part. act. plur. for ראמות (Prov. 24:7.) and then

1. *heights*; used only as a proper name (1.) of a city in Gilead, otherwise called ראמות, ראמות מנפח. Deut. 4:43. Josh. 20:8. 1 Chr. 6:65. (2.) of a city in the tribe of Issachar. 1 Chr. 6:58. perhaps i. q. ראמות Josh. 19:21. and ראמות Josh. 21:29.

2. a costly substance, according to the Hebrew interpreters, *red corals*. Job 28:18. Ezek. 27:16.

ראש *poor*. See ראש.

ראש m. a different orthography for ראש *poverty*. Prov. 30:8.

ראש Chald. i. q. Heb. ראש.

1. *a head*. Dan. 2:38.—ראשי *the visions of my head* or *fancy*, or better simply *my visions*, making ראשי merely a periphrasis of the personal pronoun. Dan. 4:2, 7, 10. [4:5, 10, 13.] 7:15.

2. *the sum, amount*. Dan. 7:1.

Plur. ראשים Dan. 7:6. also after the Hebrew form ראשים Ezra 5:10. *heads, chiefs*.

I. ראש m. (for ראש or ראש by a Syriasm,) plur. ראשים (for ראשים) once ראש (Is. 15:2.) prim. irreg.

1. *a head*.—ראש ראש *to let come on the head of any one*, Ezek. 9:10, 11:21. 16:43. 17:19. 22:31.—ראש

with the danger of our heads, 1 Chr. 12:19. comp. ראש under ראש no. 2. (2.)

2. *the first or highest* in its kind. Hence (1.) *a head, chief, leader*. 1 Sam. 15:17.—ראש ראש and simply ראש *the head of a family*, Ex. 6:14, 25. Num. 7:2. 32:28. 36:1. (2.) *a chief city, metropolis*. Josh. 11:10. Is. 7:8. (3.) *the highest place, first rank*.—ראש *the high-priest*, 2 Chr. 19:11. instead of which we find in 2 Chr. 24:6, simply ראש, after no. (1.)—Job 29:25 ראש ראש *I sat in the highest place*. Amos 6:7 ראש ראש *at the head of the captives*. (4.) *the top or highest part*, as of a mountain, Gen. 8:5. 2 K. 1:9. of a tower, Gen. 11:4. of a pillar, 1 K. 7:19. of an ear of corn, Job 24:24.—ראש *the head stone of the corner*, (not the foundation stone,) Ps. 118:22. Metaphorically ראש ראש *the highest joy*, Ps. 137:6. ראש ראש *the most costly spices*, Cant. 4:14. Ezek. 27:22.

3. *the first*; e. g. ראש ראש *the first month*, Ex. 12:2. hence *the beginning*, as ראש *from the beginning*, Is. 40:21. 41:26. 48:16. ראש ראש *four beginnings of streams*, Gen. 2:10. (So the Lat. *caput*, Cæs. de Bello Gall. VIII. 41. § 4. Pomp. Mela, II. 4.) ראש ראש *the beginning of the way, a cross-way*, Ezek. 16:25 ראש ראש *the beginning or head of the streets*, Lam. 2:19.

4. *the sum, the whole number*. Lev. 5:24 [6:5] ראש *according to the sum*. Ps. 119:160 ראש ראש *the sum of thy words*. Hence ראש ראש *to take the sum, to number, measure*. See ראש no. 3. (3.) Hence

5. *a company, multitude, host*; particularly of warriors. Judg. 7:16, 20. 9:34, 37, 43. 1 Sam. 11:11.

Deriv. ראשית, ראשית, ראשית.

II. ראש and ראש (Deut. 32:32.)

1. *a poisonous plant*, Deut. 29:17: which grows in the fields, Hos. 10:4. bears fruit in clusters, Deut. 32:32. (unless this verse falls under signif. no. 2.) and is bitter, Ps. 69:22. Lam. 3:5. Hence its frequent connexion with

wormwood, Deut. 29:17. Lam. 3:19.—ראש *poisonous water* or *bitter water*, Jer. 8:14. 9:14. 23:15. Its specific meaning cannot be determined. Perhaps *night-shade*; or according to Michaëlis, *darnel, lolium temulentum*; or according to Oedmann, *the poisonous colocintida*; or according to Celsius (Hierob. II. 46 ff.) *the cicuta*.

2. *poison* of any kind. Deut. 32:33.

III. ראש Ezek. 38:2, 3. 39:1. proper name of a Scythian people, mentioned in connexion with Meshech and Tubal, in the northern parts of Asia Minor. The Byzantine writers speak of a rude and savage people about the northern Taurus, called *Pâs*, (*Russians*?) See J. D. Michaëlis Supplem. p. 2225.

ראש f. plur. ראשים, dec. X. *a beginning*, i. q. ראש no. 3. The form of the word resembles the Syr. ܠܐܒܕ. Ezek. 36:11.

ראש f. i. q. ראש no. 2. in the phrase ראשית האבן *the chief corner stone*, Zech. 4:7.

ראשון (by a Syriasm for ראשון, as in the Kethib of Josh. 21:10. Job 15:7. and in the Samar. Pentateuch constantly,) a denom. adj. from ראש, (with an epenthetic Yod, like ראשון from ראש) fem. ראשונה, *the first*, in time, order, or dignity. Plur. ראשונים *the forefathers*, Deut. 19:14.—ראשית *the first days*, Deut. 10:10.—ראשונות *the former things, the former events*, Is. 41:22.—Fem. ראשונה as an adv. *first, foremost*, Gen. 33:2. 38:28. *before*, Dan. 11:29. more commonly ראשונה *first*, Num. 10:13, 14. *at the first*, Gen. 13:4. Is. 1:26. ראשונה *at the first*, Judg. 18:29. (See ראשון.)

ראשני, fem. ראשנית, *idem*. Jer. 25:1.

ראשית see מראשית.

ראשית f. once ראשית (Deut. 11:12.) denom. from ראש = Chald. ראש *caput, princeps*, (with the termination ראשית, see Gesen. Lehrgeb. § 122. 2.) dec. I. liter. *principium*.

1. *a beginning*. Gen. 1:1. 10:10. Jer. 28:1.

2. *a former state*. Job 42:12.

3. *the first in its kind, a firstling, first-fruits*. Gen. 49:3 ראשית חזקי *the first-fruits of my strength*.—ראשית הברכה *the first-fruits of his creation*, Prov. 8:22. comp. Job 40:19. Spoken particularly of the first-fruits which were brought into the temple, Lev. 2:12. 23:10. Deut. 18:4. 26:10. Hence ראשית *the first*, i. e. the most eminent of the nations, Num. 24:21. Am. 6:1.

I. רב, in pause רב, fem. רבה, plur. רבים, verbal adj. from רבב, dec. VIII. h.

1. *much, many, numerous*; as רבב *much cattle*, Num. 32:1. רבב *a numerous train of servants*, Gen. 26:14. רבב *having many children*, 1 Sam. 2:5.—Ex. 19:21 רבב *and many of them fall*. Plur. רבבים *many days, a long time*, Gen. 21:34. As an adv. *much, exceedingly, sufficient, enough*, Ps. 123:3. Gen. 33:9. Also joined with substantives, Ps. 18:15 רבב *lightnings in abundance*. (Comp. רבב *it is now enough, it suffices*, 2 Sam. 24:16. 1 K. 19:4. Also in the same sense רבב Deut. 3:26. Ezek. 45:9. Num. 16:3. Construed with an infin. Deut. 1:6 רבב *ye have dwell long enough*. 2:3. with רבב, Ezek. 44:6 רבב *desist from all your abominations*. 1 K. 12:28. Ex. 9:28. Fem. רבה in like manner as an adv. *much, sufficient*, Ps. 62:3. more frequently in the const. state רבה, Ps. 65:10. 120:6. 123:4.

2. *great, mighty*. Ps. 31:20 רבה *how great is thy goodness!* 145:7. Is. 63:1 רבה *mighty to save*. Plur. רבים *the great, the mighty*, Job 35:10. As a subst. *greatness*, Ps. 145:7. Is. 63:7.

3. *older, major natu*. Gen. 25:23. Plur. רבים *the aged*, Job 32:9.

4. as a subst. *a chief, captain, leader, prince*, i. q. רב, particularly in later Hebrew; e. g. רב *the captain of the body guard*, 2 K. 25:8. רב *a captain of the eunuchs*, Dan. 1:3. Est. 1:8.

II. **רב** m. dec. VIII. h. Job 16:13. according to the versions, *an arrow*, or *an archer*. See **רַב** no. II.

רב Chald. I. *great*. Dan. 2:10, 31, 35, 45.

2. subst. *a chief, head, captain*. Dan. 5:11. 2:48.

Plur. **רַבִּין** (from an obsol. sing. **רַבִּי**), Dan. 3:33. [4:3.] 2:48. 7:3, 7, 17.—**רַבִּין** **רַבִּין** **רַבִּין** *to speak great things*, i. e. to make arrogant or blasphemous speeches, Dan. 7:8, 20. Comp. Rev. 13:5. and in Heb. **רַבִּינָא**.

רַבִּי see **רַב**.

רַב (strictly an infin. from **רַבֵּן**), in the later books also written in full **רַבֵּן** (Job 35:9. Est. 10:3.) before **מַכְכֶּפֶּחַ** **רַבֵּן**, with suff. **רַבָּם**, verbal from **רַבֵּן** no. I. dec. VIII. d.

1. *multitude, number*. Lev. 25:16. Is. 1:11. **רַבֵּן** *abundantly, very much*, Gen. 30:30. 48:16. Deut. 1:10. Plur. Hos. 8:12 **רַבֵּן**.

2. *greatness*. **רַבֵּן** *greatness of strength*, Ps. 33:16. 51:3.

I. **רַבֵּן** *to be or become many or numerous*. Gen. 6:1. Ps. 3:2. 69:5. 104:24. Is. 59:12. Found only in the pret. and in the infin. **רַבֵּן**; the other tenses are formed from **רַבָּה**.

Pu. denom. from **רַבָּה**, *to be increased to myriads*. Ps. 144:13.

Deriv. **רַבֵּן**, **רַבָּה**, **רַבֵּן**, **רַבֵּן**, **רַבֵּן**.

II. **רַבֵּן** or **רַבֵּן** *to shoot arrows*. {Perhaps kindred with **רַבָּה**, by a commutation of **ב** and **ב**, see **ב**.} Hence the pret. **רַבֵּן** *they shoot arrows*, Gen. 49:23. Some likewise place here Ps. 18:15 **רַבֵּן** *he shoots out lightning*. See the deriv. **רַבֵּן** no. II.

Note. These two roots nos. I. and II. were made distinct by Kimchi.

רַבְבָּה f. verbal from **רַבֵּן**, dec. XI. c. *a myriad, ten thousand*. Judg. 20:10. Plur. **רַבְבָּה** *myriads*, for the most part used as an indefinitely large number, Ps. 3:7. 91:7. Deut. 33:17.

רַבֵּן, *to cover, to overspread*. Prov. 7:16. Deriv. **רַבֵּן**,

רַבָּה, fut. apoc. **רַבֵּן** and **רַבֵּן**.

1. *to be or become many or numerous, to increase*. Gen. 1:22. 28:9:1, 7. Ex. 1:20.

2. *to be great*, Gen. 43:34. Job 33:12. *to become great, to grow*, Deut. 30:16. Gen. 21:20 **וַיִּבְרַח וַיִּבְרַח** *and he became, as he grew up, an archer*. Vulg. *factusque est juvenis sagittarius*.

Pi. **רַבָּה** 1. *to make numerous, to increase*. Judg. 9:29. Ps. 44:13 **לֹא רַבִּיתָ** *thou hast not increased (thy wealth) by their price*, i. e. thou hast sold them for nothing.

2. *to nourish, to bring up*. Ezek. 19:2. Lam. 2:22.

Hiph. **רַבֵּה**, fut. **רַבֵּה**, apoc. **רַבֵּה**, imper. apoc. **רַבֵּה**, infin. absol. **רַבֵּה** and **רַבֵּה** (the latter used as an adv.) infin. const. **רַבֵּה**.

1. *to make numerous, to increase*. Gen. 3:16. Prov. 22:16 **לִי רַבֵּה** *to increase for himself (riches)*, i. e. to enrich himself. Comp. Ps. 44:13. Construed with **ל**, Hos. 10:1.

2. *to make great, enlarge*. 1 Chr. 4:10. Job 34:37 *and he maketh great his words against God*, i. e. he uttereth arrogant speeches, (see **רַבֵּן** in Chald.)

3. *to have much or many*. 1 Chr. 7:4. 4:27. 8:40. 23:11. Lev. 11:42.

4. *to give much*. Ex. 30:15. Antith. **רַבֵּה**.

5. joined with an infin. with and without **ל**, it forms a periphrasis for the adv. *much*. 1 Sam. 1:12 **וַתִּתְפַּלֵּל** *she prayed much*. Ex. 36:5. Ps. 78:38. Am. 4:4. Also when followed by a finite verb, as 1 Sam. 2:3.—Infin. absol. **רַבֵּה** used as an adv. *much*, (liter. *making much*), Ecc. 5:11. 2 Sam. 1:4. rarely **רַבֵּה** Prov. 25:27.—**רַבֵּה** *very much*, Neh. 2:2. 3:33. [4:1.] Also with substantives, 2 Sam. 8:8 **וַתִּתֵּן** *very much brass*. 12:2. 1 K. 5:9. [4:29.] Gen. 15:1 **וַתִּתֵּן** *thy reward shall be very much*, i. e. very great. Also joined with the plural, 1 K. 10:11.—**רַבֵּה** *in abundance*, Neh. 5:

18. also used as a subst. *multitude*, Am. 4:9.

Deriv. out of course *אֲרָבָה*, *מְרֻבָּה*, *הֲרֻבָּה*.

רְבָה Chald. *to be or become great*. Dan. 4:8, 19. [4:11, 22.]

Pa. to make great, to exalt. Dan. 2:48.

רְבָה liter. *a chief city*, comp. the Syr. **رَبْلَا**. Hence the proper name (1) of the metropolis of the Ammonites; called in full *רְבַת בְּנֵי עַמּוֹן*, Deut. 3:11. also simply *רְבָה*, 2 Sam. 11:1. 12:27 (2.) of the metropolis of the Moabites, otherwise called *עַרְמוֹנָה* and *עַרְמוֹנָה*, Josh. 13:25.

רְבֹא and **רְבֹא** f. (*for רְבֹא*, by casting off ה, Syr. **رَبْعَة**), *ten thousand, a myriad*, i. q. *רְבָה*, but found only in the later writers. Ezra 2:64. 1 Chr. 29:7. Plur. **רְבֹאוֹת** Dan. 11:12.

רְבֹא Chald. *idem*. Plur. **רְבָנָה** (Syr. **رَبْعَة**), in Keri **רְבָנָה** *myriads*. Dan. 7:10.

רְבֹא Chald. emph. *גְּבוּרָה*, *greatness*. Dan. 4:19, 33. [4:22, 36.] 5:18.

רְבֹת f. i. q. *ten thousand, a myriad*. Neh. 7:71. Dual **רְבֹתַיִם** *two myriads*, Ps. 68:18.

רְבִיבִים masc. plur. verbal from *רָבַב*, *showers of rain*, so called from the *multitude of drops*. Deut. 32:2. Arab. **رَبَب**, *aqua copiosa*.

רְבִיר m. dec. III. a. Ezek. 16:11. Gen. 41:42. *a chain, necklace*. Root *רָבַר* here prob. i. q. *רָבַר*, *ligavit, revinxit*.

רְבִיעִי, fem. **רְבִיעִי**, (denom. adj. from *רָבַר*, *four*), *the fourth*.—*בְּנֵי רְבִיעִים*, *the children of the fourth*, i. e. of the fourth generation, 2 K. 10:30. 15:12. Fem. **רְבִיעִי** also *a fourth part*, Ex. 29:40.

רְבִיעִי, fem. **רְבִיעִי**, Chald. *idem*. Dan. 2:40. 7:23.

רְבִיר *to intermix, to mingle with a*

liquid. Found only in the part. Hoph. Lev. 6:14. [6:21.] 7:12. 1 Chr. 23:29.

רִבְלָה proper name of a city on the northern boundary of Palestine, in the province of *רְבָה*. Num. 34:11. 2 K. 23:33. 25:6. Jer. 39:5. 52:10. The Babylonians, in their irruptions into Palestine, were wont to pass by Riblah and Hamath.

I. **רָבַע** i. q. *to lie*, by a Chaldaic commutation of *ר* and *ב*. See *רָבַע* no. I.

2. *to copulate or lie with*, construed with an accus. Lev. 18:23. 20:16.

Hiph. *to let copulate or gender*. Lev. 19:19.

II. **רָבַע** in some forms a denom. from *אַרְבַּע* *four*; as the part. pass. *רָבַע* *four-cornered, four-square*, Ex. 27:1. 28:16. part. Pu. *רָבַע* *idem*, 1 K. 7:31.

I. **רָבַע** m. with suff. *רָבַעִי*, verbal from *רָבַע* no. I. dec. VI. i. *a lying down*. Ps. 139:3.

II. **רָבַע** (denom. from *אַרְבַּע* *four*), dec. VI. i.

1. *a fourth part*. Ex. 29:40.

2. *a side, quarter*, so called from their number. Ezek. 1:8, 17. 43:17.

II. **רָבַע** m. denom. from *אַרְבַּע*, *a fourth part*. 2 K. 6:25. Arab. **رَبْع** *idem*.

II. **רָבַע** m. *a multitude of people*. Num. 23:10. (Arab. **رَبْع**, *cæsus, cæta terra hominum*.) Others: *concubitus*, (see *רָבַע* no. I. 2.) hence *soboles*.

רְבִיעִים masc. plur. denom. from *אַרְבַּע*, *posterity in the fourth generation*. Ex. 20:5. 34:7.

רָבַץ, fut. *רָבַץ*, Arab. **رَبَضَ**.

1. strictly *to lie for repose on the breast with the fore-feet stretched out*; spoken of quadrupeds, as the lion, dog, etc. Gen. 29:2. 49:9, 14. Is. 11:6. Also in an inchoative sense, Num. 22:27.

2. used metaphorically of men in a peaceful state, Job 11:19. 17:2. of

waters, Gen. 49:25. of a curse, Deut. 29:19.

Hiph. 1. *to cause to lie down or rest*, e. g. a flock. Cant. 1:7. Ezek. 34:15. Is. 13:20.

2. *to lay* (stones in cement). Is. 54:11. Deriv. out of course כרעץ, כרעץ.

רגז m. verbal from רגז, dec. VI. g.

1. *a place of lying down*, (for animals.) Is. 65:10.

2. *a place of resting*, (for men.) Prov. 24:15.

רגקה Rebekah, the wife of Isaac. Gen. 22:23. 24:15 ff. (Root רגק *to feed, to fatten*.)

רגרב see רב Chald.

רגרב m. Chald. *a noble*. Dan. 5:1.

רגב or רגב m. dec. VI. g. *a lump or clod of earth*. Job 38:38. 21:33 *the clods of the valley lie softly upon him, est ei terra levis*.

רגז, fut. רגז. 1. *to quake, tremble*. Ps. 4:5. Is. 32:10, 11. Construed with לפני *before* any thing, Deut. 2:25. Is. 64:2. Spoken also of inanimate nature, Joel 2:10. Is. 5:25. Ps. 18:8. of a quaking for joy, Jer. 33:9.—Mic. 7:17 יִרְדּוּ מִסִּסְמוֹתֵיהֶם *they tremble out of their prisons*, i. e. they flee trembling out of their prisons.

2. *to be thrown into commotion*, Is. 14:9. *to be disquieted*, 2 Sam. 7:10.

3. *to be moved*; with grief, 2 Sam. 19:1. [18:33.] with anger, hence *to be angry*, Prov. 29:9. Is. 28:21.

4. *to rage*, construed with ל. Ezek. 16:43. See Hithpa.

Hiph. 1. *to make to tremble, to shake*. Is. 14:16. 23:11. E. g. inanimate nature, Is. 13:13. Job 9:6.

2. *to disquiet*. 1 Sam. 28:15. Construed with ל, Jer. 50:34.

3. *to provoke, to excite to anger*. Job 12:6. See Kal no 3.

Hithpa. *to rage against* a person, construed with ל, Is. 37:28, 29.

רגז Chald. *to be angry*.

Aph. *to excite to anger*. Ezra 5:12.

רגז Chald. *anger*. Dan. 3:13.

רגז m. verbal from רגז, *trembling*. Deut. 28:65.

רגז m. verbal from רגז, dec. VI. p.

1. *disquiet, trouble*. Job 3:26. 14:1. Is. 14:3.

2. *a raging*. Job 3:17. Spoken of a horse, Job 39:24. of thunder, Job 37:2.

3. *anger*. Hab. 3:2.

רגזה f. verbal from רגז, *a quaking, trembling*. Ezek. 12:18.

רגל denom. from רגל, *to run about*, and that as a tale-bearer and as a spy. Hence in Kal *to calumniate*, Ps. 15:3.

Pi. 1. i. q. Kal, *to calumniate*, construed with ל. Once 2 Sam. 19:28.

2. *to spy out*, construed with an accus. Josh. 14:7. Judg. 18:2, 14, 17. 2 Sam. 10:3. Part. רגל *a spy*, Gen. 42:9 ff. Josh. 6:22. Comp. רגל.

רגל com. gen. (more frequently fem.) with suff. רגלי, prim. dec. VI. a.

1. *the foot*. Is. 1:6. 3:16.—רגלי פ' *at the foot or in the track of any one*, i. e. behind or after him, Ex. 11:8. Judg. 4:10. 5:15. 8:5. 1 Sam. 15:17. 25:27. More rarely רגלי Gen. 30:30. and רגלי Hab. 3:5. (Antith. רגלי.) 1 Sam. 25:42. Job 13:11.—הַמַּעֲבָדָה רגלי Deut. 11:10. *to water with the foot*, i. e. by the help of a machine which was trodden by the feet, and which is used in Egypt at the present day for the watering of gardens. See Philo de Confusione Linguar. T. III. p. 330. and Niebuhr's Reisebeschreibung, Th. I. p. 149.

2. *metaphorically a step, pace*. Gen. 33:14 הַמַּעֲבָדָה רגלי *according to the pace of the cattle*, i. e. according as they can go.

Dual רגלם, also used in a plural sense Lev. 11:23, 42.

Plur. רגלים *times*, Lat. *vices*, (like רגלים liter. *steps*.) Ex. 23:14. Num. 22:28, 32, 33.

Deriv. רגלי, רגלי, רגלי.

רגל and רגל Chald. *a foot*. Dual רגל, emph. רגל, Dan. 2:41. 7:7.

רגל m. denom. from רגל, *a footman*; but only in a military sense, *a foot soldier*. Ex. 12:37. Num. 11:21. Plur. רגלים, Jer. 12:5.

רגם to stone, i. q. קטל; construed (1.) with an accus. of the person, Lev. 24:14. for the most part with the addition of בָּאֵן Lev. 20:2, 27. בָּאֵן Num. 14:10. or בָּן Lev. 24:23. (2.) with אֵל of the person, Lev. 24:16. and the addition of בָּאֵן, 1 K. 12:18. Liter. *to throw stones at a person*. (3.) with אֵל of the person, Ezek. 23:47 רגמו עליהם אֵן they shall throw stones at them. — In Arab. *idem*. The kindred רכב signifies *to heap up* in any way. Hence in Hebrew

רגמה f. verbal from רגם, dec. X. *a crowd, press, band*. Ps. 68:28.

רגן in Kal Is. 29:24. and in Niph. Deut. 1:27. Ps. 106:25. *to murmur, rebel, to be refractory*, construed with אֵן against a person.

רגע 1. to rest. Job 7:5 שכי רגע והקטן my skin rests, i. e. closes up, is sound, and breaks out anew. See Hiph. no. 1. (In Ethiop. רגע to contract, curdle; comp. קטא. Hence the Syriac version: *cutis contracta est*.)

2. to stir up; occurring three times in the phrase רגע רגם ורגמו גלי he stirreth up the sea, and its waves roar, Is. 51:15. Sept. *ταράσσω*. Vulg. *conturbo*. Chald. *increpans*.) Jer. 31:35. Job 26:12. (This signification appears to be the opposite of no. 1. comp. רגר.)

Niph. to rest, spoken of the sword. Jer. 47:6.

Hiph. 1. to have rest, to dwell quietly. Deut. 28:65. Is. 34:14. Comp. the derivatives רגוע, רגועה, רגועה.

2. trans. to cause to rest, to give rest. Jer. 31:2. 50:34.

3. as in Arabic, to restore. (Arab. رجع, to turn back; conj. VIII. to bring back, to restore.) Is. 51:4 מִשְׁמָחִי לְאוֹרֵי עַמִּים

רגע my law will I restore for a light to the nations.

4. denom. from רגע, to pass a moment, to do in a moment. Jer. 49:19 אֶרְצֶנָּה for I will in a moment make him run away, 50:44. Prov. 12:19 עַד אֶרְצֶנָּה till I can pass a moment, i. e. for a moment.

רגע m. verbal from רגע, dec. V. a. living quietly. Ps. 35:20. See the verb. in Hiph. no. 1.

רגע m. verbal from רגע, dec. VI. a moment. (Perhaps liter. *a moving, stirring*, from רגע no. 2. like *momentum* for *movimentum*.) Ex. 33:5. Is. 54:7. Then as an adv. רגע Job 34:20. רגע Job 21:13. and רגע Ps. 73:19. Lam. 4:6. in a moment, suddenly. — רגע רגע *idem*, Is. 26:20. Ezra 9:8. — רגע (1.) every moment, repeatedly. Job 7:18. Is. 27:3. (2.) suddenly. Ezek. 26:16.

רגש to rage, tumultuate, spoken of nations. Ps. 2:1. (In the Targums used for the Heb. רמה.)

רגש i. q. Heb. Aph. *idem*, also to run together in a tumult. Dan. 6:7, 12, 16.

רגש m. Ps. 55:15. and רגשה f. dec. X. Ps. 64:3. verbals from רגש, *a bustling multitude, a multitude generally*.

ררה to spread out, to stretch on the ground, to subject, sternere, e. g. nations. Ps. 144:2. Is. 45:1, (where the infin. רר is used for רר.) Comp. the kindred verb ררה.

Hiph. to spread out, hence to overlay with metal spread out. 1 K. 6:32.

Deriv. ררד.

I. ררה, fut. apoc. רר.

1. to tread (with the feet), e. g. the wine-press. Joel 4:13. [3:13.] Constrained with אֵן upon a person, Ps. 49:15. with an accus. Is. 14:6.

2. to subjugate, rule; construed with אֵן, Gen. 1:28. Lev. 26:17. with an accus. Ezek. 34:4. Ps. 68:28. also without cases, Num. 24:19. 1 K. 4:24. — Lam. 1:13 from above he sendeth

fire into my bones, and it (the fire) ruleth therein.

Pi. whence the fut. apoc. רר Judg. 5:13 (twice) *he maketh to rule*; but it is highly probable that the true punctuation in both cases is רר *descendit*.

Hiph. *to cause to rule*. Is. 41:2.

II. רר *to take, to take away*, in reference to the gathering of honey. Judg. 14:9. Sept. *ἐλάττει*. Vulg. *sumpsit*. Chald. *אָבַל* *avulsit*. According to the Rabbins, *divellere id quod cohaeret*, e.g. one loaf of bread from another.

רר m. verbal from רר, dec. III. a. *a large thin upper garment*, worn by women and thrown over their other clothes when they went out. Is. 3:23. Cant. 5:7. (In Chald. and Syr. *idem*.)

רר found only in the Niph. רר. 1. *to lie in a deep sleep*. Prov. 10:5. Jon. 1:5, 6.

2. *to sink down stupified or senseless*. Dan. 8:18. 10:9. Ps. 76:7. Comp. Judg. 4:21.

Deriv. רר.

רר 1 Chr. 1:7. see רר.

רר, fut. רר. 1. *to run or follow after*; construed with an accus. Ps. 23:6. with רר, Judg. 3:28 *follow after me*. Metaphorically *to follow after righteousness*, Prov. 21:21. peace, Ps. 34:15. the wind, Hos. 12:2.

2. *to pursue, persecute*; without cases, Gen. 14:14. with an accus. verse 15. with רר, Gen. 35:5. Ex. 14:4. with רר, Job 19:28. with רר, Judg. 7:25.

3. *to chase, to put to flight*. Lev. 26:36.

Niph. pass. of Kal. Lam. 5:5.—Part. רר Ecc. 3:15. prob. *that which is past, liter. that which has escaped*.

Pi. i. q. Kal, but only in poetry.

Pi. *to run after a person or thing*. Prov. 12:11. 28:19. E. g. righteousness, Prov. 15:9.—Prov. 19:7 *he runs after words*, i. e. relies upon them.

2. *to pursue, persecute*. Nah. 1:8. Prov. 13:21.

Pu. pass. Is. 17:13.

Hiph. i. q. Kal, *to persecute*. Judg. 20:43.

Deriv. רר.

רר 1. *to urge, press upon, attack*. Prov. 6:3 *urge thy friend*. Is. 3:5 *the young man crowds or presses the old man*. Parall. *to press*. (In Aram. *to rage*.)

2. perhaps *to fear*, (like the Arab. intrans. رعب.) So Is. 60:5, according to several MSS. where it stands with רר. The usual reading is רר.

Hiph. 1. *to disconcert or embarrass*. Cant. 6:5.

2. *to strengthen*. Ps. 138:3.

רר m. verbal from רר, dec. VI. c. 1. *rage, insolence, pride*. Job 9:13 *the proud helpers*. Spoken of the sea, Job 26:12.

2. a poetical name of Egypt. Is. 30:7. 51:9. Ps. 87:4. 89:11. In the first passage there is an allusion to the significance of the name in Hebrew. But this furnishes no proof of its Hebrew origin; although no plausible Egyptian derivation has yet been suggested. See Jablonskii Opusc. ed. te Water, T. I. p. 228.

רר m. verbal from רר, dec. IV. a. *proud, haughty*. Ps. 40:5.

רר m. verbal from רר, dec. VI. p. *pride*; and by a metonymy, *the object of pride*. Ps. 90:10

רר *to be afraid*, i. q. the parallel רר, found only Is. 44:8. So in the ancient versions, except the Sept.

רר m. dec. VI. c. 1. *a watering-trough for cattle*. Gen. 30:38, 41, Ex. 2:16.

2. plur. *turns, windings*, hence prob. *braided locks*. Cant. 7:6. Root Aram. רר *to run*, i. q. Heb. רר, (see the letter ר.)

רר masc. plur. *a ceiled or arched covering*. Cant. 1:17 Keri. Vulg. *laquearia*. This signification is derived from רר no. I. comp. φάτραμα from φάτρα a crib.

רו Chald. form, appearance. Dan. 3:25. Root Heb. רָאָה to see.

רוּב see רוּב.

רוּד to wander, rove. (In Arab. to run about, to search round.) Jer. 2:31. Hos. 12:1 [11:12] יְרוּדָה עַד רוּ עִם אֵל יְהוָה Judah wanders still from God; עִם being used here for מִצֵּם; comp. תָּמִים, שָׁלֵם, עִם אֵל.

Hiph. 1. to wander about, spoken of an afflicted person or mourner. Ps. 55:3. Synonymous with רוּם.

2. to desire, seek, to strive to accomplish. (Arab. idem.) Gen. 27:40 בְּאִשֶּׁר תִּתֵּן when thou shalt seek to effect it.

Deriv. מְרוּדִים.

רוּה 1. to be abundantly supplied with drink, to drink to satiety, like טָבַע to eat to satiety. (In Aram. yet stronger, to become drunk.) It is construed, like all verbs of fullness, with an accus. or with כֵּן of that with which a person is satisfied, Jer. 46:10.

2. to enjoy or to take pleasure in any thing. Ps. 36:9. Prov. 7:18 נָקְחָה וְדָוִם we will take our fill of love.

Pi. 1. intrans. as in Kal, to be satisfied with drink. Is. 34:5, 7.

2. trans. to water, wet, moisten, e. g. fields. Ps. 65:11. Construed with two accus. Is. 16:9 אֶרְצִי וְדִמְעָתִי I will water thee with my tears. (The form אֶרְצִי is transposed for אֶרְצִי.)

3. to satisfy, refresh, construed with two accus. Jer. 31:14. Prov. 5:19.

Hiph. 1. to satiate with drink. Jer. 31:25. Lam. 3:15. Also to water a field, Is. 55:10.

2. to satisfy with fat, (as in Ps. 36:9. Jer. 31:14.) Is. 43:24.

רוּה m. verbal adj. from רוּה, dec. IX. b: satisfied with drink, drunken. Deut. 29:18. Hence well watered, spoken of a garden, Is. 58:11.

רוּה f. verbal from רוּה, abundance of drink, plenty of water. Ps. 66:12. Ps. 23:5 כִּסְיִי רוּה my cup is abundance, i. e. always full.

רוּה Hiph. רוּחַ to smell. See רוּחַ.

רוּחַ com. gen. (comp. 1 K. 19:11.) dec. I.

1. wind, air in motion. Gen. 8:1. Job 1:19. אַרְבַּע רוּחוֹת the four winds, hence also the four quarters of heaven, Ezek. 37:9. 42:20. 1 Chr. 9:24. — כַּנְפֵי רוּחַ the wings of the wind, Ps. 18:11. — רוּחַ יְהוָה a wind of God, Is. 40:7. 59:15. (Also Gen. 1:2. according to some, but erroneously.) 2 K. 2:16. 1 K. 18:12. Ezek. 3:14. 11:24. — רוּחַ הַיּוֹם Gen. 3:8. the windy or cool part of the day, i. e. the evening, since in the east a refreshing breeze is wont to arise some hours before sunset. Comp. Cant. 2:17. 4:6.

2. a breathing or exhalation, a breath. Job 7:7. רוּחַ פִּי a breath of the mouth (of Jehovah), i. e. his creative power, Ps. 33:6—Hence indicative of frailty, vanity, Job 15:2 רוּחַ יִשְׂרָאֵל vain knowledge. 16:3 רוּחַ לֹוֶה in vain, Ecc. 5:15.—Also the vital and animal breath in men and animals, Job 17:1. 19:17. — רוּחַ חַיִּים the breath of life, Gen. 6:17. 7:15, 22.

3. a snuffing (of the nose). Job 4:9. Hence anger, Judg. 8:3. Is. 25:4. Zech. 6:8.

4. the anima or animal soul, the vital principle of animals which was placed by the ancients in the breath, the spirit, life, i. q. נֶפֶשׁ. 1 Sam. 30:12. Judg. 15:19. 1 K. 10:5 רוּחַ בָּהּ עַד רוּחַ וְלֹא הָיָה בָּהּ מִדָּה אֲחֵרָה then there was no more life in her, i. e. she was beside herself. Ecc. 3:21. 8:8. 12:7. Ezek. 37:8. Inasmuch as this spirit was considered as coming immediately from God, (Ecc. 12:7.) it is called רוּחַ אֱלֹהִים, Job 27:3. comp. Num. 16:22. Metaphorically a (miraculous) principle of life, in things otherwise inanimate, Ezek. 10:17. Zech. 5:9.

5. the animus or rational soul, the mind, intellect, spirit. Gen. 41:8 וַתִּפְּחַם וְרוּחָהּ and his mind was disquieted. — רוּחַ נִכְאָה a dejected mind, Prov. 17:22. 18:14.—Hence קָשֶׁה רוּחַ sorrowful of spirit; רוּחַ נִבְהָה proud of spirit, etc. Metaphorically a disposition, inclination; e. g. to jealousy, Num. 5:14. to fornication. Hos. 4:12, to justice, Is. 29:6

to discord, Judg. 9:23. generally, Ezek. 1:12. Also *courage*, Josh. 2:11. 5:1.

6. רוח אלהים or רוח יהוה the *spirit of God or Jehovah*, more rarely, by way of eminence, רוּחַ, רוּחָהּ, the *spirit*, (Num. 27:18. Hos. 9:7.) or רוח קדשׁ *his (God's) holy spirit*, (Ps. 51:13. Is. 63:10, 11.) By this name is denoted the life-giving breath or power of God in men and animals, Job 27:3. 33:4. Ps. 104:30. Gen. 6:3. which operates also through inanimate nature, Job 26:13. which moved over the chaotic mass at the creation, Gen. 1:3. and produces whatever is noble and good in man, by making him wise, Job 32:8. by leading him to virtue, Ps. 51:13. and by guiding him generally, Hag. 2:5. Ps. 143:10. Neh. 9:20. But it is especially applied to extraordinary powers and gifts; e.g. of the artificer, Ex. 31:3. 35:31. of the warrior, Judg. 3:10. 6:34. 11:29. 13:25. of the ruler, Is. 11:1 ff. of the prophet, Num. 24:2. 1 Sam. 10:6, 10. 19:20. 23. of the interpreter of dreams, Gen. 41:38. Hence אִישׁ הָרוּחַ a *prophet*, Hos. 9:7. and הָרוּחַ 1 K. 22:21. 2 Chr. 18:20. *the spirit of the prophets or the power which inspires them*, (personified.) This spirit David acquires at his anointing, 1 Sam. 16:13. It departs from Saul, 1 Sam. 16:14. That of Elijah rests on Elisha, 2 K. 2:15. A part of the spirit of Moses is transferred to the 70 elders, Num. 11:17. It is promised to all men in the golden age, Joel 3:1. [2:28.] Is. 44:3. 59:21.—In this sense of *divine power*, it is sometimes opposed to בָּשָׂר *flesh or human power*, as Is. 31:3 רוח ולא בשר *their horses are flesh and not spirit*, i. e. something earthly, and not any thing divine. Zech. 4:6.

7. In such passages as Job 6:4. Is. 30:1. Ps. 139:7. it may be regarded, like נפשׁ, as a mere periphrasis of the personal pronoun.

רוּחַ Chald. 1. *wind*. Dan. 7:2.

2. a *spirit*. Dan. 4:5. [4:8.]

רוּחַ to be or become wide. Used im-

pers. רוּחִי I *find room, I am relieved*, Job 32:20. 1 Sam. 16:23. Antith. רוּחִי.

Pu. רוּחָהּ wide, spacious. Jer. 22:14.

רוּחָהּ m. verbal from רוּחַ.

1. *width, space*. Gen. 32:17.

2. *relief, enlargement*. Est. 4:14.

רוּחָהּ f. verbal from רוּחַ, dec. X. *relief*. Ex. 8:11. [8:15.] Lam. 3:56.

רוּם, fut. רוּם, apoc. רוּם, with Vav convers. רוּם.

1. *to be lifted up, exalted, elevated*. Gen. 7:17. Job 22:12.—רוּם לֵב the *heart is lifted up* (with pride), Deut. 8:14. 17:20. So רוּם עֵינַי the *eyes are lifted up* (with pride), Prov. 30:13. Construed with על *to be exalted* (in triumph) over a person, Ps. 13:3. Also *to grow up*, once Ex. 16:20 הוּלְעִים and *there grew up worms*. (By this unusual punctuation, instead of הוּלְעִים, the authors of the vowel-points meant perhaps to derive the word from רוּם, a denom. from רוּחַ a worm.) Also *to be raised or built*, spoken of a way, (comp. בָּנָה,) Is. 49:11. *to be exalted or praised*, spoken of God, Ps. 18:47. 46:11.—Mic. 5:9 *thy hand is exalted over thine enemies*. Hence *to be mighty, victorious, to prevail*, Ps. 140:9. Num. 24:7. particularly with עַל, Deut. 32:27.

2. *to be remote or distinct from* doing a thing, construed with an infin. Is. 30:18. Comp. רוּם no. 3.

Part. רוּם, fem. רוּמָהּ. 1. *high, exalted, lifted up*.—רוּם בְּיָדָהּ with a *high hand*, i. e. publicly, triumphantly, proudly, Ex. 14:8. Num. 33:3. also *presumptuously, wickedly*, Num. 15:30. In a different sense Is. 26:11 רוּם בְּיָדָהּ *thy hand was lifted up*, (to inflict punishment.) Plur. רוּמֵי the *heights of heaven*, Ps. 78:69.

2. *great of stature, longus*. Deut. 1:28. 2:10, 21.

3. *mighty*. Deut. 1:28. Spoken of עַל the *hand*, Deut. 32:27.

4. *loud*, spoken of the voice, (like altus.) Deut. 27:14.

5. *proud*. Job 21:22 עֵינַי רָפוּת *proud eyes*, Ps. 18:28.

6. *difficult to be comprehended*, ar-

duus intellectus. Prov. 24:7, where it is written נאמור after the Arabic form. Comp. קני.

Niph. see under נָקַם.

Pilel רוּם 1. *to raise, to lift up*. 1 Sam. 2:7.—Particularly (1.) *to exalt* one that is low or oppressed. Ps. 37:34. (2.) *to place in safety, to make secure*. Ps. 27:5. 18:49. (3.) *to exalt, let conquer*. Job 17:4.

2. *to raise up* (a building). Ezra 9:9.

3. *to exalt, praise*. Ps. 30:2. 34:4.

4. *to cause to grow*. Ezek. 31:4.

5. *to bring up, nourish, educate*. Is. 1:2. 23:4.

Pulal רוּם pass. *to be exalted*. Ps. 75:11. Part. *exalted*, Neh. 9:5.

Hiph. 1. *to lift up*; e.g. the head, Ps. 3:4. the hand, Ps. 89:43. the head or horn of a person, i.e. *to increase his strength*, (see נָקַם) Ps. 75:5, 6. 148:14.

2. *to raise up*, e.g. a banner, a monument. Gen. 31:45. Is. 62:10.

3. *to lift up*; e.g. the hand, construed with נָגַד *against* a person, 1 K. 11:27. or as the gesture of swearing, Gen. 14:22. the voice, Gen. 39:18. 2 K. 19:22. construed with נָגַד, 1 Chr. 15:16. 2 Chr. 5:13 בְּהִנְחִיחָם קוֹל בְּחִצְצֹתָם *when they lifted up their voice with trumpets*. Elliptically 1 Chr. 25:5 אֲדָמִים אֲדָמִים *ad clangendum tuba*. הָרָם קוֹל *to call to a person*, Is. 13:2. Of the *raising or levying* a tribute, Num. 31:28.

4. *to bring* (tribute or gifts to the temple and to the priests, תְּרוּמָה) Num. 15:19, 20. 31:52. Also gifts or largesses to the people, Lat. *viscerationes*, 2 Chr. 30:24. 35:7—9.

5. *to bring* as an offering on the altar. Lev. 2:9. 4:8.

6. *to take away*, like *tollere*. Ezek. 21:31. Is. 57:15.

Hoph. pass. of no. 4. Ex. 29:27. of no. 6. Dan. 8:11.

Hithpal. *to exalt one's self proudly*. Dan. 11:36. Here belongs likewise אֲרוֹמָם Is. 33:10, for אֲתָרוֹמָם by an assimilation of the n.

Deriv. out of course נָקַם, נָקָם, נָקָם, נָקָם, נָקָם, נָקָם.

רוּם Chald. *idem*. Peil רוּם *to be lifted up*. Dan. 5:20.

Pal. רוּם *to exalt, praise*. Dan. 4:34. [4:37.]

Aph. *to lift up*. Dan. 5:19.

Ithpal. *to lift one's self up*. Dan. 5:23.

רוּם m. verbal from רוּם, *height*. Prov. 25:3. Joined with עָנָם Prov. 21:4. Is. 10:12. and with לָב Jer. 48:29. also without addition Is. 2:11, 17. *pride, arrogance*.

רוּם Chald. *idem*. Dan. 3:1.

רוּם Hab. 3:10. and רוּם Mic. 2:3. verbals from רוּם, but used as an adv. *proudly, on high*.

רוּמָה name of a place, perhaps the same which is otherwise called אֲרוֹמָה. 2 K. 23:36.

רוּמָם m. verbal from רוּם, dec. II. b. *exaltation, praise*. Ps. 66:17. Plur. fem. רוּמוֹת Ps. 149:6.

רוּמְמוֹת f. verbal from רוּם, dec. III. b. *a lifting up*. Is. 33:3. Strictly Syr. infin. Palel.

רוּן, Arab. رُن med. Je *to conquer, to get the upper-hand*; in Kal not used. The fut. רוּן pertains to רוּן.

Hithpal. pass. Ps. 78:65 בְּנִיבֹר מִתְרוּן *as a mighty man overcome by wine*. The same phrase occurs in Arabic. In Heb. comp. רוּן Niph. רוּן no. 5.

I. רוּע found only in the pret. רוּע, and the infin. רוּע, i. q. רוּע (whence the fut.)

1. *to be evil, wicked*.—(1.) רוּעָא *it is disagreeable to a person, it displeases him*. Num. 11:10. (2.) רוּעָא *to be envious or unkind to a person*. Deut. 15:9.

2. *to be sad*, joined with עָנָם. Ecc. 7:3.

3. *to be pernicious*, construed with לָ. 2 Sam. 19:8.

Niph. fut. רוּעָא.

1. *to degenerate, to become worse*. (Antith. *to become wise*.) Prov. 13:20.

2. *to experience ill, to suffer injury*. Prov. 11:15. (רוּע here is a noun added

merely to give intensity, like רוּחַ with (רוּחַ.)

Hiph. רוּחַ and רוּחַ (formed from רוּחַ.)

1. to make evil, e. g. one's doings. Gen. 44:5 וַעֲשִׂיתָם אִשָּׁר עָשִׂיתֶם *liter. ye have made evil what ye have done*, i. e. ye have done evil in so doing. Jer. 38:9. Hence with לַעֲשׂוֹת 1 K. 14:9. and with מַעֲלֵלִים Mic. 3:4. to act ill. Hence

2. without addition, to act wickedly, to sin. Is. 1:16. Jer. 7:26. Part. רוּחַ, an evil-doer, Is. 1:4. Ps. 37:9.

3. to do or treat ill; construed with a dative of the person, Ex. 5:23. Num. 11:11. with an accus. Num. 16:15. with יָלַד, 1 K. 17:20. with בָּ, 1 Chr. 16:22. with עָם, Gen. 31:7. Comp. the opposite term רוּחִים.

Hithpal הִרוּעַץ i. q. Niph. no. 2. to experience ill, to suffer injury. Prov. 18:24 וְרַעִים לְהִרְעוּץ אִישׁ *a man of many acquaintances shall suffer injury thereby*.

Deriv. רוּחַ, רוּחַ, רוּחַ.

II. רוּע or רוּע in Kal not used.

Hiph. רוּע 1. to cry aloud. Job 30:5. Particularly (1.) to rejoice, exult. Judg. 15:14. 1 Sam. 10:24. Construed with a dative, Ps. 47:2. (2.) to lament. Mic. 4:9. Is. 15:4. (3.) to shout for battle. Josh. 6:16. 1 Sam. 17:20.

2. to blow (with a trumpet). Num. 10:9 וְהִרְעוּתֶם בְּחַצְצֹתֵיכֶם *then shall ye blow with the trumpets*. Joel 2:1.—In Num. 10:7, it is distinguished from רוּעַ, and made synonymous with רוּעַ הַרְעָה to sound an alarm, Num. 10:5, 6.

Pul. רוּעַ to be celebrated with rejoicing, Is. 16:10.

Hithpal. to rejoice. Ps. 60:10. 65:14.

Deriv. רוּעָה.

רוּעָה see רוּעָה.

רוּץ 1. to run. Prov. 18:10 רוּץ הוּ *he runneth to it* (for protection). Metaphorically Ps. 119:32 *I will run*, i. e. pursue with ardour, the way of thy commandments. Hab. 2:2 so that the reader may run, i. e. read fluently. Spoken of things without life, Ps. 147:15.

2. to rush upon, to assail; construed

with אֶל and עַל, Job 15:26. 16:14. with an accus. Ps. 18:30.

Part. plur. רוּצִים and רוּצִין [2 K. 11:13.] runners, state-couriers, among the Persians, who published the royal edicts in the provinces. Est. 3:13, 15. 8:14. Among the Hebrews, they made a part of the royal body-guard under Saul, 1 Sam. 22:17. and the later kings, 2 K. 10:25. 11:6 ff. and correspond probably to the מַלְאָכִים under David. Comp. further 1 K. 1:5. 14:27. 2 Sam. 15:1.

Pilel רוּץ i. q. Kal. Nah. 2:5.

Hiph. to cause to run, to put to flight. Jer. 49:19. 50:44. hence to fetch in haste, to bring or carry quickly, Gen. 41:14. 1 Sam. 17:17. Ps. 68:32 רוּץ לְאֵלֵיהֶם *Ethiopia bears quickly her hands to God*, prob. with presents.

Deriv. רוּצָה, רוּצָה.

Note. Several forms of רוּץ; e. g. רוּצָה, Niph. רוּצָה, deriv. רוּצָה, have their signification from רוּצָה, q. v.

רוּץ see רוּץ.

רוּר to run or ooze with, to emit, e. g. spittle, semen. Lev. 15:3. Deriv. רוּר.

רוּשׁ poison, see רוּשׁ.

רוּשׁ to be poor or in want. Ps. 34:11. Part. רוּשׁ sometimes רוּשׁ (Prov. 10:4. 13:23.) poor, needy, Prov. 14:20. 18:23.

Hithpal. to appear poor. Prov. 13:7.

Deriv. רוּשׁ, רוּשׁ.

Note. The passages Jer. 5:17. Mal. 1:4. pertain to רוּשׁ.

רוּת Ruth, proper name of an ancestor of the house of David, the heroine of the small book which bears her name. Ruth 1:4.

רוּ m. Chald. a secret. Dan. 2:18, 19. 4:6. [4:9.] (Syr. ܪܘܬ also ܪܘܬ to keep secret; ܪܘܬ a secret.)

רוּה 1. to be or to make lean. (In Arab. رَوِي, to be wearied, enervated.)

2. to cause to waste away, to destroy, (see רוּי.) Zeph. 2:11.

Niph. *to become lean*. Is. 17:4.

Deriv. out of course רָחַן *to*.

רָחַה m. verbal from רָחַח, dec. IX. b.

lean, spoken of a country. Num. 13:20.

I. רָחוּן m. verbal from רָחַח.

1. *leanness, consumption*. Is. 10:16.

Hence *destructive disease* generally. Ps. 106:15.

2. *diminution, smallness, scantiness*, Mic. 6:10 יִפְתָּרְחוֹן *the scant ephah*.

II. רָחוּן i. q. רָחוּן (after the form רָחַח i. q. רָחַח,) *a prince*. Prov. 14:28.

רָחַי m. verbal from רָחַח no. 2. *destruction, wo*. Is. 24:16 רָחַי i. q. the following phrase רָחַי אֵלַי *wo unto me!*

רָחוּ by a transposition of the letters, (which in the dentals is common,) i. q. Arab. and Aram. رَحَى, *to wink with the eyes*, here as an expression of arrogance. Job 15:12. Some MSS. read רָחוּ.

רָחוּ Arab. رَحَى *to be respected or honoured, to conduct with gravity or dignity*. Found only in the part. רָחוּ liter. *the respected or dignified*, used as a poetical epithet for *a prince or king*, Judg. 5:3. Ps. 2:2. Prov. 8:15. 31:4. Is. 40:23. See רָחוּ no. II.

רָחַב *to be wide, broad, large*; e. g. spoken of the heart, *to be enlarged* (with joy), Is. 60:5. of the mouth, *to be opened wide*, 1 Sam. 2:1.

Niph. part. *wide, large*. Is. 30:23.

Hiph. 1. *to enlarge*. Is. 57:8. Ex.

34:24 *I will enlarge thy borders*.

(1.) Construed with לְ of the person, *to make room or procure access for any one*. Prov. 18:16. Also *to deliver* (from affliction), Ps. 4:2. (2.) joined with פָּתַח, *to open the mouth wide*. Ps. 81:11. Construed with כַּף *against any one*, in derision, Ps. 35:21. Is. 57:4. (3.) joined with פָּתַח, *to enlarge one's desire*, i. e. *to open wide one's jaws*. Is. 5:14. Hab. 2:5. (4.) joined with לָבַח, *to open the heart (to knowledge)*. Ps. 119:32. comp. רָחַב לָב.

2. intrans. Ps. 25:17, according to

the usual reading, Better by conjecture רָחַח וְ.

Deriv. out of course מָרַח.

רָחַב m. verbal adj. from רָחַח, dec. IV.

a. and XI. d. *wide, broad, large*; spoken e. g. of a country. Ex. 3:8.—רָחַב רָחַב *wide on both sides*, a stronger expression, Ps. 104:25. Gen. 34:21.—רָחַב Ps. 101:5. and נָפַח Prov. 28:25. *puffed up, proud, arrogant*. The former is also used substantively for *arrogance*, Prov. 21:4.

רָחַב m. verbal from רָחַח, dec. VI. c. *a broad place*. Job 36:16.

רָחַב m. verbal from רָחַח, dec. VI. m.

1. *breadth*. Gen. 6:15. Ezek. 40:6 ff.

2. joined with לָבַח, *largeness of understanding, comprehensive understanding*. 1 K. 5:9. [4:29.]

רָחַב and רָחוּב f. (Dan. 9:25.) plur. רָחוּבוֹ (as masc. Zech. 8:5.) verbal from רָחַח, dec. I.

1. *a street*, so called from its being *broad*, (like the Greek πλατὺς, platea.) Gen. 19:2. Judg. 19:20.

2. *the open space before the gate of an oriental city*, where courts were held, and bargains made, *the oriental forum*. 2 Chron. 32:6. comp. Neh. 8:1, 3, 16. Ezra 10:9 רָחוּב בֵּית הַקֹּהֲלִים *the open space before the house of God*.

3. proper name of a city in the tribe of Asher, in the valleys below Mount Libanus. Num. 13:21. Josh. 19:28. 21:31. also called רָחוּב בֵּית הַקֹּהֲלִים Judg. 18:28.

4. also of a Syrian district or people, 2 Sam. 10:8. likewise called *Beth-rehob* verse 6. comp. 1 Chr. 19:6.

רָחוּבוֹת (*streets or room*, see Gen. 26:22.)

1. proper name of a well. Gen. 26:22.

2. רָחוּבוֹת עִיר (*streets of the city*) an Assyrian city. Once Gen. 10:11. It occurs nowhere else, and the ancient versions do not agree. See J. D. Michælis Spicileg. T. I. p. 240—244. Perhaps the same with

3. רָחוּבוֹת הַקֹּהֲלִים Gen. 36:37. with which

some have collated *حبة*, *Rachbah*, a city on the Euphrates between Cersicum and Ana.

רַחֲבָעַם *enlargement of the people*, as if *Εὐρυδαιμος*,) *Rehoboam*, the son of Solomon and first king of the two tribes of Benjamin and Judah. 1 K. 11: 43.

רַחוּם m. verbal adj. from **רחם**, *merciful, compassionate*, spoken only of God, and for the most part joined with **רחן**. Deut. 4: 31. Ps. 86: 15.

רָחוֹק m. verbal adj. from **רחק**, dec. III. a.

1. *remote, distant*, in space, more rarely in time. 2 Sam. 7: 19. 1 K. 8: 41. Used abstractly or as a neuter, *remoteness, distance*, Josh. 3: 4. **רָחוֹק** *at a distance, far off*, Ps. 10: 1. **מָרְחוֹק** Gen. 22: 4. and **לְמָרְחוֹק** Job 39: 29. *from afar, far off*.

2. *dear, costly*, as to price. Prov. 31: 10. (The same metaphor is found in Arabic.)

רַחוּמִים Cant. 1: 17 Keth. prob. a corrupted reading for **רַחֲמִים**, which is found in the Keri.

רָחִים dual, *a hand-mill* of the Orientalists, consisting of two stones of which the upper one turns round on the lower, (see **פָּלֶה** and **רָבָה**.) Ex. 11: 5. Num. 11: 8. Is. 47: 2. (Arab. **رحي**, dual **رحوان**, *a mill*.)

רָחִיק Chald. *far, distant, remote*. Ezra 6: 6.

רָחֵל f. dec. V. a.

1. *an ewe*. Gen. 31: 38. 32: 14. Then *a sheep* generally, Is. 53: 7. Cant. 6: 6.

2. *Rachel*, proper name of a wife of Jacob. Gen. 29: 6.

רָחַם or **רָחַם** *to love*. Ps. 18: 2. (In Syr. and Arab. *idem*.)

Pi. **רָחַם** *to have compassion, to pity*, construed with an accus. Ex. 33: 19. Deut. 13: 18. 30: 3. Is. 9: 16. 14: 1. with **ל**, Ps. 103: 13. It is used only of the affection of parents for children,

Ps. 103: 13. Is. 49: 15. and that of God to men.

Pu. **רָחַם** *to find mercy*. Prov. 28: 13. Hos. 14: 4. comp. 1: 6.

רָחַם, more rarely **רָחַם** m. once fem. (Jer. 20: 17.) dec. VI. a.

1. *the womb*. Job 31: 15.—**מִרְחָם** *from the womb*, Ps. 22: 11. For the phrase *to close the womb*, i. e. to make unfruitful, see **צָרַר**, **צָרַר**. For the phrase *to open the womb*, i. e. to make fruitful, see **פָּתַח**.

2. *a maiden, female*, from their distinguishing member. (Comp. in Engl. *woman*, for *womb-man*.) Judg. 5: 30.

רָחַם m. Lev. 11: 18. and **רָחֵמָה** Deut. 14: 17. *the carrion-kite, vultur percnopterus*, Linn. Arab. **رحم** and **رحمة**. See Bocharti Hieroz. T. II. p. 297—322. Root **רחם** *pium esse*; from which this bird is named, (like **הַסֵּדָה** *the stork*.) see Bochart, p. 318, 319.

רָחֵמָה i. q. **רָחַם** no. 2. *a maiden*. Dual **רַחֲמָיִם** Judg. 5: 30.

רַחֲמִים masc. plur. dec. I.

1. *the chief intestines*, as the heart, liver, etc. *viscera*, **τὰ σπλάγχνα**. Prov. 12: 10. Hence, because the heart is the seat of love, compassion, etc.

2. *tender love or affection*, particularly towards relatives, *pietas*. Gen. 43: 30. Am. 1: 11. 1 K. 3: 26. So in N. T. **τὰ σπλάγχνα** 2 Cor. 6: 12. 7: 15.

3. *favour, grace*, i. q. **חַסֵּד**, **חֶסֶד**. Gen. 43: 14. In reference to the unfortunate, *mercy, compassion*, Is. 47: 6. Used particularly of God, *grace, goodness, mercy*, Ps. 25: 6. 40: 12.—**נָתַן רַחֲמִים לִי** Deut. 13: 17. and **נָתַן רַחֲמִים לְ** Is. 47: 6. *to shew mercy to a person*,—**נָתַן רַחֲמֵי** **לְ** **אֶחָד** *to give one person favour with another*, 1 K. 8: 50. Ps. 106: 46.

רַחֲמִין Chald. *idem*. Dan. 2: 18.

רַחֲמָנִי m. verbal adj. from **רחם**, dec. VIII. m. *merciful, compassionate*. Lam. 4: 10.

רָחַף *to shake, totter*, as the bones from terror. Jer. 23: 9.

Pi. *to hover, flutter*, as an eagle over her young, Deut. 32:11. *to brood*, as the life-giving power of God over the mighty deep at the creation, Gen. 1:2. (In Syr. *to brood*.)

רָחַץ, fut. רָחַץ, infin. רָחַץ.

1. *to wash, cleanse*; used only in reference to the body, Gen. 18:4. 43:31. or other flesh, Ex. 29:17. Different from רָחַץ, which applies to garments.

2. *to wash one's self; to bathe*. Ex. 2:5. Ruth 3:3.

Pu. רָחַץ *to be washed*. Prov. 30:12.

Hithpa. i. q. Kal no. 2. Job 9:30.

רָחַץ m. verbal from רָחַץ, dec. VI. c. *a washing*. Ps. 60:10.

רָחַץ f. verbal from רָחַץ, *a bathing or washing place*. Cant. 4:2. 6:6.

רָחַץ Chald. Ithpe. construed with בָּ, *to trust in a person or thing*. Dan. 3:28.

רָחַק, fut. רָחַק, infin. רָחַק, *to be removed, distant*. Ps. 103:12. Construed with בָּ and מִן, Jer. 2:5. -Ezek. 8:6. 11:15. 44:10. (In Syr. and Chald. *idem.*) Particularly (1.) spoken of God, *to be far off*, in reference to giving aid. Ps. 22:12, 20. 35:22. (2.) *to keep one's self; to abstain, avoid*. Ex. 23:7. Ecc. 3:5.

Pi. רָחַק *to put far away*. Is. 6:12. 29:13.

Hiph. 1. trans. as in Pi.

2. intrans. *to be or go far off*. Gen. 44:4. Josh. 8:4. Infu. רָחַק as an adv. *at a distance, far off*, Gen. 21:16.

Deriv. out of course רָחַק, רָחַק.

רָחַק m. verbal adj. from רָחַק, dec. V. *a. removing one's self*. Ps. 73:27 רָחַקָהּ *they that remove far from thee*.

רָחַץ *to swell or boil up*. Ps. 45:2 רָחַץ לִי בְּרִי מִי *my heart boils up with a good matter*. (Syr. *idem.*) Deriv. מִרְחָץ.

רָחַת f. Is. 30:24. prob. *a winnowing shovel or fan*, from רָחַת, like *ventilabrum* from *ventus*, after the form רָחַת.

רָחַב, fut. רָחַב, *to be wet or soaked through*, as by the rain, Job 24:8.

Particularly *to be moist, juicy*, like fresh plants; hence

רָחַב m. verbal from רָחַב, *moist, juicy, in fresh verdure*. Job 8:16.

רָחַב found only Job 16:11 וְיָלֵךְ בְּמַנְיָם Vulg. *et manibus impiorum me tradidit*; comp. either the Arab.

רָחַב, *to throw*, e. g. an arrow, (Sept. رَاحَ, or رَاحَ, (by a commutation of ט and ח,) *constrinxit*, comp. הִרְחִיב in the parallel member.

רָחַב m. *fear, terror*. Jer. 49:24. (Chald. רָחַב *to tremble, to be afraid*.)

רָחַב a quadrilateral pass. Job 33:25. *to revive, to become fresh again*. (In Arab. by transposition رَفَش *idem*. It is supposed to be compounded of רָחַב *to be juicy* and חָבַב *to be thick, fat*.)

רָחַב found only in Pi.

1. *to dash in pieces*, as little children on the rocks, (otherwise רָחַב Ps. 137:9.) 2 K. 8:12.

3. *to strike to the ground generally*. Is. 13:18. (So in Chald.)

Pu. pass. of no. 1. Is. 13:16. Hos. 10:14. 14:1. Nah. 3:10.

רִי m. Job 37:11. according to some, i. q. Arab. رِي for رِي *a watering*, from the root رָחַ. See however בָּרַי.

רִיב, pret. רָחַב, also רָחַב, infin. absol. רָחַב (Judg. 11:25. Job 40:2.)

1. *to contend or strive* with any one, in words or deeds. Is. 57:16. Ps. 103:9. Construed with עִם, Gen. 26:20. with עִם (*with*), Judg. 8:1. with בָּ, Job 33:13, with בָּ, Gen. 31:36. with an accus. Job 10:2. Is. 27:8. The person for whom one contends is preceded by לְ, Judg. 6:31. Job 13:8. the thing about which, by מִן, Gen. 26:21.

2. *to manage the cause of any one, to plead for or defend*, construed with an accus. Is. 1:17. 51:22. More in full רָחַב אֶת רִיב מִי 1 Sam. 24:16. 25:39 *blessed be Jehovah מִי who hath taken vengeance on Nabal for my affront*; (it is construed here

with קָדַח, on account of the accessory idea to take revenge.) Ps. 43:1 רִיבָה רִיבִי רִיבָה רִיבִי plead my cause, (and deliver me,) from an unmerciful people.

Hiph.i.q. Kal. 1 Sam. 2:10. Hos. 4:4.

Deriv. out of course מְרִיבָה, מְרִיבָה

רִיב rarely רָב m. plur. רִיבִים and verbal from רָב, dec. I.

1. a strife, contention. Gen. 13:7. Deut. 25:1. אִישׁ רִיבִי my adversary, Job 31:35. comp. Is. 41:11.

2. a cause, matter of contention. Ex. 23:2. אִישׁ רִיב one who has a cause, Judg. 12:2. See the verb signif. no. 2.

רִיחַ in Kal not used.

Hiph. רִיחַ. 1. to smell. (It is kindred with רָחַץ wind, breath; inasmuch as fragrant substances breathe out an odour.) Gen. 8:21. 27:27.

2. construed with בָּ, to take delight in smelling, to smell with pleasure, (comp. רָחַץ, רָחַץ.) Ex. 30:38. Lev. 26:31. Hence

3. metaphorically to take delight in a thing, in any way. Am. 5:21. Is. 11:3 וְהָיָה בְּרִיחַ יְהוָה and in the fear of Jehovah is his delight. For the connexion of the ideas of fragrant and acceptableness, see under the articles רָחַץ, רָחַץ.

רִיחַ m. verbal from רִיחַ, dec. I. exhalation, scent, smell. Cant. 2:13. 7:14. Gen. 27:27. Metaphorically Job 14:9. comp. Judg. 16:9. Very frequently in the phrase רִיחַ רִיחַ, see רִיחַ.

רִיחַ Chald. idem. Dan. 3:27.

רִיחַ see רִיחַ a buffalo.

רִיחַ see רִיחַ no. II.

רִיחַ the full orthography for רִיחַ a neighbour, friend. Job 6:27.

רִיפּוֹת bruised corn. 2 Sam. 17:19. Prov. 27:22. The etymology is obscure, if רִי is the fem. plur. termination. If the רִי is radical, then comp. the Arab.

رَفَّت to bruise in pieces.

רִיפַת Gen. 10:3. proper name of an unknown people, of the race of the Cimmerians. It has been collated with the Rhiphean mountains.

רִיק to be empty. In Kal not used.

Hiph. 1. to empty, Gen. 42:35. Jer. 48:12. to leave empty, i. e. unsatisfied, Is. 32:6.

2. to pour out. Ecc. 11:3. Zech. 4:12. Ps. 18:43.

3. to draw or make bare (the sword). Ex. 15:9. Lev. 26:33 וְהִרָחֵק אֶת־חֶרְבְּךָ אַחֲרָיִךָ I will draw out the sword after you. Ps. 35:3. Ezek. 5:2, 12:12, 12:14. Here belongs the common reading of Gen. 14:14 וַיִּקַּח and he caused to draw (the sword), i. e. he armed them. Perhaps the reading of the Samar. text וַיִּרְוּ he reviewed them, from רָוַךְ in Aram. to number, review, is to be preferred. So Sept. Vulg.

Hoph. pass. of no. 1. Jer. 48:11.

רִיק m. verbal adj. from רִיק, empty. Jer. 51:34. Used abstractly or as a neuter, an empty or vain thing, vanity, Ps. 2:1. 4:3. As an adv. רִיק Ps. 73:13. בְּרִיק Lev. 26:16. Jer. 51:58. in vain, to no purpose.

רִיק and רִיק verbal adj. from רִיק, dec. I.

1. empty. Gen. 37:24. Is. 29:8 וְהָיָה רִיקוֹ his hunger is unsatisfied. Comp. 32:6.

2. vain, futile. Deut. 32:47.

3. poor, stripped of every thing. Neh. 5:13.

4. good for nothing, base, wicked. Judg. 9:4. 11:3. 2 Sam. 6:20.

רִיקָם an adv. from רִיק, denoting (1.) with empty hands. Gen. 31:42. (2.) in vain, without success. 2 Sam. 1:22. (3.) without cause, frustra. Ps. 25:3. 7:5.

רִיר m. verbal from רִיר, dec. I. spittle. 1 Sam. 21:14.—רִיר רִירָה, see רִירָה.

רִישׁ m. Prov. 13:18. רִישׁ 28:19. and רִישׁ 6:11. 30:8. verbal from רִישׁ, dec. I. poverty.

רִישׁוֹן the Syriac orthography for רִישׁ former, first. Job 8:8.

רִיךְ, fem. רִיכָה verbal adj. from, רִיךְ, dec. VIII. h.

1. tender; spoken e.g. of children,

Gen. 33:13. of a calf for the table, Gen. 18:7.

2. *tender, delicate, delicately brought up*. Deut. 28:54, 56.

3. *soft, flattering*. Prov. 15:1.—רַכּוֹת *soft words*, Job 40:27. [41:3.]

4. *weak*. 2 Sam. 3:39. עֲצִיבִים *weak eyes*, Gen. 29:17. Sept. ἀσθενῶν. Vulg. *lippi*. The Orientalist regarded this as a great defect in regard to beauty, (comp. the opposite יְפֵה עֵינַיִם 1 Sam. 17:42. *having beautiful eyes*, spoken in commendation of David.)

5. *fearful, timid*. Deut. 20:8. 2 Chr. 13:7.

רַכְבָּ, fut. i. q. Lat. *vehi*.

1. *to ride, on the back of an animal*; construed with עַל, Gen. 24:61. Num. 22:30. with בְּ, Neh. 2:12. with an accus. 2 K. 9:18, 19.

2. *to ride, in a vehicle*. Jer. 17:25. 22:4. Spoken particularly of Jehovah's *riding* on the wings of the cherub, Ps. 18:11. upon the clouds, Is. 19:1. upon the heavens, Deut. 33:26. Ps. 68:34.

Hiph. 1. *to cause to ride, on the back of an animal*. Est. 6:9. 1 K. 1:33. Ps. 66:12.

2. *to cause to ride, in a vehicle*; construed with an accus. of the person, Gen. 41:43. 2 Chr. 35:24. or of the draught-animal, Hos. 10:11. Here belongs the phrase עַל בְּמוֹתֵי אֲרָץ, see בָּמֶה plur.

2. *to set a thing in a cart or waggon*. 2 Sam. 6:3. 2 K. 23:30.

4. *simply to place or set*, e.g. the hand. 2 K. 13:16.

Deriv. out of course בָּרָכָה, בָּרָכָה, בָּרָכָה.

רַכְבָּ m. (f. Nah. 2:5.) verbal from רָכַב dec. VI. h.

1. *cavalry*. Is. 21:7.

2. *a chariot or waggon*. Judg. 5:28. Usually as a collective noun, *chariots, a train of chariots*, Gen. 50:9. (The plur. is found only in Cant. 1:9.) Particularly *war-chariots*, Ex. 14:9. רָכָבִים *iron chariots, currus falcati*, Josh. 17:18. רָכָבִים *chariot cities*, where the war-chariots were kept, 2 Chr. 1:

14. 8:6. 9:25.—This word is often so used, that what is said of it refers strictly to the horses or to the men in the chariot; as e.g. 2 Sam. 8:4 and *David houghed all the chariots*, i.e. the horses pertaining to them. 10:18 and *David killed of the Syrians seven hundred chariots*, i.e. the men and horses belonging to them. 2 K. 7:14 שְׁנֵי רָכָב *two span of horses*.

3. *the upper mill-stone, the runner*. Deut. 24:6. 2 Sam. 11:21.

רַכְבָּ a proper name, *Rechab*, the progenitor of the Rechabites, a wandering tribe of Kenites, whom Jonadab the son of Rechab bound by a solemn vow, not to practise agriculture, nor to drink wine, but to live for ever a strict nomadic life. 2 K. 10:15, 23. Jer. 35:1 ff. 1 Chr. 2:55. Comp. a similar law of the Nabatheans, in Diod. Sic. xix. 92.

רָכַב m. verbal from רָכַב, dec. I.

1. *a horseman*. 2 K. 9:17.

2. *a charioteer, driver of a war-chariot*. 1 K. 22:34.

רָכָב m. verbal from רָכַב, dec. I. a *chariot*. Ps. 104:3.

רָכוּשׁ more rarely רָכָשׁ m. verbal from רָכַשׁ, dec. I. *substance, goods, possessions*. Gen. 14:16.—רָכוּשׁ הַמֶּלֶךְ *the private substance or property of the king*, 2 Chr. 35:7.—שָׂרֵי הָרָכוּשׁ *the overseers of the (royal) substance*, 1 Chr. 27:31. 28:1.

רָכִיל m. verbal from רָכַל, *calumny, slander*, (see רָכַל no. 2.) Hence רָכִילִים *slanders; tale-bearers*, Ezek. 22:9.—לֶךְ רָכִיל *to go about as a tale-bearer*, Lev. 19:16. Prov. 11:13. 20:19.

רָכַךְ 1. *to be tender, soft, or to be softened*; spoken of the heart. 2 K. 22:19.

2. *to be soft, effeminate*. Deut. 28:56.

3. *to be soft, supple, smooth*; spoken of fat, and metaphorically of words. Ps. 55:22.

Niph. fut. יִרְכַּךְ spoken of the heart, *to be fearful or afraid*. Deut. 20:3. Is. 7:4. Jer. 51:46. See רָכַךְ no. 5.

Pu. *to be mollified or softened*, spoken of a wound. Is. 1:6.

Hiph. *to terrify, make afraid*, e.g. the heart. Job 23:16.

רָמַל *to go about, to go up and down*, i. q. רָמַל. Particularly (1.) as a trader, i. q. קָרַר hence *to trade, traffic*. Part. רָמַל *a trader, merchant*, Ezek. 27:13, 15, 17 ff. רָמַלָּה *a female merchant*. Ezek. 27:3, 20, 23. Deriv. מִרְמָלָה *a market*. (2.) as a tale-bearer, whence רָמַל.

רָמַלָּה f. verbal from רָמַל, dec. X. *trade, traffic*. Ezek. 28:5, 16, 18.

רָבַם *to bind on*. Ezek. 28:28.39:21.

רָבַם m. verbal from רָבַם, dec. VI. o. *a conspiracy, plot*, (like קָשָׁר) or else *cords, snares*. Ps. 31:21.

רָבָסִים masc. plur. *rough or steep places*. Is. 40:4. Arab. رَكْس, *præcipitem dedit*.

רָבַשׁ *to get, acquire*. Gen. 12:5. 31:18. Deriv. רָבַשׁ.

רָבִישׁ m. *a swift horse*, as it appears, a peculiar and noble breed. Mic. 1:13. 1 K. 5:8, [4:28,] (where it is coupled with סָסִים) Arab. رَكْش, *to gallop*; (for the interchange of ר and ש, see under the letter ש. Syr. رُحْمٌ *a horse*, particularly *a stallion*. See Bocharti Hieroz. T. I. p. 95.

רָם *high*, see רוּם.

רָם *a buffalo*, see רָאם.

רָמָה 1. *to throw*. Only Ex. 15:1, 21.

2. *to shoot* (with a bow). Jer. 4:29. Ps. 78:9.

Pi. רָמָה *to deceive, beguile*, (primarily *to cause to fall, to trip up*; comp. the Lat. *fallo* with the Greek σφαλῶ and perhaps the Engl. *to fall*) Prov. 26:19. Gen. 29:25. Construed with לָ 1 Chr. 12:17 לְרַמֹּתִי לְצַדִּיק *to deceive* (and betray) *me to mine enemies*, an instance of the constructio prægnaans.

Deriv. מְרַמֶּה, מְרַמֶּה, מְרַמֶּה.

רָמָה f. (with Kamets impure) verbal from רוּם *to be high*, dec. X.

1. *a height, high place*. 1 Sam. 22:

6. Particularly for the worship of idols, Ezek. 16:24, 25, 39. Comp. רָמָה.

2. proper name of several cities; (1.) of a city in the tribe of Benjamin, (Judg. 19:23. Is. 10:29.) situated north of Jerusalem. Josh. 18:25. Judg. 4:5. Jer. 31:15. Hos. 5:8. 1 K. 15:17. (2.) of a city in Mount Ephraim, the birth-place and residence of Samuel. 1 Sam. 1:19. 2:11. 7:17. 15:34. 16:13. More in full רָמָה בְּצִיִּים 1 Sam. 1:1. —1 Mac. 11:34. Παμαθίμ. (3.) of a city in the tribe of Naphtali. Josh. 19:36. Perhaps the same as Josh. 19:29. (4.) רָמָה מִצְפָּה (*height of the watch-tower*) Josh. 13:26. a city in Gilead, otherwise called רָמָה, q. v. (5.) רָמָה לָחִי (*height of the jaw-bone*) Judg. 15:17. a place named by Samson.—The gentile noun is רָמָה 1 Chr. 27:27.

רָמָה, רָמָה Chald.

1. *to throw, cast*. Dan. 3:21, 24. 6:17.

2. *to set, place*, e.g. a throne. Dan. 7:9. Comp. Rev. 4:2 θρόνος ἕκειτο and יָרָה *to erect, raise up*, Gen. 31:51.

3. *to lay or impose*, (a tribute.) Ezra 7:24.

Ithpe. pass. *to be cast*. Dan. 3:6, 15.

רָמָה f. *a worm*. Job 25:6. Particularly *worms* arising from putridity, Ex. 16:25. Job 7:5. 21:26. (Arab.

רָמָה *to rot*; رَمَّة, *rotteness*, also a *worm arising from rottenness*.)

רָמוֹן m. dec. I.

1. *a pomegranate*. Cant. 4:3. As an artificial ornament, Ex. 28:33, 34. e.g. on the chapiter of a pillar, 2 K. 25:17.

2. *a pomegranate-tree*. Joel 1:12.

3. a proper name (1.) of a city in the tribe of Simeon, on the southern boundary of Palestine. Josh. 15:32. 19:7. Zech. 14:10. (2.) of a rock not far from Gibeah. Judg. 20:45, 47. It was hither that Saul and his men went, 1 Sam. 14:2. (3.) רָמוֹן מְתָאָר (*a round pomegranate*) a city in the tribe of Zebulun, Josh. 19:13. comp. רָמוֹן 1 Chr.

6:62. [6:77.] (4.) רמון פתח (*split pomegranate*) a station of the Israelites. Num. 33:19.

רמות (*heights*.)

1. proper name of a city in Gilead, otherwise called רמזה. Josh. 21:38. 1 K. 4:13.

2. רמות (*heights towards the south*) a city in the tribe of Simeon, otherwise called רמזה נגב. 1 Sam. 30:37.

רמות f. Ezek. 32:5. according to the present punctuation, from רום *to be high*, hence *high heaps* (of corpses). Better to be pointed רמות (though this plural does not occur elsewhere,) *with thy worms*.

רמה m. plur. רמדים, dec. VI. n. a *spear, javelin*, (as a part of heavy armour.) Num. 25:7. Judg. 5:8. Jer. 46:4. (In Aram. and Arab. *idem*.)

רמיי plur. הרמיי 2 Chr. 22:5. i. q. הרמיי the *Syrians*. Comp. 2 K. 8:28. For the omission of י in the beginning of words, see p. 1.

רמיה f. verbal from רמה.

1. *deceit*. Job 13:7.—רמיה לשון *a deceitful tongue*, Ps. 120:2, 3.—רמיה *a deceitful bow*, i. e. one that misses the mark, Ps. 78:57. Hos. 7:16.

2. *slackness, remissness, remissio*. (Comp. Arab. رهي conj. VII. laxum, remissum fuit negotium, kindred with רפה.) Prov. 12:24. כף רמיה *a slack hand*, Prov. 10:4. As an adv. *remissly*. Jer. 48:10.

רמה f. dec. I. a *mare*. Once Est. 8:10. (Arab. رماة *idem*.)

רמים i. q. רום *to be high, exalted*. Pret. רמי Job 22:12. and רמי 24:24. (In both passages several MSS. and editions omit the Dagesh, and the forms would then be derived from רום.) Part. fem. רוממה *high, exalted, alta*, Ps. 118:16.

Niph. imper. plur. הרמי Num. 17:10. and fut. ירמי Ezek. 10:15, 17, 19. *to be lifted up, to rise*. (The authorities for omitting the Dagesh are here much less.)

רמים, fut. ירמים, *to tread with the*

feet, as clay by the potter. Is. 41:25. Particularly *to tread down, to trample on*, 2 K. 7:17, 20. Dan. 8:7, 10. Is. 63:3. 16:4 רמים the *oppressor, conculcator*, 1:12 רמסי *to tread my courts*, here with the accessory idea of *profanation*; comp. Rev. 11:2. 1 Mac. 3:45. (Comp. the kindred verb רמס.)

Niph. pass. Is. 28:3.

רמש, fut. ירמש. 1. *to move*, spoken of living creatures. Gen. 1:30. 7:8, 21 (at the beginning.) 8:19. Construed with an accus. *to move or be alive with any thing*, (comp. רמק no. 5.) Gen. 9:2 אשר תרמש הארץ *with which the earth moves*, i. e. which moves upon the earth. Lev. 20:25.

2. particularly *to creep*, as worms. Gen. 7:14. 8:17.

רמש m. 1. verbal from רמש.

1. *that which moves* (on the earth), *four-footed beasts* in opposition to *fowls*. Gen. 7:14. Ps. 148:10. Spoken of *fishes*, Ps. 104:25.

2. *worms*. Gen. 1:24, 25, 26.

רן (strictly infin. from רנן) dec. VIII. e. *a shout of joy, a rejoicing*. Ps. 32:7 הורן *shouts for deliverance*.

רנה i. q. רנן *to rattle*, as arrows in a quiver, or else *to whiz*, as arrows shot from the bow. Job 39:23. See Bocharti Hieroz. T. I. p. 134. In the latter case רנה *quiver* must stand for *arrows*.

רנה f. verbal from רנן, dec. X.

1. *a cry*, e. g. of a herald, for assistance. Ps. 17:1. 61:2. 1 K. 22:36.

2. *a rejoicing, shout of joy*. Ps. 30:6. 42:5.

רנן, fut. ירנן, (once ירן as if from רנן Prov. 29:6.)

1. *to cry aloud*. Prov. 1:20. 8:3. Particularly for help, Lam. 2:19.

2. *to raise a shout of joy, to rejoice, exult*. Lev. 9:24. Job 38:7. Spoken of inanimate nature, Is. 44:23. 49:13.

פי, רנן i. q. Kal no. 2. *to shout, rejoice*. Ps. 98:4. 132:16. Construed with an accus. of the person or thing, *to praise or celebrate with joy*, Ps. 51:

16. 59:17. with רע, Ps. 33:1. 89:13. with רע, Ps. 84:3. with רע, 95:1.

Pu. pass. Is. 16:10.

Hiph. רע 1. to rejoice. Deut. 32:43. with רע, Ps. 81:2.

2. trans. to make to rejoice. Ps. 65:9. Job 29:13.

Deriv. out of course רע, רע.

רע f. verbal from רע, dec. XI. c. a rejoicing. Job 3:7. 20:5. Plur. רע Ps. 63:6.

רע plur. fem. prob. a poetic word for ostriches, otherwise called רע Job 39:13. Vulg. *struthio*. The name is derived from the buzzing of the wings, (comp. רע Job 39:23.) or from the cry of the female ostrich, (comp. the article רע;) hence the female ostrich is called by the Arabians, رعة song. See Bocharti Hieroz. II. p. 248.

רע a station of the Israelites in the desert. Num. 33:21, 22.

I. רע masc. plur. verbal from רע, dec. I. drops. Cant. 5:2.

II. רע ruins. Amos 6:11. Root Chald. רע i. q. רע to dash in pieces.

רע m. dec. VI. h.

1. a bridle. Ps. 32:9. Job 30:11. Is. 30:28. According to the latter passage it was drawn over the jaw-bone like a halter, but served, however, to guide the animal.

2. the inner part of the jaw, the corner of the mouth. Job 41:5 [41:13] רע his double jaws. Comp. the Greek χαλῶνι the corners of the mouth, where the bridle is put, and the Germ. *Gebiss*.

3. proper name of an Assyrian city. Once Gen. 10:12.

רע to wet, moisten. Ezek. 46:14. (Chald. רע idem.) Deriv. רע no. I.

רע f. with the distinctive accents רע, fem. רע, plur. רע, verbal adj. from רע in the sense of רע, dec. VIII. k.

1. bad, of a bad quality. Lev. 27:10. Deut. 17:1. Particularly morally bad, evil, wicked, spoken of men, purposes, actions, Gen. 6:5. 8:21. 1 Sam. 25:3.

—רע an evil heart, Jer. 3:17. 7:24.

—רע evil in the eyes of a person, displeasing to him, Gen. 38:7. frequently in the phrase רע רע what displeased Jehovah, 1 K. 11:6. 14:22. more rarely with רע, Ecc. 2:17. with רע, Neh. 2:1. Hence רע and fem. רע as a subst. evil, Job 1:1. Ps. 97:10. and often put as a genitive after another noun, e. g. רע a wicked counsel, Ezek. 11:2. רע wicked men, Prov. 28:5.

2. ugly, ill-favoured, particularly with רע. Gen. 41:3.

3. evil, unfortunate, calamitous. Jer. 7:6 רע so that it may go ill with you, i. e. to your hurt, for רע; (comp. רע no. 1. 25:7. —רע to do ill to any one, Gen. 26:29. 31:29. Hence as a subst. רע and רע evil, adversity, trouble, Gen. 19:19. 44:4. 50:15.

4. evil, pernicious, dangerous. —רע an evil beast, Gen. 37:33 רע any evil or pernicious thing, 2 K. 4:41.

5. רע having an evil eye, envious. Prov. 23:6. 28:22.

6. sad; spoken of the heart, Prov. 25:20. of the countenance, Gen. 40:7. Neh. 2:2.

I. רע verbal from רע no. II. dec. I. a cry, shout. Ex. 32:17. Mic. 4:9.

II. רע m. a contraction of רע verbal from רע no. II. dec. I.

1. a companion, acquaintance, friend. Job 2:11. 19:21. Prov. 25:17. Not so strong a term as רע a loving or close friend, comp. Prov. 18:24. Often followed by רע instead of a genitive, Job 30:29 רע a companion of ostriches, i. e. like to ostriches. Prov. 19:6.

2. one beloved, a lover, spouse, husband. Cant. 5:16. Jer. 3:1, 20. Hos. 3:1. Comp. רע.

3. another person, a neighbour, fellow-being. Ex. 20:17 ff. 22:25. Hence רע and רע the one, the other; e. g. Judg. 6:29 רע רע and they said one to another. Gen. 11:3. 1 Sam. 10:11. 20:41. Used likewise of inanimate

things, Gen. 15:10. Comp. רָעָה no. 7. More rarely in the same sense without רָעָה, e. g. Is. 34:14 קָרָא לְרֵעֵהוּ יְהוָה one satyr calls to another.

4. *a thought, will, purpose*, (i. q. Chald. רֵעִין, רֵעָה) Ps. 139:2, 17. prob. also Job 32:22. Root רָעָה Chald. *to will*, and רָעָה; Ethpa. *to think*.

רָעָה m. rarely רָעָה, verbal from רָעָה in the sense of רָעָה.

1. *badness, bad quality*. Jer. 24:2, 3, 8. Especially in a moral sense, *wickedness, evil*, Jer. 4:4, 21:12, 23:2, 26:3.

2. *ugliness*. Gen. 41:19.

3. *sadness*.—רָעָה *sadness of heart*, Neh. 2:2. רָעָה *a sad countenance*, Ecc. 7:3.

רָעָה, fut. רָעָה, *to be hungry, to hunger*, Ps. 34:11, 50:12. *to suffer from famine, to be famished*, Gen. 41:55. Construed with לְ, *to hunger after any thing*, Jer. 42:14.

Hiph. *to cause to hunger*. Deut. 8:3. Prov. 10:3.

רָעָה, fem. רָעָה, verbal from רָעָה, dec. V. a. *hungry*, 2 Sam. 17:29. Job 5:8. Is. 8:22. *consumed or weakened by hunger*, Job 18:12.

רָעָה m. verbal from רָעָה, dec. IV. a. 1. *hunger*. Lam. 5:10. 2. *a famine*. Gen. 12:10, 41:30 ff. Am. 8:11.

רָעָה m. verbal from רָעָה, dec. III. *idem*. Ps. 37:19. Gen. 42:19 שָׁרַר רָעָהוֹן grain for the hunger, i. e. for the wants, of your families.

רָעָה *to quake, tremble*. Ps. 104:32. (Arab. *idem*.)

Hiph. intrans. *idem*. Dan. 10:11. Ezra 10:9.

רָעָה m. Ex. 15:15. and רָעָה f. Ps. 2:11, 48:7. verbals from רָעָה, *a quaking, trembling*.

I. רָעָה, Arab. رعى, fut. apoc. رعى.

1. *to feed (a flock)*, pascere. Gen. 30:36. Construed with an accus. more

rarely with בְּ, 1 Sam. 16:11, 17:34. Without a case following, *to wander about as a nomade*, Num. 14:33. Part. רָעָה *a shepherd*, fem. רָעָה *a shepherdess*, Gen. 29:9.—Metaphorically *to feed a people*, i. e. to lead or guide them, spoken (1.) of a prince, e. g. 2 Sam. 5:2, 7:7. Jer. 23:2 ff. Construed with בְּ, Ps. 78:71. In Is. 44:28, Cyrus is called the *shepherd of Jehovah*. Comp. the Homeric phrase ποιμένες λαῶν (2.) of God, e. g. Ps. 23:1 *Jehovah is my shepherd, I shall not want*. 28:9, 80:2. (3.) Prov. 10:21 טָהוֹר צִדִּיק יְרַע רַבִּים *the lips of the righteous guide many*. Part. רָעָה *a guide, teacher, wise man*, Ecc. 12:11.

2. *to feed, graze, pasci*, spoken of cattle. Is. 5:17, 11:7. The pasture fed upon is put in the accus. Jer. 50:19. Ezek. 34:14, 18, 19. Mic. 7:14. Metaphorically *to eat up, to consume*, Mic. 5:5 *they shall consume the land of Assyria with the sword*. Job 20:26 יָרַע עֹרֵי בְּתוּלָתוֹ it (the fire) shall consume him that is left in his tabernacle. Jer. 22:22, 2:16 יָרַעוּ יָרֵךְ *they shall consume the crown of thy head*. Job 24:21 רָעָה *who oppresses the barren*. (Chald. *confringens*.) In the two last examples the meaning approaches near to that of רָעָה *to break in pieces*.

3. *to support, nourish*, spoken of food. Hos. 9:2 *the threshing-floor and wine-press shall not nourish them*.

Hiph. i. q. Kal. Once Ps. 78:72.

Deriv. רָעָה, מְרָעָה, מְרָעָה.

II. רָעָה *to take delight or pleasure in* a person or thing. (Chald. רָעָה *idem*, i. q. Heb. רָעָה. In Arab. comp. رعى.) Construed (1.) with an accus. of the person, *to take pleasure in or to associate with any one*. Prov. 13:20, 28:7, 29:3. Deriv. רָעָה, רָעָה no. II. 1—3. רָעָה *a male friend*; רָעָה, רָעָה *a female friend*. (2.) with an accus. of the thing, *to take pleasure in or pursue after any thing*. Prov. 15:14 *the mouth of fools רָעָה takes pleasure in folly, sectatur stultitiam*. Ps. 37:3 רָעָה אֱמִיקָה *sectare veritatem*.

— *to pursue after the wind*, *inania sectari*, Hos. 12:2. comp. Is. 44:20. also רענו, and רעון רוח.

Pl. רעה *to choose, or to treat as one's friend*. Judg. 14:20.

Hithpa. construed with אה, *to have intercourse or make friendship with any one*. Prov. 22:24.

רעה f. verbal from רעע in the sense of רע, dec. X. *evil, adversity, destruction*; see רע nos. 1. 3.

רעה m. verbal from רעה no. II. *a companion, acquaintance, friend*, i. q. the more frequent רע. 2 Sam. 15:37. 16:16. 1 K. 4:5.

רעה fem. of רעה, dec. X. *a female companion*. Plur. רעות Ps. 45:15. Judg. 11:38.

רעה strictly an infin. fem. from רעע, *a breaking*. Prov. 25:19.

רעות, fem. of רע i. q. רעה, רע, (after the form מה=מהו, בנה=בני) *a man*.)

1. *a female friend or companion*. Est. 1:19. Ex. 11:2. Joined with אשה, *the one, the other*, Is. 34:15, 16. Jer. 9:19.

2. *a desiring, striving after a thing*. רענו *a striving for the wind, a vain endeavour*, Ecc. 1:14. 2:11, 17, 26. 4:4, 6. 6:9. comp. רעה Hos. 12:2, under the article רעה no. II. (2.) and the Chald. רעה.

רעות Chald. *will, pleasure*. Ezra 5:17. 7:18.

רעי m. verbal from רעה no. 1. *a pasture*. 1 K. 5:3 [4:23] בקר רעי *pastured oxen*.

רעי m. denom. from רעה, with the adjective termination י, *pertaining to a shepherd*. Is. 38:12. Also *a shepherd himself*, Zech. 11:17.

רעה f. verbal from רעה no. I. dec. X. *a female friend or lover*, like the Lat. *amica*. Cant. 1:9, 15. 2:2, 10, 13. 4:7. Comp. רעי no. 2. Plur. רעות Judg. 11:37 Keth. *my companions*, or it may be pointed רעות (as if from רעה).

רעיון m. i. q. רעה no. 2. *a desire*,

endeavour, exertion. Ecc. 2:22 רעיון לבו *the desire of his heart*.— רעיון רוח i. q. רעה *a vain endeavour*, Ecc. 1:17. 4:16.

רעיון m. Chald. *a thought*. Dan. 4:16. [4:19] רעיונו יבהלנה *his thoughts terrified him*, i. e. he was terrified. 5:6, 10. 7:28. Spoken of nightly visions, Dan. 2:29, 30. Root רעה *to think*.

רעל *to tremble, to shake*. Found only in Hoph. *to be shaken, to tremble*. Nah. 2:4. (Syr. Pe. *to tremble*; Aph. *to shake*.) Deriv. תרעלה, and

רעל m. verbal from רעל, dec. VI. c. 1. *giddiness, intoxication*. Zech. 12:2. 2. Plur. רעלות Is. 3:19. *veils*, Arab.

רעל, prob. from their *tremulous motion*, when worn.

רעם 1. *to be agitated, to tremble*. Ezek. 27:35.

2. *to roar, to rage*, spoken of the sea. Ps. 96:11. 98:7. 1 Chr. 16:32.

3. *to thunder*. (In Syr. *idem*.) Only in Hiph. and in the noun רעם.

4. *to be angry*. In like manner only in Hiph. (Syr. Ethpe. *idem*. Arab. رِعِم, conj. III. V. *to be angry*.)

Hiph. 1. *to cause it to thunder, to thunder*, spoken of Jehovah. Ps. 29:3. Job 40:9. 1 Sam. 2:10.

2. *to provoke to anger, to cause to fret*. 1 Sam. 1:6.

רעם m. verbal from רעם, dec. VI. c.

1. *a raging, tumult*. Job 39:25. 2. *thunder*. Ps. 77:19. 81:8. Metaphorically Job 26:14 רעם גבורתו מי יתבונן *the thunder of his power who can understand?*

רעמוה f. verbal from רעם.

1. *a trembling, shivering*; hence the *trembling mane* of a horse, Job 39:19 רעמוה צוארו *canst thou clothe his neck with its trembling mane?* According to the Chaldaic version, *majesty*, from רעם=רעם.

2. Gen. 10:7. Ezek. 27:22. proper name of a city or country belonging to a tribe of Cushites. Sept. in Gen. Τίγμαι,

a city on the Persian gulf mentioned by Ptolemy and Steph. Byzant. See Bocharti Phaleg, IV. cap. 5. J.D. Michaëlis Spicileg. T. I. p. 193.

רַעַם־ Gen. 47:11. and רַעַם־ Ex. 1:11. 12:37. Num. 33:3, 5. proper name of a city and country (Gen. 47:11.) in Lower Egypt. Of importance in this place is a passage of the Sept. Gen. 46:28, where for the Heb. רַעַם־ נָח stands καθ' Ἡρώων πόλιν, εἰς γῆν Ῥαμωσση. According to this the city of Raamses is *Heroopolis*, and the country a part of the land of Goshen. See Jablonski De Terra Gosen, in his Opusc. ed. te Water, T. II. p. 136. and in opposition to him J.D. Michaëlis Supplem. p. 2256.

רַעַן found only in Pil. רַעַן *to be green, to be covered with leaves.* Job 15:32. Cant. 1:16. In both passages, however, it may be regarded as an adjective. Some traces of the simple root רַעַן are found in Syriac. Hence

רַעַן m. verbal from רַעַן, dec. II. a. 1. *green*; spoken of trees in full growth, Deut. 12:2. 2 K. 16:4. of a leaf, Jer. 17:8. The verdant tree is employed as an emblem of *prosperity*, Ps. 37:35. 52:10. 92:15.

2. *fresh*, spoken of oil. Ps. 92:11.

רַעַן Chald. *to be flourishing*, spoken of a person. Dan. 4:1. [4:4.]

רַעַע, fut. רַעַע, infin. רַעַע (Is. 24:19. Prov. 25:19.)

1. *to break or dash in pieces.* (In Aram. *idem.*) Jer. 15:12. Ps. 2:9. Job 34:24.

2. intrans. *to be broken in pieces.* Jer. 11:16.

3. intrans. *to be terrified.* Is. 8:9. Comp. רַעַע no. 2.) Others derive it in this passage from רַעַע. See Gesen. in loc.

Hiph. רַעַע has its signification from רַעַע *to be evil*, q. v.

Hithpo. רַעַע־ *to be violently shaken or thrown down.* Is. 24:19. Perhaps *to be ruined, to perish*, Prov. 18:24. but this can also be derived from רַעַע no. I. This same form occurs likewise under רַעַע no. II.

רַעַע Chald. *to break in pieces.*

Pa. *idem.* Dan. 2:40.

רַעַע, fut. רַעַע, *to drop, distil.* Prov. 3:20. Ps. 65:12, 13. (In Arab. *idem.*)

Hiph. *to let drop*, spoken of heaven; of course i. q. Kal. Is. 45:8.

רַעַע i. q. רַעַע and רַעַע *to break or dash in pieces.* Ex. 15:6. Metaphorically *to oppress, vex*, (a people,) Judg. 10:8.

רַעַע 1. *to wave, shake*, spoken e. g. of fruit. Ps. 72:16.

2. *to be shaken, to quake, tremble.* Ezek. 38:20. 26:15. Spoken of inanimate nature, e. g. of the earth, Judg. 5:4. Is. 13:13 *the earth shall quake from its place*; (comp. Job 9:6.) of the heavens, Joel 2:10. 4:16. [3:16.] of the mountains, Jer. 4:24. Nah. 1:5.

Niph. i. q. Kal. Once Jer. 50:46.

Hiph. 1. *to shake, put in motion.* Hag. 2:6, 7.

2. *to make to tremble.* Ps. 60:4. Is. 14:16.

3. *to cause to leap or spring*, e. g. a horse. Job 39:20 הַרְעִשְׁתָּ כַּחֲרָה *causest thou him to leap as the locust?* Comp. רַעַע *to leap*, spoken of locusts; Hiph. *to cause to quake*; also רַעַע.

רַעַע m. verbal from רַעַע, dec. IV. c. 1. *a shaking*; e. g. of a spear. Job 41:21. [41:29.] Particularly *an earthquake*, 1 K. 19:11. Am. 1:1. Zech. 15:5.

2. *tumult, noise*; e. g. of a chariot, Nah. 3:2. of battle, Is. 9:4. Jer. 10:22. of a snorting horse, Job 39:24.

3. *a trembling.* Ezek. 12:18.

רַפָּא 1. *liter. to mend, repair.* Found only in Niph. and Pi. no. 1.

2. *to cure, to heal.* (Comp. ἀνίσθαι, *sarcire, sanare.*) It is construed with an accus. and dative, as well of the wound or sickness as of the person; e. g. with an accus. Ps. 60:4. with a dative, Num. 12:13. 2 K. 20:5. Part. רַפָּא *a physician*, Gen. 50:2. 2 Chr. 16:12. Used impersonally, Is. 6:10 וְלֹא יִרְפָּא *and lest he should be healed, et ne curatio fiat illi.*

3. *metaphorically to restore*; e.g. a land, people. 2 Chr. 7:14. comp. verse 13. Hos. 7:1. 11:3. Ps. 30:3. This figure and its opposite are found Deut. 32:39 *I wound and I heal*. Jer. 17:14. 30:17. Since this restoration to former prosperity was connected with the forgiveness of past sins on the part of Jehovah; hence

4. *to forgive, pardon*. 2 Chr. 30:20. Jer. 3:22. Hos. 14:5. Comp. Ps. 41:5. 103:3.

5. *to comfort*. Job 13:4 רפאי אֵלַי *comforters of no value*. For the transition to this signification, see such passages as Ps. 147:3. Jer. 6:14. 8:11.

Niph. 1. pass. of no. 1. Jer. 19:11.

2. *to be healed*. Lev. 13:37. Construed with a dative, Is. 53:5. נִרְפָּא לָנוּ *we are healed*. Spoken of water, *to be made drinkable*, 2 K. 2:22. Ezek. 47:8, 9.

Pi. *to repair* (a broken altar), 1 K. 18:30.

2. *to heal*, Ezek. 34:4. *to make wholesome or potable*, e.g. unwholesome water. 2 K. 2:21.

3. trans. *to cause to be healed*. Ex. 21:19. יִרְפָּא יְהוָה *he shall cause him to be thoroughly healed*.

Hithpa. *to let himself be healed*. 2 K. 8:22.

Deriv. רִפְיָה, רִפְיָה, רִפְיָה.

Note. The root רפח often borrows its form from רפה (comp. רָפָה i. q. רָפָה,) sometimes in respect to the consonants, and sometimes barely as to the vowels, which then follow the analogy of verbs חָ. Here pertain the imper. רָפָה Ps. 60:4. fut. תִּרְפֶּנּוּ Job 5:18. Niph. תִּרְפָּח Jer. 51:9. infin. תִּרְפָּח 19:11. fut. תִּרְפֶּה 2 K. 2:22. Pi. תִּרְפֶּה Jer. 6:14.

רָפָה i. q. רָפָה *weak, without strength*.

Hence only the plur. רָפָה *the weak ones*, i.e. the shades, the inhabitants of hades, whom the ancient Hebrews conceived of as without strength and without sensation, (αἰδωλα καμόντων.) Ps. 88:11. Prov. 2:18. 9:18. 21:16. Is. 14:9. 26:14, 19. Hence Is. 14:10 רָפָה בָּם

הֲלֹא תִּרְפָּח *hast thou also become weak or feeble as we?*

רִפְיָה f. verbal from רָפָה, *a healing, recovery*. Prov. 3:8.

רִפְיָה plur. fem. verbal from רָפָה, *medicine*. Jer. 30:13. 46:11. Ezek. 30:21.

רִפְיָה found only in the plur. רִפְיָה a gentile noun, *the Rephaim* or *sons of Raphah*, (יְלִדֵי רָפָה 2 Sam. 21:16, 18.) a Canaanitish race of giants, that lived beyond the Jordan, Gen. 14:5. 15:20. Josh. 17:15. from whom Og the giant king of Bashan was descended, Deut. 3:11. In a broader sense it appears to have included all the giant tribes of Canaan, (see גִּימְזִים, גִּמְזִים, אֲמִים.) Deut. 2:11, 20. In subsequent times *the sons of Raphah* appear to have been men of extraordinary strength among the Philistines, see 2 Sam. 21:16, 18.

רָפַד fut. יִרְפֹּד, *to spread out, sternere*, kindred with רָבַד Job 41:22. [41:30.]

Pi. 1. *to spread* a bed or couch, *sternere* lectum. Job 17:14.

2. *to support*, hence *to refresh* one wearied. Cant. 2:5. Comp. רָפַד no. 2.

Deriv. רִפְדָּה.

רָפַד fut. apoc. יִרְפֹּד.

1. *to be slack*, *to hang down*. Used particularly of the hands, 2 Chr. 15:7 אל יִרְפּוּ יְדֵיכֶם *let not your hands be slack*. Hence this phrase denotes *to be dispirited*, *to despond*, 2 Sam. 4:1 יִרְפּוּ יָדָיו *then his hands became slack*, i.e. he was dispirited. Is. 13:7. Jer. 6:24. 50:43. Ezek. 7:17. 21:12. Zeph. 3:16. Also without יָדָם, Jer. 49:24 הָרָפָה דָּמָשְׁקַם *Damascus is dispirited*.

2. construed with מִן, *to desist from* a person or thing. Ex. 4:26. Judg. 8:3. Neh. 6:9.

3. *to sink*; spoken of the day, Judg. 19:9. of burning stubble, Is. 5:24.

Niph. *to be remiss, idle, lazy*. Ex. 5:8, 17.

Pi. 1. *to slacken* or *loosen*, e.g. a girdle. Job 12:21. Particularly joined with יָדָם, *to slacken the hands of a per-*

son, i.e. to dishearten or discourage him, (comp. Kal no. 1.) Jer. 38:4. Ezra 4:4.

2. to let down. Ezek. 1:24, 25.

Hiph. רָפָה, imper. and fut. apoc. רָפֵה and רָפֵה.

1. intrans. to let go or alone, to desist from a person or thing; construed with בָּ, Judg. 11:37. Deut. 9:14. with לָ, 2 K. 4:27. 1 Sam. 11:3. Also with an accus. to let lie, to leave, forsake, Neh. 6:3. Ps. 138:8. Deut. 4:31. 31:6, 8. Josh. 1:5, (where it is synonymous with יָצָא.) Joined with an infin. Prov. 4:13. Without cases, Ps. 46:11. 1 Sam. 15:16.

2. to dismiss, let go, construed with an accus. Cant. 3:4. Job 7:19. 27:6.

3. causat. of no. 1. to cause to cease, to withdraw. 2 Sam. 24:16 רָפָה יָדְךָ withdraw thine hand, i.e. cease from destroying. Construed with בָּ, Josh. 10:6.

Hithpa. 1. to behave one's self slackly, remissly, idly. Josh. 18:3. Prov. 18:9.

2. to let one's courage fail, to be dispirited. Prov. 24:10.

Note. רָפָה borrows the form of רָפָה only once, (part. Pi. רָפָה Jer. 38:4.) but the forms of רָפָה have frequently the signification of רָפָה. See the note under רָפָה.

רָפָה m. verbal from רָפָה, dec. IX. b.

1. slack, remiss, particularly with יָדִים 2 Sam. 17:2.—יָדִים רָפוֹת slack hands, as indicating dejection, despondency, Job 4:3. Is. 35:3.

2. weak, feeble. Num. 13:18.

רָפִידָה f. dec. X. the support, prob. the frame (of a portable couch). Cant. 3:10. Root רָפָה Pi. no. 2.

רָפִידִים (stays) a station of the Israelites in their march through the wilderness. Ex. 17:1. 19:2.

רָפִיוֹן m. slackness, remissness; joined with יָדִים, despondency, fear. See רָפָה no. 1.

רָפָשׁ and רָפָס, (both forms being used promiscuously,) fut. יִרְפֹּשׁ (Ezek. 34:18.) 32:2. to tread with the feet,

particularly to make waters turbid. Kindred with רָפָס.

Niph. Prov. 25:26 מַעְיָן נִרְפָּשׁ a troubled or turbid fountain.

Hithpa. רָפָשׁ liter. to let one's self be trodden on, hence to submit one's self. Prov. 6:3. Ps. 68:31 מִתְרַפֵּשׁ בְּרַצֵּי כֶסֶף who submits himself with bars of silver, i.e. brings bars of silver.

Deriv. מִרְפָּשׁ.

רָפַס Chald. to tread in pieces. Dan. 7:7.

רַפְסָדוֹת fem. plur. floats, rafts. 2 Chr. 2:15. a later word, as it appears, for the more ancient רַפְסָדוֹת 1 K. 5:23. [5:9.] Perhaps compounded of רָפָה sarcire and רַפְסָדוֹת Talmud. a float.

רָפַף to shake, tremble. Found only in Po. Job 26:11. (Arab. رَفَفَ Chald. רַפְפָּה to tremble.)

רָפַק found only in Hithpa. to lean, to support one's self. Cant. 8:5. (Arab. رَفَقَ conj. VIII. idem.)

רָפַשׁ see רָפָס.

רָפַשׁ m. mire, i.q. the following word רָפַשׁ Once Is. 57:20. (In Talmud. idem.)

רָפָתִים masc. plur. Hab. 3:17. according to the Rabbins, stalls. Sept. Vulg. Arab. cribs. (In Arab. رَفَات straw, perhaps a bed of straw.)

רָץ m. verbal from רָצָה, dec. VI. h. a piece, a bar, (of silver.) Ps. 68:31.

רָץ m. a runner. See רָוץ.

רָצָה i. q. רָץ to run. Once Ezek. 1:14.

רָצָה in Pi. only Ps. 68:17. to look askance, to be envious. (Arab. رَصَد to observe narrowly, particularly for to lay wait.)

רָצָה (Arab. with رَضَ.)

1. to be well pleased with or to take delight in a person or thing; construed with an accus. Ps. 102:15. Job 14:6. Is. 42:1. Jer. 14:10. with בָּ, Ps. 49:14. 147:10. 149:4. Particularly to

accept graciously a person with a present, Gen. 33:10. Mal. 1:8. or with offerings and prayers, spoken of the Deity, Job 33:26. Ezek. 20:40. Ps. 51:18. Also *to be on good terms or in friendship with* a person, construed with עם, Ps. 50:18. Job 34:9. (Comp. רצה no. II. with which this verb here agrees in signification.) Construed with an infin. *to be pleased to do* a thing, Ps. 40:14. Used absolutely, *to be gracious*, Ps. 77:8. Am. 5:22.

2. i. q. Hiph. *to pay off, discharge*, Lev. 26:34, 41. 2 Chr. 36:21.

Niph. 1. *to be well pleasing, to be graciously received*, used only in reference to offerings, (see Kal no. 1.) Lat. *litare*. Lev. 19:7. 22:23, 27. 7:18. 22:25. 1:4. (In the two last passages there is a pleonastic dative of the pronoun לו, להם.) It is synonymous with היה רצון Lev. 22:20.

2. prob. *to be paid off or discharged*, pass. of Hiph. Is. 40:2. See Hiph.

Pi. *to seek the favour of* a person. Job 20:10 *his sons must seek the favour of the poor*; or else *must satisfy or propitiate them*; (Arab. رضى, conj. II.) here by the restoration of plundered goods.

Hiph. *to satisfy* (a creditor), hence *to pay off*, (like הרצה in Talmud). Lev. 26:34 *then shall the land rest and pay its sabbaths*. In the beginning of the verse and in 2 Chr. 36:21, Kal is used in the same connexion. Comp. Lev. 26:41, 43. and in Niph. Is. 40:2. Others: *and the land shall be satisfied with its sabbaths*, and so in the other passages; but an ironical expression here appears out of place.

Hiph. *to make one's self pleasing*, construed with על. 1 Sam. 29:4.

Deriv. רצון.

רצון m. verbal from רצה, dec. III. a.

1. *acceptance, delight, satisfaction*. Prov. 14:35.—רצון Is. 56:7. Jer. 6:20. and על רצון Is. 60:7. *for acceptance* (with God), i. e. well-pleasing to him.

Ex. 28:38 וְרָצוּ לָהֶם לְמַעַן הָיָה לָהֶם *for acceptance for them with Jehovah*; i. e. to make them acceptable to Jehovah; comp. Lev. 22:20, 21. 19:5 וְרָצוּ לָהֶם *so that you may be accepted, rite, ita ut litet*. 22:19, 29. 23:11.

2. *what is acceptable, an object of delight*. Prov. 11:1, 20. 12:22. 15:8. 16:13. Particularly *what is acceptable to God*, Prov. 10:32. Mal. 2:13.

3. *grace, favour, good-will*; e. g. of a king, Prov. 16:15. 19:12. particularly of God, Ps. 5:13. 30:7. Is. 49:8 וְרָצוּ לָהֶם *in a time of favour*. Hence expressions of favour, benefits. Ps. 145:16. Deut. 33:23.

4. *will, pleasure*, (i. q. Chald. רצה.) Ps. 40:9. 103:21. 2 Chr. 15:15 וְכָל-רְצוֹנָם *with their whole will*, i. e. with all their heart.—עָשָׂה כְּרָצוֹנִי *to do as one pleases*, Est. 1:8. particularly as a description of absolute power, Dan. 8:4. 11:3, 16. construed with ב, *to treat a person as one pleases*, Neh. 9:24, 37. Est. 9:5.

5. *self-will, wantonness*. Gen. 49:6.

רָצַח 1. *to dash in pieces*. See Pi. no. 1. and the deriv. רָצַח.

2. *to slay, kill*. Num. 35:6 ff.—רָצַח *to smite dead*, Deut. 22:20. comp. הרצה no. 3.

Niph. pass. of Kal no. 2. Judg. 20:4.

Pi. 1. *to dash in pieces, destroy*. Ps. 62:4.

2. i. q. Kal no. 2. Is. 1:21.

רָצַח m. verbal from רצה, *a wounding, slaying, slaughter*. Ps. 42:11 *for a wounding in my bones*, i. e. to my bitterest anguish. Ezek. 21:27.

רָצַע *to pierce, bore through*. Ex. 21:6. (Arab. conj. IV. idem.) Deriv. רָצַע.

רָצָה *to arrange with art*, particularly stones for a pavement. Applied also to the inlaying of wood-work, Cant. 3:10. Deriv. out of course רָצָה.

רָצָה m. verbal from רצה, dec. VI. h. 1. *a hot stone*, which the orientalists made use of to roast meat upon, or to

throw into milk or broth in order to heat it. 1 K. 19:6 *עָרַח רֶחֱם* a cake baked on hot stones. According to the Rabbins, coals.

2. proper name of a city subject to the Assyrians. Is. 37:12. Perhaps *Ῥαφα* of Ptolemy, in Palmyrene, Arab. رصافة.

רָחַץ com. gen. verbal from *רָחַץ*, dec. X.

1. i. q. *רָחַץ* a hot stone. Is. 6:6. Vulg. *calculus*. According to the Sept. and the Rabbins, a coal.

2. a pavement, *pavimentum*. Est. 1:6. 2 Chr. 7:3. Ezek. 40:17, 18.

רָחַץ (Arab. with رَض) kindred with *רָחַץ*.

1. to smite or dash in pieces, to bruise. Is. 42:3 *קָרַח רָחִץ* a bruised reed. 36:6. 2 K. 18:21.

2. metaphorically to oppress, treat with violence; often connected with *רָחַץ*. 1 Sam. 12:3, 4. Am. 4:1. Is. 58:6. Deut. 28:33.

Note. The fut. *רָחַץ* Is. 42:4. *רָחַץ* Ecc. 12:6. (as if from *רָחַץ*), is used intransitively, to be bruised or broken.

Niph. *רָחַץ*, (as if from *רָחַץ*) pass. of Kal no. 1. Ecc. 12:6. Ezek. 29:7.

Pi. *רָחַץ* to dash in pieces. Ps. 74:14.

2. i. q. Kal no. 2. Job 20:19. 2 Chr. 16:10.

Po. *רָחַץ* i. q. Kal and Pi. no. 2. Judg. 10:8. This form Nah. 2:5, pertains to *רָחַץ* to run.

Hiph. fut. *רָחַץ*, (as if from *רָחַץ*) Judg. 9:53. to dash in pieces.

Hithpo. to struggle. Gen. 25:22.

Deriv. *רָחִץ*.

רָחַץ verbal from *רָחַץ* no. I. dec. VIII. h.

1. as an adj. thin. Gen. 41:19, 20, 27.

2. as an adv. (1.) only. Gen. 6:5. Is. 4:1. After a negation, except, Josh. 11:22. (2.) at the beginning of a sentence, indeed, certainly, surely. Gen. 20:11. Num. 5:6. Ps. 32:6 *רָחִץ* וְלֹא־שָׁחַתְתִּי

surely, as to the floods of great waters, etc.

רָחִץ empty, see *רָחִץ*.

רָחַץ m. with suff. *רָחִץ*, verbal from *רָחַץ* no. II. dec. VIII. d. spittle. Job 7:19. 30:10. Is. 50:6.

רָחַץ, fut. *רָחַץ*, to be worm-eaten, to rot, spoken of wood. Is. 40:20. Metaphorically Prov. 10:7. comp. the Rabbinic phrase, *ascendit putredo in nomen alicujus*. Hence

רָחַץ m. verbal from *רָחַץ*, dec. IV. a.

1. a being eaten by worms, rottenness. Job 13:28. Hos. 5:12.

2. rottenness or an internal wasting (of the bones). Prov. 12:4, 14:30. Metaphorically Hab. 3:16.

רָחַץ m. i. q. *רָחַץ* no. 1. verbal from *רָחַץ*, rottenness. Job 41:19. [41:27.]

רָחַץ to skip, dance. Ecc. 3:4. Spoken of inanimate nature, Ps. 114:4, 6.

Pi. to leap, to dance. 1 Chr. 15:29. Is. 13:21. Job 21:11. Applied also to the jolting up and down of a swift chariot on a rough road, Nah. 3:2. Joel 2:5.

Hiph. to cause to skip. Ps. 29:6. Comp. *רָחַץ* and *רָחַץ*.

רָחַץ f. verbal from *רָחַץ* no. I. dec. X.

1. liter. thinness, hence the temples, tempora. Judg. 4:21, 22. 5:26.

2. poetically cheeks. Cant. 4:3. 6:7. Comp. tempora, Prop. II. 24:3.

רָחַץ to spice, season; particularly oil in the preparing of ointments. Ex. 30:33. Part. *רָחִץ* a maker of ointments, an apothecary, 30:35. Ecc. 10:1.

Pu. pass. 2 Chr. 16:14.

Hiph. to spice or season (flesh). Ezek. 24:10.

Deriv. out of course *רָחִץ*, *רָחִץ*.

רָחַץ m. verbal from *רָחַץ*, a spicing or seasoning. *בֵּין הָרָחִץ* spiced wine, Cant. 8:2.

רָחַץ m. verbal from *רָחַץ*, dec. VI.

that which is seasoned, an ointment, a confection. Ex. 30:25.

רָקָה m. verbal from רָקַח, dec. I. a confectionary, apothecary, pigmentarius. 1 Sam. 8:13. Neh. 3:8.

רָקָהִים masc. plur. verbal from רָקַח, dec. I. ointments, perfumes. Is. 57:9.

רָקִיעַ m. verbal from רָקַע, dec. III. a. in full רָקִיעַ הַשָּׁמַיִם (Gen. 1:14, 15, 17.) the expanse, i.e. the arch or vault, of heaven, which the ancients supposed to rest like a hollow hemisphere on the earth. The Hebrews appear to have regarded it as transparent like a crystal or sapphire, (Ezek. 1:22. Dan. 12:3. Ex. 24:10. Apoc. 4:6.) of course as something different from the brazen or iron heaven of the Homeric poetry. Over this arch they placed the waters, Gen. 1:7. 7:11. Ps. 104:3. 148:4. Sept. στερέωμα. Vulg. firmamentum. Luth. Veste.

רָקִיק m. verbal from רָקַק no. I. dec. III. a. a thin cake, a wafer. Ex. 29:2, 23. Lev. 8:26.

רָקַם I. to variegate, to make party-coloured. (In Arab. to mark with points; conj. II. to draw lines.)

2. particularly to work cloth with various colours. Part. רָקֵם one that works cloth with various colours, Ex. 26:36. 27:16. 28:39. 38:18. different from רָשַׁע a worker in damask, q. v. Others: an embroiderer. (Span. recamare, Ital. ricamare, to embroider.) As opposed to this explanation, see Ps. 139:15. comp. Job 10:11. and Hartmann's Hebräerin, Th. 3. p. 138 ff.

Pu. Ps. 139:15 when I was curiously wrought in the lowest parts of the earth.

רָקִמָה f. verbal from רָקַם, dec. XII. b.

1. a variegation of colour, spoken of the eagle, Ezek. 17:3. of many coloured stones, 1 Chr. 29:2. comp. פָּדָה.

2. a party-coloured cloth or garment. Ezek. 16:13, 16. 27:16. Plur. Ps. 45:15. Dual רָקִמָיִם two party-coloured garments, or joined with צָבַע, stuff worked on both sides, Judg. 5:30.

רָקַע 1. to stamp (with the feet), to express indignation, Ezek. 6:11. to express joy, Ezek. 25:6.

2. to stamp or beat out. See Piel. Hence

3. to spread out, but only solid bodies, as e.g. the earth, Ps. 136:6. Is. 42:5, (here in reference also to plants by a zeugma.) 44:24. (In Syr. to found, establish.)

4. to tread down. 2 Sam. 22:43.

Pi. to beat or hammer out, e.g. metallic plates, Ex. 39:3. Num. 17:4. [16:39.] to overlay, (with metallic plates,) Is. 40:19.

Pu. part. beat or spread into plates. Jer. 10:9.

Hiph. i. q. Kal no. 3. to spread out, e.g. the heavens. Job 37:18.

Deriv. רָקַץ, and

רָקַעִים masc. plur. verbal from רָקַע, dec. I. metallic plates. Num. 17:3. [16:38.]

I. רָקַק, Arab. رَقَق, to be thin, a root not in use. Deriv. רָקַק, רָקַח, רָקַע.

II. רָקַק i. q. רָקַע to spit on. Found only in the fut. Lev. 15:8. Deriv. רָקַע.

רָשַׁע poor, see רָשַׁע.

רָשִׁיוֹן m. dec. I. a grant, permission. Ezra. 3:7. (Chald. רָשַׁע to have permission, to be able; רָשַׁע permission.)

רָשִׁית a beginning, see רָשִׁית.

רָשַׁע to note, write down. Dan. 10:21. (Arab. رَسَمَ, idem.)

רָשַׁע Chald. idem. Fut. רָשַׁע Dan. 6:9. Peil. רָשַׁע pass. Dan. 5:24, 25.

רָשַׁע (the opposite of רָשַׁע.)

1. to be guilty, to be liable to punishment. Job 9:29. 10:7, 15.

2. to be wicked, to act wickedly. 1 K. 8:47. Dan. 9:15. Construed with קָן against a person, Ps. 18:22.

Hiph. I. to pronounce guilty, to condemn, spoken particularly of a judge. Ex. 22:8. Deut. 25:1. Job 32:3. Is. 50:9.

2. intrans. *to be wicked, to act wickedly.*
2 Chr. 20:35, (with לַעֲשׂוֹת.) 22:3.
Job 34:12. Dan. 12:10. 11:32
מִתְּשִׁי בְּרִחַ who do wickedly against the
covenant.

3. prob. *to conquer, be victorious.*
(The Hebrews, regarding every victory
and every overthrow as a kind of divine
judgment, very naturally associated a
righteous cause with victory, and an
unrighteous cause with defeat; e.g.
נָקָה *to be innocent*, in Syr. *to conquer*;
צַדִּיק *righteousness and deliverance*; comp.
יְשׁוּעָה *deliverance and victory.* So here
to represent as *unrighteous, to conquer.*)
1 Sam. 14:47 and whithersoever he
turned himself, יָרַשׁ he conquered or
was victorious. Sept. ἐσώζετο. Vulg. su-
perabat. Others make the primary
signification of רָשָׁע *to be restless, to dis-
turb the peace*; here, therefore, *to*
spread disturbance, terror.

רָשָׁע (the opposite of צַדִּיק,) verbal
adj. from רָשָׁע, dec. IV. a.

1. *one that has an unrighteous cause,*
(in law.) Ex. 23:7. Deut. 25:1.

2. *guilty, punishable.* Gen. 18:23,
25.—לְמִיתָה רָשָׁע *guilty of death*, Num.
35:31.

3. *wicked, ungodly*, and as a subst.
a wicked or ungodly person. Ps. 1:1, 4.
Often spoken of the heathen, as foes
of the Israelites, in opposition to צַדִּיקִים
the virtuous (Israelitish) *sufferers*, Ps.
10:2. comp. 84:11. 125:3. Comp.
οἱ ἄνομοι, used for *the heathen*, 1 Macc.
2:44. 3:5. Acts 2:23.

רָשָׁע m. with suff. רָשָׁעִי, verbal from
רָשָׁע, dec. VI. i.

1. *unrighteousness, injustice*, the op-
posite of צַדִּיק.—אֲצֻרֹת רָשָׁעִי *treasures of*
wickedness, i.e. *wealth unjustly acquired*,
Mic. 6:10. מִאֲזֵנֵי רָשָׁע *a false balance*,
Mic. 6:11.

2. *wickedness.* Ps. 5:5. 45:8. Plur.
Job 34:26 תַּחַת רָשָׁעִים *on account of*
wickedness.

רָשָׁעָה f. verbal from רָשָׁע, dec. X.

1. *guilt.* Deut. 25:2.

2. *wickedness.* Is. 9:17. Mal. 3:15.

רָשָׁף m. dec. VI. h.

1. *a flame, strong heat.* (So in
Chald. Ps. 78:48 Targ.) Cant. 8:6.

2. *the flame of Jehovah or the light-
ning.* Probably Ps. 78:48. Hence Ps.
76:4 רָשָׁף וְרָשָׁף the lightnings of the bow,
a poetical expression for the arrows.
So prob. also בְּנֵי רָשָׁף Job 5:7, arrows;
(or else sons of the flame, i. e. sparks.)

3. *a burning pestilence*, (comp. חֶמֶד
heat and poison.) Deut. 32:24 לֶחֶם רָשָׁף
devoured of the burning pestilence. Hab.
3:5, (parall. דָּבַר *pestilence*;) or it may
be placed under no. 2. *lightning.*

Note. On account of Job 5:7, where
the ancient translators have rendered
the word *bird, bird of prey*, (comp.
Arab. سَف, conj. VIII. in altum ela-
tus, sublatus est;) many critics have
made this the primary signification, and
have endeavoured to apply it to the
other passages; in opposition to whom,
see G. Th. Steger Comment. de Vocabulo
רָשָׁף. Kilian, 1808. and Gesenius'
larger Lexicon, p. 1077.

רָשַׁע *to break in pieces, to destroy.*
In Kal not used.

Po. idem. Jer. 5:17.

Pu. pass. Mal. 1:4.

רָשַׁת f. with suff. רָשַׁתִּי (perhaps
strictly an infin. from רָשַׁע *to take into*
possession, hence *to take, catch*,) dec.
VI. h.

1. *a net.* Ps. 57:7. 9:16. 31:5.
Lam. 1:13.—פָּרַשׁ רָשַׁת עַל *to spread or*
throw a net over any thing, Ezek. 12:13.
17:20. 32:3.

2. *net-work, lattice-work.* Ex. 27:4.

רֶתוֹק m. Ezek. 7:23. and רֶתוֹקָה
dec. X. 1 K. 6:21 Keth. *a chain.*
Root רָתַק.

רָתַח *to boil.*

Pi. *to cause to boil.* Ezek. 24:5.

Pu. *to be agitated*, spoken of the
bowels. Job 30:27.

Hiph. i. q. Pi. Job 41:23. [41:31.]
(In Syr. and Chald. idem.)

רָתַח m. verbal from רָתַח, dec. VI. i.
a boiling. Ezek. 24:5.

רָתַם *to bind*, hence *to yoke* or *harness*. Mic. 1:13. (Comp. רָתַם no. 4.) In Arab. *to bind a thread about the finger*. Hence

רָתַם m. (fem. in the Kethib of 1 K. 19:4.) plur. רָתָמִים, dec. VI. 1 K. 19:4, 5. Job 30:4. Ps. 120:4. according to the Jewish interpreters and Jerome, *the juniper tree*; more correctly i. q. Arab. رَتم *broom*, (*spartium junceum*, Linn.) which grows common in the desert parts of Arabia, has yellowish flowers and a bitter root, and can serve, therefore, only for a very poor nourishment, (see Job 30:4.)

Probably so called from its use *in binding*. See Celsii Hierobot. T. I. Edmann's verm. Sammlungen aus der Naturkunde. H. II. cap. 8.

רָתַק *to bind, to chain*. In Arab. *to bind, shut up, close*.

Niph. prob. in a privative sense, *to be unbound, to be loosed*, Ecc. 12:6 Keri. The Kethib reads רָתַק *it is removed*.

Pu. *to be bound, fettered*. Nah. 3:10. Deriv. רָתַק and

רָתָקוֹת fem. plur. verbal from רָתַק, *chains*. Is. 40:19.

רִתָּה m. Hos. 13:1 i. q. רָעַס *terror*. (Aram. רִתָּה, *to terrify*; רָעַס *terror*.)

ש

The relation of *Sin* to *Samech* has been already explained under that letter. In this lexicon *Sin* is everywhere regarded as a distinct letter from *Shin*, and placed before it; a circumstance, which must be borne in mind in the looking out of words. In adopting this arrangement, the example of the Arabic lexicographers has been followed.

שָׂאֵר m. *leaven*. Ex. 12:15, 19. (Chald. שָׂאֵר *idem*. In Arab. سار *med. Vav to rise, ferment*, spoken of wine, of anger.)

שָׂאת m. (strictly an infin. from שָׂאָה) with suff. שָׂאתִי.

1. *a raising* (of the countenance), hence *joy*. Gen. 4:7. It is in this case regarded as the opposite of נָקַם תָּנִים in verse 6. Others: *acceptance, forgiveness*, after נָקַם no. 3. (1.) (a.)

2. *a rising, swelling*, on the skin. Lev. 13:2, 10, 19.

3. *exaltation, dignity*. Gen. 49:3. Job 13:11.

4. *a judicial sentence*, (comp. שָׂאָה no. 4. and שָׂאָה no. 1. (6.) *to pronounce*.) Hab. 1:7. Others: *arrogance*.

שָׁבַךְ m. dec. II. c. i. q. שָׁבַךְ. 1 K. 7:17. Root שָׁבַךְ *to weave*.

שָׁבָכָה fem. of שָׁבַךְ, dec. X.

1. *a net*. Job 18:8.

2. *a lattice, lattice-work*. 2 K. 1:2. 1 K. 7:18, 20, 41. With such lattice-work the chapters of the pillars were overspread.

שָׁבָכָה *the sambuca*, see שָׁבָכָה.

שָׂבַם Num. 32:3. and שָׂבָמָה verse 38. Josh. 13:19. Is. 16:8, 9. proper name of a city in the tribe of Reuben, abounding in vines.

שָׂבַע and שָׂבַע.

1. *to be satisfied, satiated, filled*; strictly with food, (comp. שָׂבַע *to be satisfied with drink*.) but sometimes also in reference to drink, Am. 4:8. and spoken of the earth or trees, Prov. 30:16. Ps. 104:16. The thing *with* which a person is satisfied is put in the accus. e. g. שָׂבַע לֶחֶם *to be satisfied with bread*, Ex. 16:12. Job 27:14. Ecc. 5:9. or is preceded by כֵּן, Prov. 14:14. 18:20. by בָּ, Ps. 66:5. or is expressed by לְ before an infin. Ecc. 1:8. Metaphorically *to be satisfied* or *filled* with reproach, Lam. 3:30. Hab. 2:11. with contempt, Ps. 123:3. with adversity, Ps. 88:4. Sometimes in reference to affluence and its occasioning pride, Prov. 30:9 *lest I be full and deny God*. Hos. 13:6.

2. *to be tired, weary, disgusted*, (with any thing.) Is. 1:11. Job 7:4. Prov. 25:17.—שָׁבַע יָמִים *to be full of days*, 1 Chr. 23:1. 2 Chr. 24:15.

Pi. *to satisfy*. Ezek. 7:19. Construed with a double accus. of the person and thing, Ps. 90:14.

Hiph. *to satisfy*. Ps. 107:9. Construed with a double accus. of the person and thing, Ps. 81:17. 132:15. with כֵּן of the thing, Ezek. 32:4. with אֵל, Ps. 103:5. Once with הֵן of the person, Ps. 145:16. Trop. Ps. 91:16.

שָׂבַע m. verbal adj. from שָׁבַע, dec. V. a.

1. *full, satisfied*. Prov. 27:7. 1 Sam. 2:5.

2. *full, tired, weary* (of any thing).—שָׁבַע יָמִים *full of days*, Gen. 35:29. Job 42:17. also simply שָׁבַע in the same sense, Gen. 25:8.

3. *rich or abounding in any thing*. שָׁבַע רֵשֶׁת *rich in* (God's) *grace*. Deut. 33:23. Job 14:1. 10:15.

שָׂבַע m. verbal from שָׁבַע, *satiety*, hence *abundance, plenty*. Prov. 3:10. Gen. 41:29 ff.

שָׂבַע m. verbal from שָׁבַע, dec. VI. p.

1. *satiety*. לְשָׂבַע *to satiety, to the full*, Ex. 16:3.

2. *fulness*. Ps. 16:11.

שָׂבַע f. Ezek. 16:49. and שָׂבַעָה f. Ruth 2:18. verbals from שָׁבַע, dec. X. *fulness, satiety*.—לְשָׂבַעָה *to satiety, to the full*, Is. 23:18. Ezek. 39:19.

שָׁבַר *to observe, view*, construed with אֵל Neh. 2:13, 15. (In Chald. i. q. Heb. בָּרַן.)

Pi. 1. *to wait*. Ruth 1:13.

2. *to hope*. Est. 9:1. Construed with אֵל and הֵן of the person, Ps. 104:27. 119:166. (So in Aram. in Pe. and Pa.)

3. perhaps *to praise, to announce with praise*. Is. 38:18. i. q. שָׁבַח in Syr. The second signification, however, applies very well.

שָׁבַר or שָׁבַר m. found only with suff. שָׁבַר, verbal from שָׁבַר, dec. VI. g. *hope*. Ps. 119:116. 146:5.

שָׁבַח i. q. Aram. שָׁבַח *to become great, to grow*. See שָׁבַח. Found only in Hiph. *to make great, to exalt*. Job 12:23. 36:24.

שָׁבַח Chald. *idem*. Ezra 4:22.—שָׁבַח לְפָנֶיךָ *may your peace be great, a form of salutation*, Dan. 6:26.

שָׁבַח i. q. רָם, but (excepting Deut. 2:36.) used only in poetry.

1. *to rise, mount*. Job 5:11.

2. *to be high*, (See Niph.) Hence spoken of a city, *to be fast, strong, invincible*, Deut. 2:36.

Niph. 1. *to be high*. Prov. 18:11.

2. *to be exalted*, spoken of God. Ps. 148:13. Is. 2:11.

3. *to be high, incomprehensible, inconceivable*. Ps. 139:6.

4. *to be protected, to be safe*. Prov. 18:10. (Comp. מִשְׁפָּט.)

Pi. *to raise up*, but only in a figurative sense, (like Niph. no. 4.) *to protect, defend*. Ps. 20:2. 69:30. 91:14. Construed with כֵּן, *to defend from any one*, Ps. 59:2. 107:41.

Pu. pass. *to be protected, to be safe*. Prov. 29:25.

Hiph. intrans. *to be exalted*. Job 36:22.

שָׂבַח i. q. שָׁבַח and שָׁבַח. Found only in Pil. שָׂבַח *to cause to grow*. Is. 17:11.

שָׂבַח *to become great, to grow*, i. q. שָׁבַח. Job 8:7, 11. Ps. 92:13.

Hiph. *to make great, to increase*. Ps. 73:12.

שָׂבַח m. verbal from שָׁבַח, *great*. Job 36:26. 37:23.

שָׂבַח Chald. 1. *great*. Dan. 2:31.

2. *much, many*. Dan. 2:48. 4:9.

3. as an adv. *very, valde*. Dan. 2:12. 5:9.

שָׂדֶה found only in Pi. *to harrow*. Is. 28:24. Job 39:10. Hos. 10:11.

שָׂדֶה m. plur. שָׂדֵה, const. always שָׂדֵה, dec. IX. b.

1. *a field, a piece of cultivated ground*. Gen. 23:17. 47:20, 24. In

opposition to a garden or vineyard, Ex. 22: 4. Num. 20: 17.

2. *a field* generally; e.g. הַחַיָּה הַשָּׂדֶה *the wild beasts of the field*, Is. 43: 20. אִישׁ שָׂדֶה *a man living in the field, a hunter*, Gen. 25: 27.

3. *a country, territory*, like the Lat. *ager*. Gen. 14: 7 הַמְּדִינָה הַזֹּאת *the territory of the Amalekites*. Gen. 32: 3. Ruth 1: 6.

4. שְׂדֵה אֲרָם i. q. פְּתַר אֲרָם *the plain of Syria*, i. e. Mesopotamia. Hos. 12: 13.

שָׂרִי poetically for שָׂדֶה *a field*. Ps. 8: 8. 50: 11. 80: 14, etc. That it is the singular, and not the ancient plural form with י- for ים-, is shewn by Ps. 96: 12. In Arabic the termination ي- is the usual one for the Heb. שָׂדֶה.

שִׂדִּים in full שִׂדְּתֵי הַיָּם *the vale of Siddim*, which afterwards became the Dead Sea. Gen. 14: 3, 8, 18.

שִׂרְרָה f. dec. X. i. q. שִׂרָּה *an order, row*; of soldiers, 2 K. 11: 8, 15. of chambers, 1 K. 6: 9.

שָׂה com. gen. (for שָׂה, like שָׂה for שָׂה,) const. שָׂה, with suff. שָׂה and שָׂהוּ (from שָׂה), prim. irreg. *one of the smaller cattle, a sheep or goat*, the women unitatis corresponding to שָׂה *small cattle*, q. v. Gen. 22: 7, 8. 30. 32. Ex. 12: 3 ff. Sometimes defined more accurately, Deut. 14: 4 שָׂה וְשָׂהוּ *a sheep and a goat*. The same relation exists between the words שָׂה *one of the larger cattle*, and שָׂה *large cattle* collectively.

שָׂה m. (with Kamets impure, like the Aramean participle,) dec. VII. a. *a witness*. Once Job 16: 19. (In Chald. and Syr. with ס, *idem*.) Hence

שָׂהוּ f. Syr. and Chald. *testimony*. Gen. 31: 47.

שָׂהִים masc. plur. small ornaments in the form of a half moon, worn on the neck by men and women, also by camels. Judg. 8: 21, 26. Is. 3: 18. Sept. *μηνίσκοι*. Vulg. *lunulae*. In Aram. שָׂה *the moon*, (see שָׂה) ה- is the termination of diminutives, as in שָׂה.

שָׂה *to have gray hairs*, see שָׂה.

שָׂה dec. VI. i. q. שָׂה *thick branches, a thicket*. 2 Sam. 18: 9. See שָׂה.

שָׂה i. q. שָׂה *to turn back*. Only in Niph. 2 Sam. 1: 22, where several MSS. and editions read it with ס.

שָׂה *to white-wash, to plaster*, see שָׂה.

שָׂה found only Gen. 24: 63. i. q. שָׂה here *to meditate*, (Vulg. *ad meditantum*,) or else *to walk, wander, obambulare*, i. q. Arab. سَلَح med. Je. Comp. the subst. שָׂה no. 3.

שָׂה or שָׂה i. q. שָׂה *to incline to any thing*. Ps. 40: 5. Deriv. שָׂה, שָׂה.

שָׂה *to hedge in, to hedge round*. (See the kindred forms שָׂה and שָׂה, no. II.) Job 1: 10 שָׂה בְּיָדֶיךָ *thou hedgest him round about*, i. e. thou protectest him. The same phrase also denotes *to hedge in, to give no way of escape*, (comp. שָׂה.) Job 3: 23. 38: 8. Hos. 2: 8. [2: 6.]

Pil. שָׂה *to twist, weave*. Job 10: 11 בָּנִי שָׂה וְנָדִים הָשַׁנְנִי *out of bones and muscles hast thou woven me*; comp. Ps. 139: 13.

Deriv. out of course שָׂה and שָׂה; comp. שָׂה no. II.

שָׂה m. dec. I. Judg. 9: 49. and שָׂה f. dec. X. Judg. 9: 48. verbals from שָׂה, *a bough, branch*. (Chald. שָׂה, Syr. *idem*.)

שָׂה proper name of a city in the plain of the tribe of Judah. Josh. 15: 35. From this place Antigonus Sochæus obtained his surname.

שָׂה and שָׂה, fut. שָׂה, apoc. שָׂה, once שָׂה (Ex. 4: 11.) imper. שָׂה, infin. absol. שָׂה, const. שָׂה, rarely שָׂה (Job 20: 4.)

1. *to set, place, put*, in any manner. The following are the phrases most worthy of notice; (1.) *to arrange* (an army). Job 1: 17. Josh. 8: 2, 13. also

intrans. (or by an ellipsis of the accus. *aciem*.) *to set themselves in battle-array*, 1 K. 20 : 12. Ezek. 23 : 24. (comp. in Hiph. Ezek. 21 : 21. [21 : 16.] 1 Sam. 15 : 2 *אָסַר שָׁם לִי בַדָּרֶךְ* *when he arrayed himself against him in the way*. The verbs *צָדַד* (see no. 2.) and *שָׂם* are used in a similar elliptical manner. (2.) *to ordain, establish*. Gen. 47 : 26. Ex. 21 : 13. (3) *to appoint*. Hos. 2 : 2. [1 : 11.] Construed with two accus. 1 Sam. 8 : 1. or with *ל* of the predicate, Gen. 45 : 9. Ex. 2 : 14. Construed with *עַל* of the thing, *to place or appoint over* any thing, Ex. 1 : 11. 5 : 14. (4.) *to lay upon* a person ; construed with *עַל* of the person, Ex. 5 : 8. 22 : 24. with *בְּ*, Deut. 7 : 15. Also *to impute or charge to* a person, construed with *ל*, Deut. 22 : 14, 17. with *בְּ*, 1 Sam. 22 : 15. Job 4 : 18. with *עַל*, Judg. 9 : 24. (5.) *to put on* (a garment). Ruth 3 : 3. (6.) *to place* (a surety). Job 17 : 3. (7.) *to give a name to* a person. Dan. 1 : 7. comp. Judg. 8 : 31. Neh. 9 : 7. Comp. in Chald. Dan. 5 : 12. (8.) *to put one's name in* a place, i. e. *to fix his dwelling there*, spoken of Jehovah. Deut. 12 : 5, 21. 14 : 24 *לְשׁוֹם שְׁמוֹ* *to let his name dwell there*. 1 K. 9 : 3. 11 : 36. 2 K. 21 : 4. Synonymous with *שָׁכַן שְׁמוֹ* Deut. 12 : 11. 26 : 2. (9.) *to beget children*. Ezra 10 : 44. (10.) *to instruct a person about* any thing. Ex. 17 : 14. (11.) *to attend, consider, animadvert*. Is. 41 : 22. Hag. 2 : 15, 18. Without *ל*, *idem*, Is. 41 : 20. Job 34 : 23. Judg. 19 : 30. See a similar ellipsis under *הִקָּן* no. 4. The thing attended to is preceded by *עַל*, Job 1 : 8. by *אֵל*, Ex. 9 : 21. by *ל*, Deut. 32 : 46. Ezek. 40 : 4. by *בְּ*, Job 23 : 6. (12.) *to lay to heart*. Is. 57 : 1, 11. Also with *אֵל*, 2 Sam. 13 : 33. with *בְּ*, 1 Sam. 21 : 13. In the same sense 1 Sam. 9 : 20. Elliptically Ps. 50 : 23 *שָׂם לִבּוֹ* *scil. who lay his way to heart*. (13.) *also to purpose, resolve*. Dan. 1 : 8. Mal. 2 : 2. (14.) *to direct one's face*, see

under *פָּנִים* no. 1. (1.) to (3.)—(15.) *to direct one's eye to* any one, see *עֵץ* no. 1. (5.)—(16.) used absolutely, *to heap up*. Job 36 : 13 *הָעֹרֹשׁ יִשְׁמַר אַף* *heap up (God's) wrath*.

2. *to make*, i. q. *עָשָׂה* no. 3. Gen. 4 : 15. 6 : 16.—*to perform miracles*, Ex. 10 : 2. Ps. 78 : 43. Particularly *to make into* any thing, (like *τίθειμι* in Homer,) construed with two accus. Ps. 39 : 9. Josh. 8 : 28. with *ל* of the predicate, Gen. 21 : 13, 18. or with *בְּ*, *to make as*, Gen. 32 : 13. 1 K. 19 : 2. The construction is peculiar in Is. 25 : 2 *אֶמְקִי מִצָּר לְנָלִי* *I will make the city an heap*.

3. *to give* ; e. g. honour, Josh. 7 : 19. Is. 42 : 12. peace, Num. 6 : 26. *To give or shew favour*, Is. 47 : 6. Synonymous with *תָּתַן*.

Hiph. i. q. Kal, found only in the imper. *הִשְׁקִי* Ezek. 21 : 21. [21 : 16.] and the part *מִשְׁקִי* Job 4 : 20.

Hoph. only Gen. 24 : 33 Keri. (See *שָׂם*.)

Deriv. *הַשְׁמָכָה*.

שָׂם Chald. *to set, put, place*. Particularly (1.) *to appoint*. Ezra 5 : 14. (2.) *to issue* (an edict). Dan. 3 : 10, 29. 4 : 3. [4 : 6.] Ezra 4 : 19 ff. (3.) *to regard*. Dan. 3 : 15. (4.) *to be concerned for* a person. Dan. 6 : 13. (5.) *to name* a person, Dan. 5 : 12.

I. *שׁוּר* i. q. *סוּר* *to turn away, to depart*. Hos. 9 : 12.

II. *שׁוּר* i. q. *שָׁר* *to exercise dominion, to rule*. Fut. *יִשָּׁר* Judg. 9 : 22.

Hiph. *הִשָּׁר* *to appoint princes*. Hos. 8 : 4. Comp. also *מִשָּׁרָה*.

III. *שׁוּר* i. q. *שָׁרָה* *to contend, struggle*. Hos. 12 : 5. Fut. *יִשָּׁר*.

IV. *שׁוּר* *to saw*, i. q. Chald. *נָקַר*. Fut. *יִשָּׁר* 1 Chr. 20 : 3. See *מִשָּׁרָה*.

שׁוּרָה f. Is. 28 : 25. see *שָׁרָה*.

שׁוּרָק see *שָׁרָק*.

שׁוּשׁ and *שִׁישׁ*, fut. *יִשָּׁשׁ*, once *שִׁישׁ* (Is. 35 : 1.) imper. *שִׁישׁ*, infin. absol. *שִׁישׁ*,

const. שִׂשׁ, *to rejoice*. Job 3:22. Construed with זָל, Deut. 28:63. 30:9. with זָ, Is. 65:19. Ps. 119:14.—שִׂשׁ *to rejoice in Jehovah*, Ps. 40:17. 70:5. Construed with an accus. Is. 35:1 יִשְׂשׂוּם *they shall rejoice for them*, i. e. for the divine judgments mentioned in the preceding chapter.

Deriv. שָׂשׂוּ, שִׂשׂוֹן.

שֵׁחַ m. dec. I. *a thought*. Amos 4:13. Root. שָׁח *to meditate*.

שָׁחָה *to swim*. Is. 25:11.

Hiph. *to make to swim*, a hyperbolic expression for *to moisten*. Ps. 6:7.

שָׁחָה f. (Milel, a segolated form for שָׁחָה) *a swimming*. Ezek. 47:5.

שָׁחָה see שָׁחָה.

שָׁחָה *to press, to press out*. Gen. 40:11. (In Chald. שָׁחָה *idem.*)

שָׁחָה i. q. שָׁחָה, but more frequent.

1. *to laugh, smile*. Ecc. 3:4. Construed with זָל, *to smile on a person*, Job 29:24. with זָ, *to laugh at, to deride*, particularly what is weak and cannot hurt us. Job 5:22. 39:7, 18, 22. 41:21. Ps. 2:4. with זָל, in the same sense, Ps. 52:8. Job 30:1.

2. i. q. Pi. no. 3. Judg. 16:27.

Pi. שָׁחָה, fut. שָׁחָה.

1. *to mock, deride*. Jer. 15:17.

2. *to play, sport*, spoken e.g. of children, Zech. 8:5. of animals in the sea, Ps. 104:26. comp. Job 40:20, 29. [41:5.]—2 Sam. 2:14 *let the young men arise, וַיִּשְׁחָקוּ לְקִנְיָנִי and play*, i. e. contend, *before us*.

3. *to dance*, with vocal and instrumental music, the constant accompaniment of dancing in the east. Judg. 16:25. 1 Sam. 18:7. 2 Sam. 6:5, 21. 1 Chr. 13:8. 15:29. Hence Jer. 30:19 קוֹל מִשְׁתַּחֲסִים *the voice of dancers*. 31:4 בְּמִחֹל מִשְׁתַּחֲסִים *in the dance of the dancers*. Prov. 8:30, 31.

Hiph. *to deride*, construed with זָל. 2 Chr. 30:10.

Deriv. מִשְׁחָה and

שָׁחָה m. verbal from שָׁחָה.

1. *a laughing*. Job 8:21.

2. *an object of laughter or derision*. Job 12:4. Jer. 20:7.

3. *sport*. Prov. 10:23.

שָׁחָה, plur. שָׁחָה *transgressions*, Hos. 5:2. i. q. שָׁחָה Ps. 101:3. Root שִׂשׁ.

שָׁחָה, fut. apoc. שָׁחָה.

1. *to deviate from a way*. (In Aram. שָׁחָה *idem.*) Prov. 4:15.

2. *to be unfaithful*, spoken of a married woman. Num. 5:12. Sometimes with the addition שָׁחָה Num. 5:19, 20, 29. for מִתְחַה; comp. Ezek. 23:5. with Hos. 4:12.

שָׁחָה, fut. שָׁחָה, i. q. שָׁחָה, (comp. the letter ש, p. 303.) *to hate, persecute*. Gen. 27:41. 50:15. Job 16:9. 30:21.

שָׁחָה *to be hostile, to oppose, persecute*. (Aram. with ש, Arab. with ش *idem.*) Ps. 38:21. 109:4. 71:13. 109:20, 29.

שָׁחָה verbal from שָׁחָה.

1. *an adversary, opponent*. (Arab. شيطان *idem.*) E.g. in war, 1 K. 4:18. [5:4.] 11:14, 23, 25. 1 Sam. 29:4. before a court, Ps. 109:6. (comp. Zech. 3:1, 2.) and generally *one that obstructs another's way*, 2 Sam. 19:23. Num. 22:22 *the angel of Jehovah placed himself in the way וַיִּשְׁחָק לוֹ to resist him*, verse 32.

2. with the article הַשָּׁחָה *the adversary*, by way of eminence, *Satan*, an evil angel, according to the later theological views of the Jews, who excites men to evil, (1 Chr. 12:1. comp. 2 Sam. 24:1.) and accuses and calumniates them before God, Zech. 3:1, 2. Job 1:7. 2:2 ff. Comp. Rev. 12:10 ὁ καθήγουσας τῶν ἀδελφῶν ἡμῶν, ὁ καταγορεύων αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. The article (which fails only 1 Chr. 12:1.) shews that the appellative is used here κατ' ἐξουσίαν, and makes it almost a proper name. So הַבַּעַל *the god Baal*, הַמִּקְדָּשׁ, הַמִּזְבֵּחַ, הַהֵר. It is in violation of the principles of grammar, criticism, and hermeneutics, that some read in Job

שָׁפָן and render it *περιεστρεφας, a traveller*, as if from שָׁפָן.

שָׁמְרָה f. verbal from שָׁמַר.

1. *an accusation*. Ezra 4:6.

2. proper name of a well, so called from a *contention* of Isaac with the Philistines. Gen. 26:21.

שִׂיא m. dec. X. *height, greatness, excellency*. Job 20:6. Synonymous with שִׂיחַ, שִׂיחָה. Root שָׂאָה.

שִׂיאָן another name of Mount Hermon. Deut. 4:48.

שֵׁב to have gray hairs. 1 Sam. 12:2. (In Syr. and Arab. with ش idem.) Part. שֵׁב Job 15:10. Hence

שֵׁב m. dec. I. (1 K. 14:4.) and שֵׁיבָה f. dec. X. verbals from שֵׁב.

1. *the gray hairs* (of an old man). Gen. 42:38. 44:29, 31.—אִישׁ שֵׁיבָה a man of gray hairs, Deut. 32:25.

2. *old age*. Gen. 15:15. 25:8. By a metonymy, *a person in advanced years*, Ruth 4:15.

שֵׁיב m. *a departure, journey*. 1 K. 18:27. Comp. Arab. *abitio et adventus*, from ساج *lenticore gradu incessit*; or Chald. *incessit* i.q. *הָלַךְ*, hence *סינא incensus*.

שֵׁיב to cover with lime, to plaster. (Arab. with ش idem.) Deut. 27:2, 4.

שֵׁיד m. *lime, plaster, white-wash*, to spread over walls. Deut. 27:2, 4. Is. 33:12. This sense suits also Am. 2:1. comp. Is. 33:12.

שִׁי 1. *to meditate*, particularly on religious subjects. Ps. 77:47. Construed with בְּ about a thing, Ps. 119:15, 23, 27, 48, 78, 148. Ps. 77:13.

2. *to speak to* or *address* a person, construed with בְּ, Job 12:8. with an accus. Prov. 6:22 *הַשְׁתַּדֵּךְ it shall talk with thee*. Construed with בְּ, *to speak about* a person, Ps. 69:13.

3. *to sing*, comp. the Lat. *meditari carmen*. Judg. 5:10. Ps. 145:5. Construed with בְּ, Ps. 105:2. Comp. שִׁירָה.

4. *to sigh, lament*. Ps. 55:18. Job 7:11.

Note. These various significations are all united in the synonymous word שָׁפָן q. v.

Pil. שִׁיחַ to meditate. Ps. 143:5. Is. 53:8. where others apply the significations of Kal no. 2. and no. 4.

Deriv. שִׁיחַ and

I. שִׁיחַ m. verbal from שִׁיחַ, dec. I.

1. *a speech, discourse*. 2 K. 9:11.

2. *a lamentation, complaint*. Job 7:13. 9:27. 21:4. 23:2. Ps. 142:3. 1 Sam. 1:16.

3. 1 K. 18:27 *שִׁיחַ he is in deep thought, or he has business*. So the Hebrew interpreters, (comp. דָּבָר *verbum, res*). Others: *he has a journey*, שִׁיחַ comp. שִׁיחַ.

II. שִׁיחַ m. plur. שִׁיחִים, dec. I. *a plant, shrub, bush*. Gen. 2:5. 21:15.

Job 30:4, 7. (Aram. *شمار* *tamariscus*).

שִׁיחָה fem. of שִׁיחַ no. I. *a thought, subject of pious meditation*. Ps. 119:97, 99. Job 15:4 *שִׁיחָה לִפְנֵי אֵל pious meditation on God*, (parall. *fear of God*;) or *prayer to God*, comp. שִׁיחַ no. I. 2.

שִׁיחַ to put, place, see שִׁיחַ.

שִׁיחַ m. plur. שִׁיחִים, verbal from שִׁיחַ no. II. dec. VIII. b. *a thorn*. Num.

33:55. (Arab. *شاك* *a thorn*).

שִׁיחַ verbal from שִׁיחַ no. II. dec. VIII. d. *a hedge*. Lam. 2:6.

שִׁיחָה f. verbal from שִׁיחַ no. II. dec. X. *a sharp instrument, a dart, liter. a thorn, goad*. Job 40:31. [41:7.] (Arab. *شوك* *a goad, a pointed instrument*.)

שִׁיחָי m. i.q. *הַשְׁתַּדֵּךְ thought, understanding, heart*, (from Chald. *שָׁפָה to regard, consider*.) Job 38:36. Comp. p. 223. Others: *a meteor, an appearance in the air*, see p. 223.

שִׁיחָה f. dec. X. *a sight, picture*. Is. 2:16. *בְּלִשְׁכֵּיחַ הַהִמְדָּה all pleasant sights*. It appears to be a general ex-

pression embracing all the preceding particulars in verses 13—16. Targ. *costly palaces.*

שכין m. a knife. Prov. 23:2. (In Chald. and Arab. *idem.*)

שכיר m. verbal from שכר, dec. III. a. a hireling, a day-labourer. Ex. 22:14. Lev. 19:13. Is. 16:14 in three years שכירי as the years of an hireling, i. e. exactly at this time, as the labourer is exact about the time for which he is hired.

שכירה f. verbal from שכר, a hiring. Is. 7:20 פער השכירה a hired razor, *novacula conductionis.*

I. שכבד i. q. כבד no. I. to cover. Ex. 33:22.

II. שכבד i. q. כבד no. II. and שכד to weave, to hedge. Deriv. שכד, שכד, שכד.

שכל to act wisely, prudently. Once 1 Sam. 18:30. (In Arab. שכל to interweave, intrans. to be interwoven, intricate; hence שכל cunning.)

Pi. to interweave, to cross. (See Kal according to its Arabic signification.) Gen. 48:14 שכל את ידיו according to the ancient versions, *he laid his hand crosswise.* According to the Hebrew usage, it would be *he laid his hand wisely*, i. e. carefully, or wittingly.

Hiph. 1. to look at. Gen. 3:6 ויבקר והעץ לחפץ and the tree was desirable to look at. Vulg. *aspectu delectabile.*

(In Chald. אשכל *idem.* Arab. شکل form, appearance.)

2. to consider, to attend to; construed with an accus. Deut. 32:29. Ps. 64:10. with כל, Prov. 16:20. with אל, Neh. 8:13. Ps. 41:2 אל תלך אל השכיר he that considereth or regardeth the poor. Also with ב, Dan. 9:13.

3. to have understanding, to be or become wise or intelligent. Ps. 2:10. 94:8. Construed with ב, Dan. 1:4. comp. verse 17. Also to conduct wisely, Jer. 20:11. 23:5. Part. משכל wise, intelligent, Prov. 10:5, hence religious,

pious, Ps. 14:2. Dan. 11:33, 35. 12:3, 10. (Comp. חכם, חכמה.) Infin. השכל Jer. 3:15. and השכל Prov. 1:3. 21:16. as a subst. wisdom, understanding.

4. i. q. השלח to prosper (in an undertaking). Josh. 1:7, 8. 2 K. 18:7. Is. 52:13. Jer. 10:21. Prov. 17:8.—Also the two latter significations causatively; hence

5. to make wise, to instruct. Ps. 32:8. Construed with two accus. Dan. 9:22. with ה of the person, Prov. 21:11.

6. to cause to prosper. 1 K. 2:3.

Part. משכל used substantively a song, poem, Ps. 47:8. and in the superscriptions of 13 Psalms, (viz. xxxii. xl. l. lii. liii. liv. etc.) Probably derived from the Arabic signification of the root, (see Kal,) to be interwoven, intricate, in the derivatives also figuratum esse, (comp. הדה;) and the participial form acquires here an abstract signification, like מלך fulness, מלך destruction. According to strict Hebrew usage, it would denote knowledge, hence poetry, (comp. Arab. شعر knowledge, poetry,) the poets in antiquity being wise men and preservers of knowledge.

שכל Chald. Ithpa. to consider, construed with ב, Dan. 7:8.

שכל and שכל m. with suff. שכלו, verbal from שכל, dec. VI. g.

1. understanding, intelligence. 1 Chr. 22:12. 26:14. שכל טוב good understanding, Prov. 13:15. Ps. 111:10. 2 Chr. 30:22.—שכל שכל to give the understanding or sense of any thing, Neh. 8:8.

2. craft, cunning. Dan. 8:25.

3. prosperity. Prov. 3:4.

שכלות f. i. q. שכלות folly. Ecc. 1:17. Several MSS. and editions read it with שכל. שכלות f. Chald. understanding. Dan. 5:11, 12.

שכר, fut. שכר, to hire. Gen. 30:16. E. g. soldiers, 2 Sam. 10:6. Parti-

cularly to bribe, Neh. 6:12, 13. 13:2. 2 K. 7:6.

Niph. to let one's self for hire. 1 Sam. 2:5.

Hithpa. idem. Hagg. 1:6.

Deriv. out of course שָׂכַר, שְׂכָרָה, שְׂכָרָה.

שָׂכַר m. verbal from שָׂכַר, dec. IV. a.

1. hire. Ex. 22:15 אִם שָׂכִיר הוּא בָּא בְּשָׂכְרוֹ if he (the owner) was a hireling, and brought it for hire.

2. wages, reward, (of a labourer.) Gen. 30:28, 32. Dent. 15:18. Also a reward generally, Gen. 15:1.

שָׂכַר m. verbal from שָׂכַר, dec. VI. a reward. Prov. 11:18.—Is. 19:10 after the usual reading שָׂכַר שָׂכַר they that earn wages. It would be more accordant with the parallel clause to read שָׂכַר q. v.

שָׂכַר m. plur. שְׂכָרִים, dec. VI. γ. a quail. Ex. 16:13. Num. 11:31, 32. Ps. 105:40 Keth. where the Keri reads שָׂכַר. (Arab. سلوى idem, from سلى to be fat, whence the quail goes in Arabic by other names denoting fatness.) On the multitude of quails in Arabia, see Diod. Sic. I. p. 38 ed. Rhodom. Sept. ἐστυναρμήττα. Vulg. coturnix. See Bocharti Hieroz. II. p. 92. Faber zu Harmer's Beobachtungen üb. d. Orient, Th. 2. p. 441. Niebuhr's Beschry. v. Arabien, p. 176.

שָׂכַר by transposition for שָׂכַר a garment. Ex. 22:8. Mic. 2:8.

שָׂמָל or שְׂמָאל m. dec. I.

1. the left side.—שָׂמָל to the left, Gen. 24:49.—שְׂמָאל on the left, 1 K. 7:49. 2 Chr. 4:8. and with a genitive or dative following, Gen. 48:13.—שְׂמָאל and שְׂמָאל (used adverbially in the accus.) towards the left, Gen. 13:9. Deut. 5:32. Hence. שְׂמָאל the left hand, liter. the hand of the left side, Judg. 3:21. Ezek. 39:3.

2. without יָד, the left hand. Gen. 48:14. Cant. 2:6. 8:3.

3. the north. Job 23:9. Gen. 14:15 שְׂמָאל on the north of Damascus. (In Arab. شام the country on

the left, i.e. Syria, in opposition to שָׂמָל the country on the right, i.e. Yemen or Arabia. Comp. שָׂמָל.) Hence the denom. verb in

Hiph. הִשְׂמָאל, הִשְׂמָאל (1 Chr. 12:2.) and הִשְׂמָל (2 Sam. 14:19.)

1. to turn one's self to the left. Gen. 13:9. Is. 30:21.

2. to be left-handed, to use the left hand. 1 Chr. 12:2.

שְׂמָלִי and שְׂמָלִי, fem. שְׂמָלִי, denom. adj. from שְׂמָל, left, situated on the left, sinister. 1 K. 7:21. 2 K. 11:11.

שָׂמַח and שָׂמַח, fut. שָׂמַח, to be joyous, to rejoice; construed with א of the thing, 1 Sam. 2:1. Ps. 122:1. with עַל, Is. 9:16. [9:17.] 39:2. Jon. 4:6. with בְּ, Prov. 5:18, (where, however, several MSS. read בְּ—) שָׂמַח בְּיְהוָה to rejoice in Jehovah, Ps. 9:3. 32:11. 97:12. 104:34. Construed with הֵא it expresses a malicious joy, or a rejoicing in the calamities of others, (like הֵא,) Ps. 35:19, 24. 38:17. Is. 14:8. Mic. 7:8. (comp. however Amos 6:13.) שָׂמַח לִפְנֵי יְהוָה to rejoice before Jehovah, in reference to the sacrificial feasts in the temple, Lev. 23:40. Deut. 12:7, 12, 18. 14:26. Is. 9:2. [9:3.]

Pi. שָׂמַח to gladden, to make joyous, to make to rejoice. Deut. 24:5. Prov. 27:11. When the joy arises from the misfortunes of others, construed with הֵא, Ps. 30:2. with עַל, Lam. 2:17. with בְּ, 2 Chr. 20:27.

Hiph. i. q. Pi. Ps. 89:43.

שָׂמַח m. verbal adj. from שָׂמַח, dec. V. a. and f. joyous, rejoicing. Deut. 16:15. etc. Plur. const. once שְׂמָחִים Ps. 35:26. elsewhere שְׂמָחִים.

שְׂמָחָה f. verbal from שָׂמַח, dec. XII. b.

1. joy, rejoicing.—שְׂמָחָה גְּדוֹלָה to rejoice greatly, 1 K. 1:40. Jon. 4:6.

2. festivity, mirth. Prov. 21:17 אִהֲבֵה שְׂמָחָה he that loves festivity.—שְׂמָחָה לַעֲשׂוֹת to make feasts, Neh. 8:12. 12:27. 2 Chr. 30:23.

3. a loud shout, a joyful acclama-

tion. Neh. 12:43. Gen. 31:27. 2 Chr. 23:18. 29:30.

שְׁמִירָה f. a mattress, covering. Judg. 4:18. Root שָׁמַד (with ס, as some MSS. read it here;) Comp. Syr. **شمار** a couch, sofa.

שְׁמַל, see under **שְׁמאל**.

שְׁמָלִי sinister, see **שְׁמאלִי**.

שְׁמָלָה f. dec. XII. b. a garment, for men and women, (Deut. 22:5.) particularly the broad robe of the orientalist, Gen. 9:23. 1 Sam. 21:10. which served him also for his bed-covering, Deut. 22:17.

שְׁמָמִית (for which several MSS. read שְׁמָמִית), a poisonous species of lizard. Prov. 30:28. Sept. καλαβάτης. Vulg. stellio. (In Arab. **سامة** سام a poisonous lizard with spots like the leprosy, from **سام** and **سم** to poison.)

See Bocharti Hieroz. T. II. p. 1084.

שָׂנֵא, fut. שָׂנֵא, infin. שָׂנֵא.

1. to hate, construed with an accus. and with ל. Deut. 4:42. 19:4. Part. **שֹׂנֵא** a hater, an enemy, Ps. 35:19. 38:20.

2. when used in opposition to אָהַב, merely comparatively, to love less, to slight, (אָהַב signifying to love more, to prefer.) Deut. 21:15 ff. comp. Matt. 6:24. Luke 14:26.

Niph. pass. Prov. 14:17.

Pi. found only in the part. **שֹׂנֵא** an enemy, Ps. 55:13. 68:2.

שָׂנֵא Chald. to hate, Part. **שֹׂנֵא** an enemy, Dan. 4:16. [4:19.]

שָׂנֵא f. dec. X. 1. strictly infin. of שָׂנֵא. Deut. 1:27.

2. hatred. **שָׂנֵא** שָׂנֵא to hate exceedingly, 2 Sam. 13:15. comp. Ps. 139:22. Ps. 25:19.

שָׂנִיר according to Deut. 3:9. name of a ridge of mountains among the Amorites, usually called Hermon. (See **הַרְמוֹן**.) In other passages (1 Chr. 5:23. Cant. 4:8.) it is used in a more re-

stricted sense and distinguished from Hermon; comp. Ezek. 27:5. The name is still preserved among the Arabians, and its appellative signification, (comp. **سنور** *lorica*), is the same as that of שָׂנִיר, which, according to Deut. 3:9. is the name of the same mountain among the Sidonians.

שְׁעִירִים masc. plur. dec. I. i. q. שְׁעִירִים thoughts, (concerning the insertion of ר, see under the article ר, p. 536.) Job 20:2. 4:13 in thoughts of nightly visions, i. e. in dreams; comp. Dan. 2:29, 30.

שְׁעִיר m. dec. III. a.

1. hairy, rough. Gen. 27:11, 23.

2. a buck, he-goat. Lev. 4:24. 16:9. as an object of idolatrous worship, (like the practice of the Egyptians,) Lev. 17:7. 2 Chr. 11:15. Fem. שְׁעִירָה.

3. Is. 13:21. 34:14. שְׁעִירִים inhabitants of impassable deserts, which dance and call to each other, perhaps, according to the popular belief, wild men in the form of he-goats, like the Grecian satyrs. The Arabians had such fabulous monsters in abundance; (see Bocharti Hieroz. II. 844.) They speak also of the voices of nightly spectres in the woods; comp. the Heb. **לֵילִי**. Sept. δαιμόνια.

4. plur. שְׁעִירִים showers. Deut. 32:2. Comp. שָׁעַר to shudder.

שְׁעִיר proper name of a mountainous country on the south of Palestine and the Dead Sea. Esau is said to have dwelt here, (Gen. 32:3. 33:14, 16.) and Josephus (Antiq. i. 19.) derives *Seir* from שָׁעַר the hairy, (see the art. שָׁעַר. According to other notices, it was originally inhabited by Horites, (Gen. 14:6. Deut. 2:12.) among whom occurs a leader or head of a tribe named שְׁעִיר (Gen. 36:20—30.) These Horites were driven out by the descendants of Esau, who in after times dwelt in this region, Deut. 2:4 ff. 2 Chr. 20:10. As an appellative שְׁעִיר denotes hairy, hence perhaps woody,

which would be a very suitable name for this country. Comp. שַׁעֲרָה no. 2.

שַׁעֲרָה l. fem. of שַׁעַר, dec. X. a she-goat. Lev. 4:23. 5:6.

2. name of an unknown place, perhaps a wood or mountain, to which Ehud fled. Judg. 3:26.

שַׁעַר i. q. Greek φείσσω, φείρω.

1. to shudder, shiver, from fear, alarm. Ezek. 27:35. Jer. 2:12. Construed with לָ for a thing, Ezek. 32:10. Construed with an accus. to fear, reverence, φείσσω τινά, Deut. 32:17.

2. i. q. קָצַר to rage, roar, assail with violence. Ps. 58:10 יִקְצַצֶנּוּ it (the storm) assails him with violence.

2. to stand on end, spoken of hair, to be rough, bristly, horrere. Deriv.

קָצַר, קָצִיר, קָצִיר, קָצִיר, קָצִיר. (Arab. شَعَرَ to be hairy.)

Niph. to rage, be tempestuous. Ps. 50:3.

Pi. to carry away in a storm. Job 27:21.

Hithpa. to storm, to rage like a storm. Dan. 11:40. comp. קָצַר Hab. 3:14.

שַׁעַר m. verbal from שַׁעַר, dec. VI. c. 1. a shuddering, horror. Job 18:20. Ezek. 27:35.

2. i. q. קָצַר a storm, tempest. Is. 28:2.

3. hair, as if the const. state of שַׁעַר. Is. 7:20.

שַׁעַר m. const. שַׁעַר, with suff. שַׁעְרִי, verbal from שַׁעַר, dec. IV. b. hair. Lev. 13:3 ff. for the most part collectively, (as in Arab.)—אִישׁ בְּנֵי שַׁעַר a hairy or rough man. 2 K. 1:8. comp. Gen. 25:25. See שַׁעֲרָה.

שַׁעַר Chald. idem. Dan. 3:27. 7:9.

שַׁעֲרָה f. i. q. שַׁעֲרָה a tempest. Job 9:17. Nah. 1:3.

שַׁעֲרָה f. verbal from שַׁעַר, dec. XII. e. a hair, i. q. שַׁעַר. (Arab. a single hair.) Judg. 20:16 הַשַּׁעֲרָה at a hair. Used collectively, Job 4:15. 1 Sam. 14:45. Plur. Ps. 40:13. 69:5.

שַׁעֲרָה f. (masc. Is. 28:25.?) verbal from שַׁעַר, dec. X. barley, so called from the roughness of its ears. (Comp. בִּשְׁמֵל spelt, from בָּשָׂם.) In the singular spoken of the plant as it grows, Job 31:40. Joel 1:11.

Plur. שַׁעֲרִים spoken of the grain, see תַּחֲסֵד.—חֹמֶר שַׁעֲרִים a homer of barley, Lev. 27:16. אֵיפָה שַׁעֲרִים an ephah of barley, Ruth 2:17. הָצִיר שַׁעֲרִים barley harvest, Ruth 1:22. This last example furnishes no exception to the usual distinction between the singular and the plural.

שִׁפָּה f. dual שִׁפָּהִים, const. שִׁפָּהִי with suff. שִׁפָּהִי, plur. only in the const. state שִׁפָּהִים, as if from שִׁפָּהָ. prim. irreg.

1. a lip.—אִישׁ שִׁפָּהִים a man of lips, a babbler, Job 11:2. דְּבַר שִׁפָּהִים babbling, idle talk, 2 K. 18:20. Prov. 13:23. comp. Prov. 10:8. Lev. 5:4. Ps. 106:33. Trop. (1.) speech, words; e. g. שִׁפְתֵי שִׁפָּהִים lying lips, i. e. false words, Prov. 10:18. Ps. 120:2. שִׁפָּהִים הֵלֵקִים burning lips, i. e. warm professions of friendship, Prov. 26:23.—Ps. 81:6 שִׁפָּה לֹא יָדַעְתִּי אֲשֶׁר־אָמַרְתִּי the speech of one that I knew not I heard. Ezek. 36:3. (2.) a language, dialect. Gen. 11:1 ff. Is. 19:18. 33:19 שִׁפָּה עֲרָבִי of an unintelligible language, barbarians.

2. a border, e. g. of a vessel, 1 K. 7:26. of a garment, Ex. 28:32. of a river, the sea, Gen. 22:17. 41:3. of a country, Judg. 7:22.

שִׁפָּה, found only in Pi. שִׁפָּה Is. 3:17. to make bald, (the head,) particularly to cause the hair to fall off by sickness. Comp. שִׁפָּהָ.

שִׁפָּה m. dec. IV. a. the beard, perhaps the whole chin; comp. וָגֵן. 2 Sam. 19:25 לֹא קָצַח שִׁפָּהוֹ he had not trimmed his beard. וָגֵן הַשִּׁפָּה to cover the beard or chin, as an expression of sorrow, Lev. 13:45. Ezek. 24:17, 22. Mic. 3:7.

שִׁפֵּן to cover, hide, conceal, i. q. שָׁפַן and שָׁפַן. Deut. 33:19 שִׁפֵּן הַמָּוֶהֱ the

most hidden treasures. Vulg. *thesauri absconditi*.

I. שָׁפֶק i. q. כָּפַק to *clap* (the hands). Job 27:23 according to several MSS.

Hiph. Is. 2:6 בְּיָדֵי נְקָרִים יִשְׁפָּקוּ *plaudunt filiis peregrinorum, or dextras jungunt peregrinis*; comp. in Arab. سَفَق to *shake hands*, as in a covenant or bargain.

II. שָׁפֶק Syr. سَفَف to *suffice*. 1 K. 20:10. See כָּפַק.

שָׁפֶק m. *the stroke or chastisement* (of God). Job. 36:18. See כָּפַק Job 34:26.

שֶׁק m. with suff. שָׁקוּ, plur. שָׁקִים, dec. VIII. h.

1. *coarse, particularly hair cloth.* (In Ethiop. *a hairy garment* of the pilgrims and eastern monks, *a coarse tent-covering, coarse linen* generally.) So the Greek σάκος, σάκκος, *cilicium*; and *saccus* in Jerome, *a garment for pilgrims*. (Comp. Rev. 6:12.) Is. 3:23 כְּתֹנֶת שֶׁק *a hairy girdle*.

2. *a bag made of coarse or hair cloth.* Gen. 42:25, 27, 35. Lev. 11:32.

3. *a mourning garment made of coarse or hair cloth.* Gen. 37:34. 2 Sam. 3:31. Est. 4:1. Joel 1:8. Jon. 3:6. As the dress of a prophet, Is. 20:2.

שָׁקַד found only Lam. 1:14. in Niph. according to the Hebrew interpreters, *to be fastened or bound.* Chald. *aggravatum est.* The Sept. Vulg. read שָׁקַד.

שָׁקַד found only in Pi. Is. 3:16 כְּשֹׁקֶדוֹת עֵינַיִם *ogling or winking with their eyes.* (Chald. שָׁקַד to *look on*, circumspectatrix.) Sept. ἐν νεύμασιν ὀφθαλμῶν. Others: *fucantes oculos*, (comp. Chald. שָׁקַד to *paint*.) but not so well suited to the context.

שָׂר m. plur. שָׂרִים, fem. שָׂרָה q. v. verbal from שָׂר, dec. VIII. k.

1. *a captain, commander, chief*; e. g. of the body-guard, Gen. 37:36. of the cup-bearers, 40:9.—שָׂר הַצָּבָא *the commander of the host*, 21:22.—שָׂרֵי מִקְנֵה *the overseers of the herds*, Gen. 47:6.

—שָׂר הָעִיר *the commander of the city, praefectus urbis*, 1 K. 22:26.

2. *a chief, prince, courtier.* Gen. 12:15.

3. according to the theological views of the later Jews, *an archangel*, one of the seven principal angels which surround the throne of God and act as patrons of particular nations in the heavenly court, οἱ ἑπτὰ ἀγγέλοι, οἱ ἐνώπιον τοῦ Θεοῦ ἱστήκασι (Rev. 8:2.) Dan. 10:13, 20.

שָׂרָה to *interweave.* (Chald. and Syr. כָּרָה *idem*, at least in the derivatives.) Comp. שָׂרָה.

Pu. to *be interwoven.* Job 40:17.

Hithpa. to *be interwoven, to be fastened.* Lam. 1:14.

Deriv. שָׂרָה.

שָׂרָה to *escape, flee*, (after a general overthrow.) Josh. 10:20. (Arab. and Syr. *idem*.) Deriv. שָׂרָה.

שָׂרָה m. found only in the phrase בְּגָדֵי שָׂרָה Ex. 31:10. 35:19. 39:1, 41. according to most of the ancient versions, *clothes of service or office.* Sept. Ex. 39:1 στολαὶ λειτουργικαί. Comp. the phrase subjoined to the three last passages לְשָׂרָה לְשָׂרָה *to serve in the sanctuary.* They were distinct, however, from *the holy garments*, (בְּגָדֵי הַקֹּדֶשׁ.) Perhaps better: *party-coloured garments*, comp. the Samar. שִׂידָה *a party-coloured garment.*

שָׂרָה m. Is. 44:13. according to Kimchi, *red earth.* According to the Arab. سِرَان *an awl*, here perhaps a pointed instrument with which the workman marked out the form of the image on the rough block.

I. שָׂרָה to *contend, struggle* with a person; construed with עִם, Gen. 32:28. with אֵת, Hos. 12:4. (Arab. سَرَا conj. III. *idem*.) The fut. is formed from שָׂר no. III.

II. שָׂרָה i. q. שָׂרָה and שָׂר no. II. to *rule.* Deriv. מִשְׁרָה. Here belongs, ac-

cording to the common interpretation, the part. fem. שֹׁרֶה Is. 28:25 הִפְּחָה שֹׁרֶה *triticum principale*, i.e. *egregium*, bonum. Better perhaps: *fat wheat*; comp. the Arab. شَر to be fat. Others make it a substantive denoting a particular species of grain. Others make it an error of the transcribers, arising from the following word שֹׁרֶה, since the ancient versions omit it.

שֹׁרֶה, fem. of שָׂר, dec. X.

1. *a princess*. Judg. 5:29. Est. 1:18. Is. 49:23. Also spoken of concubines of the first rank and noble birth, (מְלִיכָה Cant. 6:8.) 1 K. 11:3.

2. *Sarah*, a proper name, see שָׂר.

שָׂרָה m. *a shoe-latchet*, a string which fastened the sandal to the foot. Gen. 14:23. Is. 5:27. Root שָׂרַח to weave.

שָׂרוּקִים masc. plur. dec. X. *noble shoots or tendrils of the vine*. Is. 16:8. See שָׂרָה.

שָׂרַח to make an incision (in the body). Lev. 21:5.

Niph. to tear or hurt one's self (by lifting.) Zech. 12:3.

שָׂרַח m. Lev. 19:28. and שָׂרַחַת f. 21:5. verbals from שָׂרַח, *an incision* (in the body).

שָׂרַי *Sarai*, the proper name of the wife of Abraham. On occasion of the promise to her of a numerous posterity, this name was changed into שָׂרָה (Gen. 17:15.) without doubt in the sense of *princess*. Various explanations of the former name have been attempted, but to very little purpose, see Gesenius' larger Lexicon, p. 1309. The point of the passage in Genesis is undoubtedly this, that a more suitable and significant name was substituted for one which was less appropriate or had no meaning at all.

שָׂרִיגִים masc. plur. (with Kamets impure,) dec. I. *vine-branches*. Gen. 40:10, 12. Joel 1:7. Root שָׂרַח to interweave.

שָׂרִיר m. verbal from שָׂרַח, dec. III. a. *one surviving or escaping* (after a general overthrow), i. q. שָׂרִיר. Num. 21:35. 24:19. Deut. 3:3. Josh. 8:22. Used collectively, Is. 1:9. Judg. 5:13. Spoken of things, *that which is left*, Job 20:21.

שָׂרִיק combed, verbal adj. from שָׂרַח q. v.

שָׂרַח i. q. שָׂרַח to interweave, make intricate.

Pi. Jer. 2:23 *a swift camel* מְשַׂרְחָה שָׂרַח that makes her ways intricate, i.e. that runs wild with the desire of copulation. (In Arab. شَرَكِي to run wild from sexual desire, spoken of animals.)

Deriv. שָׂרַח.

שָׂרַע to stretch out, to stretch forth. Part. pass. שָׂרֹעַ having a member preternaturally large, Lev. 21:18, 22:23.

Hithpa. to stretch one's self out. Is. 28:20.

שָׂרַעִים masc. plur. dec. X. *thoughts*. Ps. 94:19. 139:23. Comp. שָׂרַעִים; and on the insertion of ר, see under that letter.

שָׂרַף, fut. שָׂרִף. 1. to burn, e.g. cities, houses, altars. Is. 1:7. Lev. 4:21. 8:17. 9:11. Josh. 11:9. and often with the addition of שָׂרַף in the fire. Used also in reference to the burning and other funeral rites of a dead body, Jer. 34:5.

2. to burn (bricks). Gen. 11:3.

Niph. pass. to be burned. Lev. 4:12.

Pu. pass. to be burned. Lev. 10:16.

Deriv. שָׂרַף, שָׂרַף.

I. שָׂרַף m. dec. IV. a. a species of poisonous serpent. Num. 21:8. Deut. 8:5. With the addition of שָׂרַף, Num. 21:6.—שָׂרַף מְשַׂרְחָה a flying serpent, draco volans, Is. 14:29. 30:6.—It is usually collated with the Greek περὶ σφίγος, καύσαν, a species of serpent so named from its burning breath; but the ideas heat and poison are connected in several other words. Comp. שָׂרַף, שָׂרַף. See Bocharti Hieroz. T. III. p. 221. ed. Lips.

II. שָׂרַף found only in the plur.

שָׁרָיִם Is. 6:2, 6. a kind of angel or archangel, with 6 wings, and a voice with which they praise God. According to Kimchi, שָׁרָיִם *fiery angels*, perhaps with reference to the shining fiery appearance of such celestial beings, (Ezek. 1:13. 2 K. 2:11. 6:17. Matt. 28:3.) But שָׁרָה signifies *to burn*, not *to shine*; and the splendour referred to (שָׁרָה) is common to all the divine messengers. The more probable derivation, therefore, is from the Arab. شرف *to be noble, excellent*, (whence, شريف *a prince, a noble*;) hence liter.

nobles or princes, comp. שָׂר no. 3.

שָׂרָפָה f. (with Tseri impure,) verbal from שָׂרָה, dec. X.

1. *a burning, conflagration*. Gen. 11:3. Lev. 10:6. הָר שָׂרָפָה *a burnt, desolate mountain*, Jer. 51:25. Particularly *the solemn burning of a corpse*, 2 Chr. 16:14. 21:19.

2. *matter to be burnt, fuel for the fire*. Is. 9:4. 64:10.

שָׂרָה *to comb, hatchel*, e.g. flax. (Syr. and Chald. *idem*.) Hence Is. 19:9. שְׂרָהִים *combed flax*.

שָׂרָה m. Is. 5:2. Jer. 2:21. שָׂרָה f. Gen. 49:11.

1. a choice species of vine, the grapes of which, as the Jewish commentators say, have very small and scarcely perceptible stones, and which at this day is called *serki* in Morocco.

Pérs. *kishmis*. See Niebuhr's Reise-beschr. Th. II. p. 169. Beschr. von Arabien, p. 147. Root prob. Syr. هُف *to empty out*; hence هُف empty. See שָׂרָה.

2. name of a valley between Ascalon and Gaza, prob. so called from its producing this vine. Judg. 16:4.

שָׂרָה m. plur. שָׂרָה, dec. VII. d. *reddish, fox-coloured*, spoken of horses. Zech. 1:8. (In Arab. by transposition سحر *a reddish horse, having also a red mane and tail*.)

שָׂרָה *to have dominion, to bear rule*. Part. שָׂרָה Est. 1:22. Fut. שָׂרָה Is. 32:1. Prov. 8:16. Synonymous with שָׂרָה no. II.

Hithpa. *to make one's self a ruler*, construed with עַל. Num. 16:13.

Deriv. שָׂרָה.

שָׂשׂוֹן m. const. שָׂשׂוֹן, verbal from שָׂשׂוֹה, (with the signification of שָׂשׂוֹה,) dec. III. a. *joy, gladness*, usually joined with שָׂמְחָה. Is. 22:13. 35:10. 51:3, 11. — שָׂשׂוֹן שָׂשׂוֹן *oil of joy*, wherewith guests were anointed, Ps. 45:8. Is. 61:3.

שָׂתָם i. q. שָׂתָם *to stop or shut up*. Lam. 3:8 שָׂתָם הַתְּפִלָּה *he stoppeth up my prayer*, that it may not reach him; comp. verse 44.

שָׂתָר *to cleave, split*.

Niph. *to be split, to break out*, (spoken of the עֲצָלִים.) 1 Sam. 5:9. Comp. שָׂתָר.

ש

Shin, usually reckoned together with *Sin* as the 21st letter of the alphabet, and as a numerical sign denoting 300.

The name שָׁן i. q. שָׁן *a tooth*, is derived from the *pronged* form of the letter in all the ancient Shemitish alphabets.

There are three letters in Arabic which correspond to the Hebrew Shin more or less; (1.) most frequently

س, e.g. سَلام Arab. سلام *peace*. (2.)

ش, e.g. شَمْس Arab. شمس *the sun*. In both of these cases the Shin is retained in Aram. (3.) ث, e.g.

ثَلَج Arab. ثلج *eight*; ثَلَج Arab. ثلج *snow*. In this case the Aramean dialects have ث, عَدْلُ eight; ثَلَج, ثَلَج,

שֶׁלֶךְ snow. Sometimes, but more rarely, ש is found in Arabic, e.g. שֶׁר Arab. تَبَر to break in pieces. In the Hebrew itself, comp. שֶׁר and שֶׁרֶח זֶרַח־אֵשׁ, שֶׁר and שֶׁרֶח a fir-tree. (4.) There are some examples in which the same Hebrew word with ש has two corresponding Arabic words; (a.) שֶׁלֶךְ a dart, in Arabic written with س and ش. (b.) שֶׁלֶךְ to weigh, in Arab. with ش and ث. (c.) שֶׁס Arab. جِسْم, جِسْمَان body.—On the contrary שֶׁלֶךְ to rule, (prob. in Arabic with Sin,) is a different root from שֶׁלֶךְ Arab. مَثَل Syr. מָתַל to be like.—From nos. 2, 3, flow (5.) the examples where ש is interchanged with ו and פ; e.g. שֶׁל Arab. رَكْض a trail; רָכַש Arab. رَكْب a noble horse; רָכַש Rabbīn. inguen. Perhaps also there is some cognation between רָכַש heat and רָכַח a coal; רָכַש and רָכַח to break in pieces.

ש, more rarely ש (Judg. 5:7. Cant. 1:7. Job 19:29.) and ש (Ecc. 2:22. 3:18.) i. q. שֶׁש (of which it is a contraction, by omitting ה at the beginning, see p. 1. and assimilating the ו to the following letter, see p. 536.) but found only in later Hebrew, and in the poetic style, e.g. Judg. 5:7.

1. a relative pronoun, *who, which, what*. Ecc. 1:11. Cant. 1:7. 3:1, 2, 3.—ש i. q. כִּשָּׁר as, (liter. *secundum id quod*.) Ecc. 5:14.

2. merely a sign of relation, nota relationis; e.g. שֶׁשָּׁמָּה whither, Ecc. 1:7. Ps. 122:4.

3. with ה following, it makes a periphrasis of the sign of the genitive case. Cant. 3:7 כִּסְאוֹ שֶׁלֹּמֹנֶה the sedan of Solomon, liter. *his sedan, which* (belonged) to Solomon, or *Solomon's his sedan*. 1:6 כִּרְמִי שֶׁלִּי my vineyard. (Comp. שֶׁש no. 3.) This pleonastic use of the suffix belongs to the Aramean style.

4. as a conj. (1.) *that, ut, quod*. Job

19:29. Ecc. 1:17. 2:24.—שֶׁשְׁמָה scarcely that, Cant. 3:4. שֶׁשְׁמָה until that, Judg. 5:7. שֶׁשְׁמָה lest, that not, Cant. 1:7. See p. 311. (2.) *because*. Cant. 1:6. (3.) *for*. Cant. 5:2.

שֶׁשָּׁב, fut. שֶׁשָּׁב, to draw, haurio. Gen. 24:11, 13 ff. Josh. 9:21, 23, 27. Is. 12:2. (In Chald. *idem*.) Deriv. שֶׁשָּׁבִים.

שֶׁשָּׂא fut. שֶׁשָּׂא.

1. *to roar*; spoken strictly of the lion, Judg. 14:5. Ps. 104:21. Job 37:4. comp. Am. 1:2. Joel 4:16. [3:16.] of savage enemies, Ps. 74:4.

2. *to groan*, spoken of a person in extreme pain. Ps. 38:9.

שֶׁשָּׂאָה f. const. שֶׁשָּׂאָה, verbal from שֶׁשָּׂא dec. XI. d.

1. *the roaring* (of a lion). Is. 5:29.

2. *a groan, groaning*, (of one in distress.) Job 3:24. Ps. 22:2. 32:3.

שֶׁשָּׂא and שֶׁשָּׂא (the former only is used as a verb, and that rarely, but both are important on account of their derivatives.)

1. *to make a noise, tumult*, spoken of water, of a crowd of people and the like, (see שֶׁשָּׂא, שֶׁשָּׂא;) *to shout*, (see שֶׁשָּׂא;) *to crash*, (see שֶׁשָּׂא;) hence spoken of a storm, (see שֶׁשָּׂא a storm, tempest.)

2. *to be destroyed with noise or crashing*. Is. 6:11 at the beginning.

3. *to be laid waste*. Deriv. שֶׁשָּׂא, שֶׁשָּׂא desolation, more rarely שֶׁשָּׂא.

Niph. 1. *to make a noise or tumult*, spoken of waters. Is. 17:12, 13.

2. *to be laid waste*, spoken of a country. Is. 6:11 at the end.

Hiph. *to lay waste*. Infīn שֶׁשָּׂא Is. 37:26. לֹהֶשֶׁת (without א) 2 K. 19:25 Keth.

Hithpa. שֶׁשָּׂאָה *to gaze or wonder at*, construed with ה. Gen. 24:21. (The ideas *astonishment* and *desolation* are united also in the word שֶׁשָּׂא q. v.) Sept. καταμαρβδω. Vulg. *contemplor*.

שֶׁשָּׂא see שֶׁשָּׂא.

שֶׁשָּׂא Prov. 1:27 Keth. i. q. שֶׁשָּׂא.

שֶׁשָּׂא, שֶׁשָּׂא com. gen. (Is. 14:9.

Jer. 5:14. Job 26:6.) *the lower world, the region of ghosts, the orcus or hades* of the Hebrews; in which thick darkness reigns, (Job 10:21, 22.) and where all men after death live as ghosts (רָשָׁעִים q. v.) without thought or sensation. To it are attributed valleys (Prov. 9:18.) and gates (Is. 38:10.) The wicked descend into it by the openings in the earth. (Num. 16:30 ff.) The etymology is uncertain. Usually collated with the Arab. شال med. Je *to go downwards, to sink*; but the examples, (in Scheidius ad Cant. Hiskiaë, p. 21 ff.) prove merely the signification *to settle*, spoken of a sediment; which lies too remote.

שָׁאוֹן m. verbal from שָׁאָה, dec. III. a.

1. *noise, tumult*; of waters, Ps. 65:8. of a calling or shouting, Jer. 25:31. Ps. 74:23. Particularly *the bustle or tumult* of a multitude of people, Is. 5:14. 13:4. 24:8. of war, Am. 2:2. Hos. 10:14.—Jer. 48:45 בְּנֵי שָׁאוֹן *tumultuous warriors*.

2. *destruction*. Ps. 40:3 בֹּר שָׁאוֹן *pit of destruction*. Jer. 46:18.

שָׂטָה m. (with Kamets impure,) verbal from שָׂטָה, dec. I. *contempt*. With suff. שָׂטָה Ezek. 25:6.—בְּשָׂטָה with *contempt of soul*, (for every thing about them,) i. e. with arrogance, *cum fastu*, 36:5. comp. 25:15.

שָׂחָה f. verbal from שָׂחָה, *a crash*. Is. 24:12.

שָׁאֵל and שָׁאֵל, fut. שָׁאֵל.

1. *to ask, demand, require, seek*; construed with an accus. of the thing. Job 31:30 שָׁאֵל בְּאֵלָה נִפְשִׁי *to demand with a curse his (the enemy's) life*, i. e. his death. So Jon. 4:8 וַיִּשְׁאַל וַיִּמָּוֶת *and he asked death for himself*. 1 K. 19:4. The person of whom any thing is asked, is preceded by כִּי, Ps. 2:8. by מִיָּדָה, 1 Sam. 8:10. or put in an accus. (like αἰτῶν τι, *tl.*) Hence with two accus. Ps. 137:3. Deut. 14:26.

2. *to ask, beg, request*, construed with an accus. of the thing, and כִּי, חֶסֶד,

of the person. Ps. 21:5. Deut. 18:16.

3. *to inquire of, to interrogate*, construed with an accus. of the person. Gen. 24:47. Job 40:7. and with לְ, Job 8:8.—Josh. 9:14 but *they inquired not of the mouth of Jehovah*. In this expression the neglect of a duty is implied, comp. Is. 30:2. Gen. 24:57.—The thing for which one inquires is preceded by לְ, Judg. 13:18. Gen. 32:29. by מִי, Neh. 1:2. or put in an accus. Hag. 2:11. Is. 45:11.

4. particularly *to inquire of or consult*, as an oracle, and then construed with כִּי; hence שָׁאֵל בְּרוּחַ *to inquire of Jehovah*, Judg. 1:1. 18:5. 20:18. construed with לְ *for a person*, 1 Sam. 22:10, 13, 15. Num. 27:21.—שָׁאֵל בְּתֵרָפִים *to inquire of or consult the teraphim*, Ezek. 21:26.

5. שָׁאֵל לְשָׁלוֹם *to inquire after the health of* any one, particularly as a salutation. Gen. 43:27. 1 Sam. 10:4. 17:22. 30:21. Ex. 18:7. also שָׁאֵל לְשָׁלוֹם 2 Sam. 11:7.

6. *to borrow, to ask as a loan*, (derived from signif. nos. 1. 2.) Ex. 3:22. 11:2. 12:35. Part. שָׁאֵל *borrowed*, 1 Sam. 1:28. 2 K. 6:5. See Hiph.

7. *to beg, to ask alms*. Prov. 20:4. Comp. Pi.

Niph. *to ask for one's self*, (like the Greek αἰτοῦμαι, *mihi peto*, different from αἰτῶ. 1 Sam. 20:6, 28. Neh. 13:6.

Pi. שָׁאֵל 1. *to ask, inquire*. 2 Sam. 20:18.

2. i. q. Kal no. 7. *to beg*. Ps. 109:10. Hiph. *to lend*. Ex. 12:36. 1 Sam. 1:28. Comp. Kal no. 6.

Deriv. out of course שָׁאֵלָה.

שָׁאֵל Chald. 1. *to ask, beg, request*. Construed with two accus. Ezra 7:21.

2. *to ask, inquire*; construed with לְ of the person, Ezra 5:9. and an accus. of the thing, verse 10.

שָׁאֵלָה f. with suff. שָׁאֵלָה, also שָׁאֵלָה (Ps. 106:15.) and by contraction שָׁאֵלָה (1 Sam. 1:17.) verbal from שָׁאֵל, dec. X. and XI.

1. a petition, request.—שאל שאלה to make a request, Judg. 8:24. 1 K. 2:16.

שאלה נתן to grant a request, Est. 5:6, 8.—

באה שאלה a request is granted, Job 6:8.

2. what is lent, a loan. 1 Sam. 2:20. Comp. the verb no. 6.

שאלה Chald. emph. שאלה, a wish, request; hence also an affair, matter, concern. (Comp. חשך no. 4.) Dan. 4:14. [4:17] מאמר קדשין שאלה and the matter is the command of the holy ones.

שאל in Kal not used. In Pil. (as a quadriliteral,) שאל to be at rest, to live quietly. Jer. 30:10. 48:11. Job 3:18. Hence

שאל, plur. שאלים, verbal adj. from שאל, dec. VIII. a.

1. quiet. Is. 33:20. Particularly living in peace, security, prosperity, Job 12:5. comp. שאלה 21:23. Inasmuch as prosperity and security often lead to carelessness and forgetfulness of God; hence

2. careless, proud, arrogant, (secundis rebus ferox, Sallust. Jug. 94.) Ps. 123:4. Am. 6:1. Is. 32:9, 11, 18. (Comp. שאל, שאלה, part. בשה and על; also Schulten's Animadv. in Job 26:5.)

3. as a subst. pride, arrogance. Is. 37:29. 2 K. 19:28.

שאל see שם.

שאל 1. to breathe with open mouth, to snuff up, e. g. the air, construed with an accus. Jer. 2:24. 14:6. hence to gape, aspire, long after, Job 7:2. 36:20. to strive for, Job 5:5. Construed with על Am. 2:7 they long after the dust of the earth on the head of the poor; i. e. they long to bring the poor into that condition.

2. to snort, snuff; hence (1.) to hasten after a thing. Ecc. 1:5. Comp. חסה Hab. 2:3. (2.) to snort at, assail with violence, spoken of wild animals and metaphorically of savage enemies. Ps. 56:2, 3. 57:4. Am. 8:4. Ezek. 36:3. Spoken of Jehovah, Is. 42:14.

שאל to remain. 1 Sam. 16:11.

Niph. pass. of Hiph.

1. to remain, to be left. Gen. 7:23. 42:38. Is. 11:11.

2. to continue, to be kept back. Ex. 8:5, 7. [8:9, 11.] Num. 11:26. Job 21:34 תשובתך תשאר false. your answers continue false.

Hiph. 1. to let remain, to leave. Ex. 10:12.

2. to leave behind. Joel 2:14.

3. intrans. to be left, to remain. Num. 21:35. Deut. 3:3.

שאר m. (with Kamets impure,) verbal from שאר, the rest, remnant, remainder. Is. 10:20, 21, 22. 11:11.

שאר m. Chald. const. שאר, idem. Ezra 4:7, 9, 10, 17. 7:18.

שאר ישוב (a remnant shall return) the symbolical proper name of a son of the prophet Isaiah. Is. 7:3. comp. 10:21.

שאר m. dec. I.

1. flesh, i. q. בשר, but almost exclusively in poetry. Ps. 73:26. 78:20, 27. Jer. 51:35 בקלי על בשרי my violence and my flesh come upon Babylon, i. e. the violence done to me; and my flesh, which it has consumed, come upon it; (comp. אכל no. 1. (2.) and no. 2.)

2. one related by blood. Lev. 21:2. 18:12, 13, 17. Num. 27:11. In Lev. 18:6, and 25:49. more in full שאר בשר. Comp. בשר no. 4.

שאר fem. of שאר, blood relationship, hence as a concrete, kindred by blood. Lev. 18:17.

שארת f. by contraction שרת (1 Chr. 12:38.) verbal from שאר, dec. I. a remnant of people, particularly after a general overthrow. Jer. 11:23. 44:14. Mic. 7:18. Zeph. 2:7. Comp. שר, שר. —Ps. 76:11 שארת חמה the remainder of his wrath, i. e. that which is not exerted, his whole wrath.

שאת f. (for שאת fem. of שח verbal from שח, like רח, רח from רח,) destruction. Lam. 3:47. By contraction שח Num. 24:17. see שח below.

שבה Sheba, Sabeans, (as the name of a country, fem. as the name of a

people, masc.) a people and country in Arabia Felix; celebrated for affording incense, spicery, gold, and precious stones, 1 K. 10:1 ff. Is. 60:6. Jer. 6:20. Ezek. 27:22. Ps. 72:15, also for carrying on commerce, Ezek. 27:22. Ps. 72:10. Joel 4:8. [3:8.] Job 6:19. In Job 1:15, it is used for *the* (plundering) *Arabs* generally, and is feminine, although *the people* are intended; the name of the country being used for the name of the people.—There appears to be a threefold derivation of this people in Genesis; namely, (1.) from a grandson of Cush, Gen. 10:7. (2.) from a son of Joktan, Gen. 10:28. (So also in the traditions of the Arabians.) (3.) from a grandson of Abraham by Keturah, Gen. 25:3.—In the first and last accounts the name is connected with Dedan; (see קדן, עץ.)

שבבים masc. plur. *small pieces*. Hos. 8:6. (Chald. שָׁבַב *to break in pieces*; שָׁבַב *a piece*.)

שָׁבָה, fut. apoc. שָׁבֵב; *to take prisoner, to carry away captive*. Gen. 34:29. 1 K. 8:48. Gen. 31:26 שְׁבוּיֹת הָרֶבֶךְ *taken prisoner with the sword in hand*; comp. 2 K. 6:22. Also *to carry away cattle*, 1 Chr. 5:21. or other substance, 2 Chr. 21:17.

Niph. pass. of Kal. Gen. 14:14. Ex. 22:9.

Deriv. שְׁבוּת, שָׁבִי, שְׁבִיָּה.

שֶׁבֶט m. name of a precious stone. Ex. 28:19. 39:12. Sept. ἀχάτης. Vulg. *achates*.

שְׁבוּל or שְׁבוּל Jer. 18:15 Keth. for שְׁבִיל q. v.

שָׁבוּעַ f. also שְׁבִיעַ (Gen. 29:27, 28.) dual. שְׁבִיעִים (Lev. 12:5.) plur. שְׁבָעִים m. שְׁבָעוֹת, const. שְׁבָעוֹת, liter. *the number seven*, ἑβδομάς; hence

1. *seven days, a week*, ἑβδομάς, *septimana*. Gen. 29:27, 28. Dan. 10:2 שְׁלֹשָׁה שְׁבָעִים יָמִים *three weeks long*. (See p. 244.) הַיְּמֵי שְׁבָעוֹת *the feast of (seven) weeks or of Pentecost*, from the time which intervened between the Passover

and this feast, Deut. 16:9. In full Tob. 2:1 ἀγία ἐπὶ ἑβδομάδων. On the contrary Ezek. 45:21 הַיְּמֵי שְׁבָעוֹת *the festival of seven days*, is spoken of the feast of the Passover which lasted seven days.

2. *seven years, a week of years*. Dan. 9:24 ff.

שְׁבִיעָה and שְׁבוּעָה f. verbal from שָׁבַע, dec. X. *an oath*. Gen. 26:3. 24:8.—שְׁבִיעָה יְהוָה *an oath by Jehovah*, Ex. 22:10. Eccl. 8:2. Particularly (1.) *an oath in covenanting*. 2 Sam. 21:7.—בָּעֲלִי שְׁבוּעָה לִּי *bound to a person by an oath*, ἐννοχοί, Neh. 6:18. (2.) *an oath of imprecation, a curse*; in full לְאַחַד הַשְׁבָּעָה שְׁבוּעָה הָאֵלֶּה Num. 5:21. hence לְאַחַד הַשְׁבָּעָה *for a curse*, ibid. Comp. Dan. 9:11. Is. 65:15.

שְׁבוּת and שְׁבִיָּת f. (the two forms being frequently interchanged in the Keri and Kethib,) verbal from שָׁבַע, dec. I. *captivity*, and as a concrete, *captives*. Num. 21:29.—וּשְׁבוּתָם *to bring back the captives*, (of a people,) Deut. 30:3. Jer. 29:24. 30:3. Ezek. 29:14. 39:25. Amos 9:14. Zeph. 3:20. Ps. 14:7. 53:7. 126:1, 4. hence used metaphorically of the restoration of prosperity, or the bringing back to a former state, Job 42:10 וַיְהִי וְיָשָׁב יִשְׂרָאֵל וְיָשָׁב וְיָשָׁב *and Jehovah restored again the prosperity of Job*. Ezek. 16:53. Comp. verse 55. Hos. 6:11, (if these words are to be joined to the beginning of the following chapter.)

I. שָׁבַח (Arab. with ح) found only in Pi. שְׁבַח.

1. *to praise, commend*. Ecc. 8:15. Particularly *to praise God*, Ps. 63:4. 117:1. 147:12.

2. *to pronounce happy*. Ecc. 4:2. Comp. the Chald.

Hithpa. *to praise one's self, to glory*, construed with אֵל of the thing. Ps. 106:47. 1 Chr. 16:35.

II. שָׁבַח (Arab. with ح) *to submit*.

Pi. *to check, still, quiet*; e. g. the waves, Ps. 89:10. anger, Prov. 29:11.

Hiph. i. q. Pi. *to still* (the waves).
Ps. 65 : 8.

שָׁבַח Chald. found only in Pa. שָׁבַח
to commend, praise. See the Heb. no.
I. Dan. 2 : 23. 4 : 31, 34. [4 : 34, 37.]

שָׁבַט and שָׁבֵט, com. gen. with
suff. שָׁבֵט, plur. שָׁבֵטִים, const. שָׁבֵט, dec.
VI. g.

1. *a stick, staff, rod*, Lev. 27 : 32.
Ps. 2 : 9. Particularly for chastise-
ment, (Prov. 10 : 13. 13 : 24. 22 : 8.)
hence *a rod of correction*, Job 9 : 34.
21 : 9. 37 : 13. Is. 10 : 5. 11 : 4 שָׁבֵט
פִּי *the rod or scourge of his mouth*, me-
taphorically for a command to chastise.

2. *the staff of a ruler, a sceptre*.
Gen. 49 : 10. Num. 24 : 17.

3. *a measuring staff or rod*; also *a
portion of land assigned by measure, a
lot, inheritance*. Ps. 74 : 2 שָׁבֵט נְחֻלָּהְךָ
the possession assigned to thee. Jer. 10 :
16. 51 : 19.

4. *a spear, javelin*. 2 Sam. 18 : 14.
Comp. נֶסֶךְ no. 4.

5. *a tribe, tribus*, spoken of the tribes
of Israel. (See סֵפֶד no. 3.) Ex. 28 : 21.
Judg. 20 : 2. also i. q. שְׂפָפָה *a family,
a subdivision of a tribe*, Num. 4 : 18.
Judg. 20 : 12. 1 Sam. 9 : 21.

שָׁבַט Chald. *a tribe*, i. q. Heb. שָׁבֵט
no. 5. Ezra 6 : 17.

שָׁבַט m. the eleventh month of the
Jewish ecclesiastical year, correspond-
ing to part of January and part of Fe-
bruary in our calendar. (So in Syr. and
Arab.) Zech. 1 : 7.

שָׁבִי m. in pause שָׁבִי, with suff. שָׁבִי
verbal from שָׁבַח, dec. VI. l.

1. as an adj. *captive, a prisoner*,
(after the form שָׁבִי.) Ex. 12 : 29. Fem.
שָׁבִי Is. 52 : 2.

2. as a subst. *captivity*, and as a
concrete *captives, prisoners*. שָׁבִי שָׁבִי
to carry away prisoners, Num. 21 : 1.
Ps. 68 : 19. and שָׁבִי, הָיָה שָׁבִי, *to go into
captivity*, Jer. 22 : 22. 30 : 16. Lam.
1 : 5. Used in reference to animals,
Amos 4 : 10.

שָׁבִיב m. dec. III. a. *a flame*. Job
18 : 5. See the following article.

שָׁבִיב Chald. *idem*. Dan. 3 : 22.
Plur. 7 : 9. (Arab. شَبَب *to kindle*, and
intrans. *to burn*.)

שָׁבִיב fem. of שָׁבִי no. 2. *captivity,
captives*. 2 Chr. 28 : 5. Neh. 4 : 4.

שָׁבִיל m. dec. I. *a way, path*. Ps.
77 : 20. Jer. 18 : 15, where in the Ke-
thib we find שָׁבִיל. Root שָׁבַל no. 1.

שָׁבִיסִים masc. plur. Is. 3 : 18. *caps
of net-work, cauls*; comp. the Lat.
reticulum, Varr. de Ling. Lat. iv. 19.
(So in Talmud.) Root שָׁבַס prob. i. q.
שָׁבַץ *to weave, make into a net*. Accord-
ing to others, *small suns*, like the Arab.
شَبَسَة (a denom. from شَمَس *the
sun*), a kind of spangle worn on the
hair. Comp. in the same connexion
שָׁבִיסִים *small moons*.

שָׁבִיעִי, fem. שָׁבִיעִי, an ordinal adj.
(from שָׁבַע *seven*), *the seventh*. Gen. 2 :
2. Ex. 21 : 2.

שָׁבִית f. i. q. שָׁבִית q. v. *captivity*.
Num. 21 : 29.

שָׁבַל, Arab. سَبَلَ, a root not in use.
1. *to go*. Hence שָׁבַל.

2. *to mount up, to grow*. (Arab.
conj. IV. *to form ears*.) See שָׁבַל, שָׁבַל
no. 2.

3. *to flow, stream, overflow*. Comp.
שָׁבַל, שָׁבַל, שָׁבַל. For these transitions
of meaning, see הָלַךְ, יָדַר, עָלָה, עָבַר.

שָׁבַל m. *a branch*, from שָׁבַל no. 2.
(Comp. עָלָה *a leaf*, from עָלָה.) Zech. 4 :
12 שָׁבַל עֲצֵי זַיִת *olive branches*. The Da-
gesh forte is euphonic, as in כָּנַס (from
כָּנַךְ) Jer. 4 : 7. and the Hateph-pattah
as in כָּנַף Is. 9 : 3. 10 : 27. (The reading
שָׁבַל is contrary to the authority of the
Masora.)

שָׁבַל m. *the trail or train of a gar-
ment*. Is. 47 : 2. (Arab. سَبَلَة *idem*.
Root שָׁבַל no. 3.)

שָׁבַלוּ m. according to the Hebrew
interpreters and the Talmud, *a snail*.

Ps. 58:9 קָדַחַּרְךָ כַּמֵּן שֶׁבֶלֶת הָיְתָה *as the snail which melts away as it walks*, i.e. which gradually wastes away by the moisture which it imparts in crawling. Root שָׁבַל no. 3. *to flow, dissolve*, (like *λίμναξ*, *limax*, from *λίσσω*, *to flow, dissolve*.) In Chald. *תִּבְלָא*, *idem*, with *n*; comp. *תִּבְלָא* *an ear*, Chald. *תִּבְלָא*.

שְׁבִלֹת f. plur. שְׁבִלִים.

1. *a ear of corn*, (from שָׁבַל no. 2.) Job 24:24. Gen. 41:5 ff. Is. 17:5. (Arab. *شَبَلَة* by a resolution of the Dagesh forte into Nun.)

2. *a stream*, (see שָׁבַל no. 3.) Ps. 69:3, 16. Is. 27:12.

שְׁבִנָּה and שְׁבִנָּה (prob. *a fresh, blooming young man*; comp. the Arab.

(*شَابَان*), *Shebna*, the proper name of a prefect of the palace under Hezekiah, who was deprived of his office and succeeded by Eliakim, (Is. 22:15.) but he afterwards appears with Eliakim as a private secretary of the king, (Is. 36:3. 2 K. 18:18. 26:37. 19:2.) This ought not to surprise us, considering the capriciousness of eastern monarchs in bestowing their favours.

שָׁבַע *to swear*, in Kal found only in the part. pass. Ezek. 21:28 שָׁבַעוּ *jurantes juramenta*. (Prob. a denom. from שָׁבַע *seven*, *liter. to affirm over seven victims*, or *with some other reference to seven, the sacred number*.) More commonly in

Niph. שָׁבַע *to swear*; construed (1.) with *א* of the person or thing by which a person swears, Gen. 21:23. 22:16.—*To swear by a god* was considered as an acknowledgement of him; thus of Jehovah, Deut. 6:13. 10:20. of idols, Amos 8:14.—*To swear by an unfortunate man*, means that the person who breaks his word shall become like him, Ps. 102:9. comp. Is. 65:15. (2.) with *ל* of the person to whom one swears, Gen. 24:7. 21:23. Also with a dative of the person and an accus. of the thing promised by an oath, Gen.

50:24. Ex. 13:5. 33:1.—*to swear (fidelity) to God, nomen dare Deo*, 2 Chr. 15:14. comp. Is. 19:18. Zeph. 1:5, (where the prefix *ל* interchanges with *א*.)

Hiph. 1. *to make to swear, to bind by an oath*. Num. 5:19. Gen. 50:5. Hence

2. *to adjure, conjure, obtestari, to beseech solemnly, to beg earnestly*. Cant. 2:7. 3:5. 5:9. 1 K. 22:16.

Deriv. שְׁבָעָה.

שְׁבַע f. const. שְׁבַע, and שְׁבָעָה, const. שְׁבָעָה.

1. *seven*, placed either before or after the noun. When placed before, it is used either in the const. state, (Gen. 8:10.) or in the state absolute, (Num. 23:1.) It is put more rarely after the noun, as שְׁבַע־שָׁנָה *the seventh year*, 2 K. 12:2.—The Hebrews employed *seven* (1.) as a round or indefinite number, to express a small number, (as we use *ten*.) Gen. 41:2 ff. 1 Sam. 2:5. Is. 4:1. Ruth 4:15. Prov. 26:25. So especially in poetic fictions, as Job 1:2, 3. 2:13. (2.) as a sacred number, like many other nations. Thus seven offerings in making a covenant, Gen. 21:28. seven lamps in the golden candlestick, Ex. 37:23. the blood was sprinkled seven times, Lev. 4:6, 17. etc. (See Fr. Gedicke verm. Schriften, p. 32—60.)—שְׁבָעָה m. and שְׁבַע f. *seventeen*.

2. *seven times*, usually as an indefinite or round number. Ps. 119:164. Prov. 24:16.

Dual שְׁבָעִים *seven fold or seven times*. Gen. 4:15, 24. Ps. 12:7. 2 Sam. 21:9 Keth.

Plur. שְׁבָעִים *seventy*, for the most part as a round number. Gen. 50:3. So *seven and seventy*, Gen. 4:24.

Deriv. שְׁבַע.

שְׁבָעָה Gen. 26:33. proper name of a well so called, according to this passage, from an oath. It was perhaps originally pronounced with other vowels שְׁבָעָה which signifies *an oath*. (Comp.

Gesenius' Gesch. der Hebr. Sprache und Schrift, p. 186.)

שִׁבְרָה m. i. q. שִׁבְרָה, *seven*. Once Job 42:13.

שִׁבַּץ in Kal not used. In Syr. *to mingle, to weave*; in Arab. conj. V. *to be interwoven, intricate*. In Hebrew used only in Piel and Pual.

Pi. 1. Ex. 28:39. *to work with checker-work on white cloth*, so that the checks or cells resembled the settings of precious stones, (see signif. no. 2.) So in Greek σφραγίς (1.) *the bezel of a ring*; (2.) *a certain figure woven on cloth*. According to Salmasius, *opus ocellatum*; better, *opus tessellatum, reticulatum*. Deriv. כִּשְׁבָּצוֹת no. 1. כִּשְׁבָּץ; comp. שִׁבְסִים.

2. *to set* (precious stones). Pu. pass. Ex. 28:20. Deriv. כִּשְׁבָּצוֹת no. 2.

שִׁבַּץ m. found only 2 Sam. 1:9. according to the Targums, *perplexity, terror*; (comp. the verb שִׁבַּץ.) But as the article shews the word to have a more specific meaning, better according to the Rabbins, *a cramp*, or according to others, *a giddiness*.

שָׁבַק Chald. *to leave*. Dan. 4:12, 20, 23. [4:15, 23, 26.] (Syr. *idem*.)

Ithpe. *to be left*. Dan. 2:44.

שִׁבַּר, fut. שִׁבֵּר.

1. trans. *to break in pieces*. Jer. 2:20, 19:10. Several phrases in which this verb occurs may be found under the articles קִשְׁתָּה, חֶרֶץ, חֶרֶץ. Hos. 2:20 וְהָשֵׁת וְהָרַב וּמִלְחָמָה אֲשֶׁר בְּיָדָם *I will break in pieces the bow, the sword, and the weapons of war*, (and remove them) *out of the land*. Applied to the destruction of ships by the wind, Ezek. 27:26.

2. *to tear in pieces*, spoken of wild animals. 1 K. 13:26, 28. And generally of injuries to the body. Part. שִׁבְרָה *broken, maimed*, Lev. 22:22. See Niph. no. 2. Metaphorically *to break or wound the heart*, Ps. 69:21. 147:3.

3. *to assuage or quench thirst, frangere sitim*, Ps. 104:11.

4. *to destroy*. Dan. 11:26. Ezek. 30:21. See Niph. no. 3. and שִׁבַּר.

5. *to cut off, measure off, appoint*. Job 38:10 וְאֲשֶׁר עָלָיו הָיָה *when I appointed my bounds about it (the sea)*. Comp. שִׁבַּר.

6. denom. from שִׁבַּר no. 6. (1.) *to buy* (grain); joined with שִׁבַּר, Gen. 47:14. with שִׁבַּר, 42:3. also without addition, 42:5. Is. 55:1. (2.) *to sell* (grain). Gen. 41:56.

Niph. pass. 1. *to be broken in pieces, frangi*. Is. 14:29. Spoken of ships, *to be dashed in pieces, to founder*, Ezek. 27:34. Jon. 1:4.

2. *to be torn in pieces*. Ps. 124:7. Spoken of cattle, *to be hurt, injured*, Ex. 22:9, 13. Ezek. 34:4, 15. Zech. 11:16 הַשִּׁבְרָה *the hurt, injured*. Metaphorically with שִׁבַּר, *to be of a contrite heart*, Ps. 34:19. Is. 61:1. Ps. 51:19. Perhaps trans. as in Kal, Ezek. 6:9.

3. *to be broken in pieces, to be overthrown*, spoken of an army, Dan. 11:22. 2 Chr. 14:12. *to be destroyed, to perish*, spoken of a state, of a city, of individuals, Is. 8:15. 24:10. 28:13. Jer. 48:4. Dan. 8:25. 11:4. Ezek. 30:8.

Pi. שִׁבַּר i. q. Kal no. 1. *to break or smite in pieces*; e.g. the teeth, Ps. 3:8. images, altars, 2 K. 18:4. 23:14. ships, Ps. 48:8.

Hiph. 1. *to let break through*, in reference to the birth of a first child, (comp. שִׁבַּר.) Is. 66:9 הֲיִשְׁבַּר וְהָאֵלֶּיךָ *should I cause to break through, i. e. to open the womb, and not cause to bring forth?* Comp. Hos. 13:13. Is. 37:3.

2. denom. from שִׁבַּר, *to sell* (grain). Gen. 42:6. Am. 8:5, 6.

Hoph. pass. *to be wounded, hurt*, spoken of the heart, i. q. Niph. no. 2. Jer. 8:21.

Deriv. שִׁבְרָה, שִׁבְרָה, שִׁבְרָה.

שִׁבַּר and שִׁבַּר, with suff. שִׁבְרִי, verbal from שִׁבַּר dec VI. g. and h.

1. *a breaking*. Is. 30:14.

2. *a wound, injury, breach*. Lev. 21:19. 24:20. Metaphorically, a

breach or *wound* (of a state), Ps. 60:4. — שָׁנָה שֶׁנָּה a *broken heart, sorrow*, Is. 65:14.

3. *ruin, destruction*; of a state, Lam. 2:11. 3:47. of individual persons, Prov. 16:18. Is. 1:28.

4. *a solution, explanation*, (of a dream.) Judg. 7:15.

5. plur. שָׁנָה *terror*. Job 41:17. [41:25.] This metaphorical signification is found in many verbs of *breaking*, e. g. שָׁנָה.

6. *grain*, perhaps so called from its being *broken* in the mill. Gen. 42:1 ff. Ex. 8:5. etc. Comp. שָׁנָה no 6.

שָׁנָה m. verbal from שָׁנָה, dec. III. d.

1. *a breaking*. Ezek. 21:6 שָׁנָה שֶׁנָּה a *breaking of the loins*, as an image of extreme pain.

2. *destruction*. Jer. 17:18.

שָׁנָה, fut. שָׁנָה and שָׁנָה (Lev. 26:34.)

1. *to cease to do any thing*, construed with כֵּן and an infin. Job 32:1. Jer. 31:36. Hos. 7:4. Hence

2. used absolutely, *to rest from labour, to keep holyday*, Ex. 23:12. 34:21. Spoken of a country, *to lie uncultivated*, Lev. 26:34, 35. comp. 25:2. Construed with כֵּן *to rest from a labour*, Gen. 2:2, 3. Ex. 31:17. Comp. Is. 33:8 שָׁנָה עַל הַדֶּשֶׁת the *way-faring man resteth*, i. e. travels no more. 14:4. Lam. 5:14 the *elders rest from the gate*, i. e. they visit it no more.

3. *to cease to be, to have an end*. Gen. 8:22. Is. 24:8. Lam. 5:15.

Niph. i. q. Kal no. 3. strictly pass. of Hiph. *to cease to be, to have an end*. Is. 17:3. Ezek. 6:6. 30:18. 33:28.

Hiph. 1. *to make to cease from doing any thing*; construed with כֵּן and an infin. Ezek. 34:10. with לִקְחָהּ and an infin. Josh. 22:25.

2. *to let rest or cease*, (as a person from labour,) construed with כֵּן, Ex. 5:5. (as a work,) 2 Chr. 16:5. Neh. 4:11.

3. *to still, quiet*. Ps. 8:3.

4. *to make to cease, to put an end to*, e. g. a war, Ps. 46:10. contention,

Prov. 18:18. rejoicing, Is. 16:10. also Jeremiah 48:35. Amos 8:4. Ruth 4:14 וְאִשְׁרָא לֹא הָיְתָה לָךְ נֶאֱמָר *who has not left thee without a kinsman*. Lev. 2:13.

5. *to put away, to remove*, construed with כֵּן, i. q. הִסִּיר. Ex. 12:15. Lev. 26:6. Ezek. 34:25. 23:27, 48. 30:13. Is. 30:11. Jer. 7:34. Ps. 119:119.

I. שָׁנָה m. with suff. שָׁנָה, verbal from שָׁנָה, dec. VI. h.

1. *a ceasing*. Prov. 20:3. comp. 18:18. 22:10.

2 *an interruption, loss of time*. Ex. 21:19.

II. שָׁנָה f. the infin. of שָׁנָה *to dwell*, q. v.

שָׁנָה com. gen. (masc. Lev. 25:4. fem. Ex. 31:14.) const. שָׁנָה, with suff. שָׁנָה, plur. שָׁנָה, const. שָׁנָה, verbal from שָׁנָה, *a day of rest, a sabbath*, the seventh day of the week among the Jews. Ex. 16:25 שָׁנָה הַיּוֹם לַיהוָה *to day is a day of rest to Jehovah*.—שָׁנָה שָׁנָה *every sabbath*, 1 Chr. 9:32.—שָׁנָה שָׁנָה the *sabbatical year*, every seventh year which was a year of release, Lev. 25:4, 8. (In Lev. 23:15, some adopt the signification *a week*, as in Syr. and Greek Mat. 28:1. but this is not necessary.)

שָׁנָה m. verbal from שָׁנָה, *idem*, but with a more intense signification. Ex. 16:23. Lev. 23:24. For the most part in the phrase שָׁנָה שָׁנָה Ex. 31:15. 35:2. Lev. 16:31. *a great festival*.

שָׁנָה i. q. שָׁנָה.

1. *to wander, to go astray*. Hence
2. *to err, transgress*, (from mistake or ignorance.) Ps. 119:67. Num. 15:28. שָׁנָה שָׁנָה *to be guilty of a transgressing*, Lev. 5:18. According to this we may render Gen. 6:3 וְהָיָה הָאָדָם בְּשָׂרָה *on account of their transgressing, they are flesh*, i. e. collect. on account of their transgressions; (as if an infin. after the form שָׁנָה Jer. 5:26.) But all the ancient versions render it, *because he is flesh*, as if it were compounded of שָׁנָה = שָׁנָה and שָׁנָה = שָׁנָה also. This is more accordant with the context, but

has the following difficulties; (1.) the use of the prefix ש in Genesis, and that in prose. To this, however, it may be answered in part, that the solemn speeches of Jehovah, even in the prosaic portions of the Old Testament, abound with poetic forms. See Gen. 1:24 וְהָיָה, comp. verse 25 וְהָיָה. In like manner verse 10 וְהָיָה. (2.) that ש stands for ש although it has a lesser distinctive accent. But similar exceptions in regard to the lesser distinctives sometime occur. (3.) that ש is apparently superfluous. But it may perhaps be rendered, *because he is also flesh*, (and not barely spirit.) The sentence, however, would still appear to drag.

שג f. verbal from שג, dec. XI. c. *an error, mistake*. Ecc. 5:5. וְהָיָה שגָּה to sin through inadvertence or ignorance, Lev. 4:2, 27. Num. 15:27.

שג (comp. שג.)

1. *to wander about*. Ezek. 34:6. Construed with ש, *to wander from the way*, and metaphorically from the commands of God, Prov. 19:27.

2. *to transgress, to do wrong*. Lev. 4:13. 1 Sam. 26:21, with the accessory idea of inadvertence or ignorance.

3. *to be giddy, to be intoxicated*; from wine, Is. 28:7. Prov. 20:1. from love, Prov. 5:20 *wherefore art thou intoxicated, my son, with (the love of) a strange woman?* Verse 14.

Hiph. 1. *to lead astray*. Deut. 27:18.

2. metaphorically *to let wander*, construed with ש, Ps. 119:10. *to seduce, entice*, Job 12:16.

Deriv. שג, comp. also שג, שג.

שג found only in Hiph. *to look, see, view*; e.g. from a window, Cant. 2:9. Construed with ש, Is. 14:16. Also with ש, Ps. 33:14. (In Chald. *providere*, שג *providentia*.)

שג f. dec. X. *a transgression from ignorance or inadvertence*. Ps. 19:13. Root שג i. q. שג.

שג m. Ps. 7:1. and in the plur. שג Hab. 3:1. *a song, an ode*, (comp. Syr. ܣܓܐ cantilena, cantio, from Pa. *cecinit*;) or (after the Arab. שג *to be sad, distressed*;) *a lamentation*, to be rendered then in Habakkuk, *after the manner of a lamentation*.

שג *to lie with* (a woman). Deut. 28:30.

Niph. pass. Is. 13:16. Zech. 14:2.

Pu. Jer. 3:2.

Note. The Masoretes regarded this word as low and obscene, and have, therefore, substituted שג for it in the Keri.

שג f. *a wife, spouse*, e.g. of the Persian king. Neh. 2:6. Prob. also Ps. 45:10.

שג f. Chald. *idem*, spoken of the wives of the king of Babylon. Dan. 5:2, 3, 23. different from שג *concubines*.

שג in Kal not used. In Arab. *to be bold, also to rave, be mad*.

Pu. part. שג.

1. *mad, raving*. 1 Sam. 21:16. Deut. 28:34.

2. *an enthusiast, fanatic*; spoken of false prophets, Jer. 29:26. Hos. 9:7. also reproachfully of true prophets, 2 K. 9:11.

Hithpa. *to rave, to make one's self a mad man*. 1 Sam. 21:15, 16.

Deriv. שג.

שג m. verbal from שג, *madness*. Deut. 28:28. 2 K. 9:20.

שג m. Ex. 13:12. const. שג Deut. 7:13. 28:4. *an offspring, young, fetus*. (Root Syr. and Chald. *misit, emisit*.)

שד Lam. 4:3. dual שד, const. שד m. (Hos. 9:14. Cant. 4:5.) *breasts*; spoken of men, Cant. 4:5. 8:1. of animals, Gen. 49:25. (In Aram. שד.) See שד.

שד found only in the plur. שד m. *idols, liter. lords, like שדלים*, Deut. 32:

17. Ps. 106:37. Root שדר Arab. سَدَرَ med. *Je to rule*; whence سَيِّد *a lord*, Syr. ܫܕܝܐ *an evil demon*. Sept. δαίμονια. Vulg. *dæmonia*. The names of idols are often used by the later Jews for demons.

I. שָׁדַר m. i. q. שָׁדַר, prim. *a mother's breast*. Job 24:9. Is. 60:16.

II. שָׁדַר, once שָׁדַר (Job 5:21.) verbal שָׁדַר.

1. *violence, oppression*; either actively, Prov. 21:7. 24:2. or passively, Ps. 12:6 שָׁדַר עַמִּים *the oppression of the poor*. Also *goods obtained by violence*, Am. 3:10.

2. *desolation, destruction*; often joined with שָׁדַר. Is. 51:19. 59:7. Jer. 49:3.—Hab. 2:17 שָׁדַר בְּחַמּוֹת *desolation by wild beasts*.

שָׁדַר 1. *to oppress, destroy*. Ps. 17:9. Prov. 11:3. Part. שָׁדַר לַיְלָה *nightly robbers*, Obad. 5. Part. pass. שָׁדוּר *slain, dead*, Judg. 5:27. (In Arab. 1. *to fall on*; 2. *to strengthen*; conj. II. *to harden*; conj. III. *to be more violent than another, to overcome*.)

2. *to desolate, lay waste*; a country or city, Ps. 137:8. Jer. 25:36. a people, Jer. 47:4, 7. 49:28. Ps. 91:6. Jer. 5:6.

Note. The inflection of this verb is in part regular, and in part contracted; e. g. pret. שָׁדַרְתִּי, with suff. שָׁדַרְתִּי, fut. שָׁדַרְתִּי. Ps. 91:6, (as if from שָׁדַר,) with suff. שָׁדַרְתִּי. Jer. 5:6. and שָׁדַרְתִּי Prov. 11:3.

Niph. *to be laid waste*. Mic. 2:4.

Pl. i. q. Kal no. 1. Prov. 19:26. 24:15.

Pu. שָׁדַר and שָׁדַר (Nah. 3:7.) *to be laid waste*, pass. of Kal no. 2. Is. 15:1. 23:1. Jer. 4:13. 48:1.

Po. *to destroy*, Hos. 10:2.

Hoph. שָׁדַרְתָּ pass. Is. 35:1. Hos. 10:14.

שָׁדַר fem. of שָׁדַר, dec. X: liter. *a lady, princess*, whence *a wife, concubine*.

(Comp. سَيِّدَة *domina, conjux*. In-

stead of שָׁדַר stands Hirik defective with Dagesh forte following; comp. שָׁדַר and שָׁדַר. Ecc. 2:8 שָׁדַר וְשָׁדַת *a wife and wives*, i. e. concubines of every description. Compare the context, which requires that the harem should be mentioned among the delights of an eastern king, and the preceding word שָׁדַר *luxuriousness*, (comp. Cant. 7:7.) Aben Ezra derives this same signification, but less suitably, from שָׁדַר *the female breast*, whence *a female*, like שָׁדַר Judg. 5:30.

שָׁדַר m. *the Almighty*, an epithet of Jehovah, sometimes in the phrase שָׁדַר שָׁדַר, Gen. 17:1. 28:3. Ex. 6:3. and sometimes standing by itself, Job 5:17, and frequently in this book. Ruth 1:20, 21. The form is the pluralis excellentiæ from a sing. שָׁדַר *mighty*, (comp. Arab. شَدِيد *mighty, violent*,

under the root שָׁדַר.) שָׁדַר is the ancient plural termination, as in שָׁדַר. Sept. generally πανταρχατος. Vulg. in the Pentateuch *Omnipotens*.

שָׁדַר Job 19:29. not a proper word, but compounded of the prefix שָׁ=שָׁ and שָׁדַר *judgment*, hence that *there is a judgment*. So in the Keri, שָׁדַר.

I. שָׁדַר f. Is. 37:27. *blighted grain*, i. q. שָׁדַר in the parallel passage 2 K. 19:26. by a commutation of שָׁ and שָׁ. See under the letter ב.

II. שָׁדַר, plur. שָׁדַר, const. שָׁדַר, dec. XI. d. *a field*. Jer. 31:40. 2 K. 23:4. Deut. 32:32. In the two remaining passages (Is. 16:8. Hab. 3:17.) it is construed with a verb in the singular. It is found in none of the kindred dialects, but the signification given above is sufficiently evident from the connection and from the ancient versions.

שָׁדַר *to burn, blacken, blast, blight*, spoken of the injurious effects of the east wind on the grain. Gen. 41:23, 27. (Arab. with שָׁ *to be dark, to be black*; Chald. שָׁדַר *to burn*.) Hence

שָׂרָפָה f. verbal from שָׂרַף, *blighted grain*. 2 K. 19:26.

שָׂרָפָן m. verbal from שָׂרַף, *a blasting* (of corn or grain). 1 K. 8:37. Amos 4:9. Deut. 28:22. According to Gen. 41:6 ff. it is sometimes an effect of the east wind.

שָׂרַר Chald. Ithpa. *to exert one's self*, construed with לְ. Dan. 6:15. Elsewhere in Chald. and Rabbin. שָׂרַל; see the letter לְ, p. 290.

שָׂהָם m. name of a precious stone. Gen. 2:12. Ex. 28:9, 20, 35:9, 27. Job 28:16. Ezek. 28:13. Most of the ancient versions make it *the sardonyx*. Others: *the flesh-coloured onyx with whitish lines*; (comp. the Arab. ^{سهم}) *a striped garment*.)

שָׂרָה Job 15:31 Keth. i. q. שָׂרָה.

שָׂרָה i. q. the root שָׂרָה q. v.

שָׂרָה m. dec. I. *ruin, destruction*. Ps. 35:17. Root שָׂרָה = שָׂרָה. See the fem. שָׂרָה.

שָׂרָה m. (read *shav*) a segolated form, like שָׂרָה, but without the furtive Segol, like שָׂרָה. Root שָׂרָה, (whence שָׂרָה, like שָׂרָה from שָׂרָה,) Arab. (with ل) *to be bad, wicked*.

1. *what is vain, vanity*. Job 15:31. — **שָׂרָה** *vain idols*, Ps. 31:7. Hence

2. *what is useless, to no purpose or in vain*. Mal. 3:14 שָׂרָה עֲבַד אֱלֹהִים *it is in vain to serve God*. Hence שָׂרָה *in vain, to no purpose*, Jer. 2:30. 4:30. 6:29.

3. *what is false or deceitful, a lie, falsehood*. Ps. 12:3. 41:7. Job 31:5. שָׂרָה *a false report*, Ex. 23:1. שָׂרָה *a false witness*, Deut. 5:17.—Ex. 20:7 **שָׂרָה** *thou shalt not utter the name of Jehovah on a falsehood*, i. e. thou shalt not swear falsely; comp. Ps. 24:4.

4. *wickedness*, (comp. שָׂרָה) **שָׂרָה** *the wicked*, Job 11:11.—Is. 5:18 **שָׂרָה** *records of wickedness*.

5. *trouble, affliction, destruction*.

Job 7:3. Is. 30:28 שָׂרָה *the sieve or winnowing-fan of destruction*.

שָׂרָה f. verbal from שָׂרָה = שָׂרָה q. v. dec. X.

1. *a storm, tempest*. Prov. 1:27 *when your fear cometh as a tempest*. (In the Kethib שָׂרָה.) Ezek. 38:9.

2. *sudden destruction, ruin*. Ps. 63:10 שָׂרָה יִבְקֹשׁוּ נַפְשִׁי *they seek after my life to destroy it*. Is. 10:3. 47:11. Ps. 35:8.

3. *desolation*. Usually connected, by way of paronomasia, with the synonymous word שָׂרָה. Zeph. 1:15. Hence *desolated countries, ruins*, Job 30:3, 14. 38:27.

שָׂרָה, infin. absol. שָׂרָה, fut. שָׂרָה, apoc. שָׂרָה.

1. *to turn, turn back, to return*.—שָׂרָה *he that goeth and he that returneth*, Ezek. 35:7. Zech. 7:14. 9:8. (Comp. שָׂרָה.) The following constructions are worthy of notice, (1.) with לְ and שָׂרָה, *to turn or return to* a person or thing, e. g. to Jehovah, 1 K. 8:33. Ps. 22:28. So with שָׂרָה, 2 Chr. 30:9. with שָׂרָה, Is. 19:22. Joel 2:12. Amos 4:6 ff. with שָׂרָה, Hos. 12:7. Without addition, *to return, be converted*, Jer. 3:12, 14, 22. 2 Chr. 6:24. Is. 1:27 שָׂרָה *her (Zion's) converted citizens*. (2.) with שָׂרָה, *to cease, desist*; e. g. from a purpose, Jer. 4:28. from good, Ezek. 18:24. from evil, Ezek. 3:19. 14:6. Job 36:10. from anger, Ex. 32:12. Also in phrases as *my anger ceases or is turned away from* a person, Gen. 27:45. 2 Chr. 12:12. and without addition, שָׂרָה *my anger ceases*, Gen. 27:44. Is. 5:25. 12:1. Prov. 25:10 and *thy shame cease not*. (3.) with שָׂרָה, *to turn back from* a person whom one has followed, Ruth 1:16. or persecuted, 2 Sam. 2:26, 30. hence *to turn away, to apostatize*; e. g. from Jehovah, Josh. 22:16, 23, 29. 1 Sam. 15:11. (without addition, Josh. 23:12.) (4.) *to come back to the possession of* a thing, construed with שָׂרָה. Ezek. 7:13. Is. 23:17. Lev. 25:10.

2. spoken of things without life, *to go or come back*, particularly in the following phrases; (1.) *to be turned into anything again*; e. g. Is. 29:17. comp. Gen. 3:19. Ecc. 3:20. (2.) *to be given back* (to its former owner), construed with ל. Lev. 27:24. Deut. 28:31. 1 Sam. 7:14. 1 K. 12:26. (3.) *to be recalled, to continue unfulfilled*, spoken of a command, a prophecy, (the opposite of בוא *to be fulfilled*.) Is. 45:23. 55:11. Ezek. 7:13. (4.) *to be recovered, to be restored*; spoken of cities, Ezek. 35:9 Keri. 1 Sam. 7:14. comp. Ezek. 16:55. of a diseased member, 1 K. 13:6. 2 K. 5:10, 14. Ex. 4:7.

3. joined with another verb, it forms a periphrasis of the adverbs *again, anew*. It is then connected with a finite verb with and without a copula; e. g. Gen. 30:31 אֲשׁוּבָה אֲרָקָה *I will feed again*. 26:18. Josh. 5:2. 2 K. 1:13 וַיִּשְׁבּוּ וַיִּשְׁלַח *and he sent again*. 20:5. Is. 6:13. With an infin. Job 7:7.

4. causat. as in Hiph. (1.) *to lead or bring back*. Num. 10:36. Ps. 85:5. Particularly in the phrase שׁוּבוּ שְׁבוּת *to bring back captives*, see שְׁבוּת. (2.) *to restore*. Nah. 2:3. The Kethib frequently has שׁוּב in a causative sense, where the Keri has שָׁב.

Pil. שׁוּב 1. *to lead or bring back*. Jer. 50:19.

2. *to convert*. Is. 49:5. See Kal no. I. (1.)

3. *to make rebellious, to pervert*. Is. 47:10. See Kal no. 1. (3.)

4. *to restore*. Is. 58:12. Prob. Ps. 60:3.

5. שׁוּב *to animate or invigorate the soul*. Ps. 23:3. Comp. הִשְׁבֵּה.

Pul. שׁוּבָה pass. whence the part. בְּאוּבָה *brought back*, i. e. escaped, delivered, Ezek. 38:8.

Hiph. הִשְׁבֵּה, fut. שָׁב, apoc. וַיִּשְׁבּוּ *to cause to turn back*; hence

1. *to bring or lead back*, e. g. prisoners. Jer. 32:44. 33:11. 49:6, 39. Hence *to drive back, to keep off, to hinder*, Job 9:12. 11:10. 23:13. Is.

14:27. 43:13. Particularly (1.) joined with פָּנָה, *to turn away the face of a person*, i. e. to refuse or deny his request. 1 K. 2:16, 17, 20. 2 Chr. 6:42. (2.) with נָקַשׁ, *to bring back the life of a person*, i. e. to relieve or refresh him. Ruth 4:15. Lam. 1:11, 16, 19. Metaphorically Ps. 19:8. (By weariness life is as it were exhausted, by refreshment it is restored again, comp. 1 Sam. 30:12. Judg. 15:19.) (3.) with נָקַשׁ, *to still or assuage anger*. Job 9:13. Ps. 78:38. 106:23. Construed with מִן *from a person*, Prov. 24:18. — הִשְׁבֵּה *to turn away the wrath of Jehovah from a person*, Num. 25:11. Ezra 10:14.

2. *to give back, to restore*, construed with a dative of the person. Ex. 22:25. Deut. 22:2. Particularly *to make good, replace*; e. g. what is stolen, Lev. 5:23. [6:4.] a trespass, Num. 5:7. Hence (1.) *to compensate, recompense*; construed with a dative, Ps. 18:21. 116:12. with ל, Ps. 94:23. and without a mention of the person, Prov. 17:13. with an accus. and dative, Gen. 50:15. (2.) הִשְׁבֵּה דָבָר *to return word, to answer*, construed with an accus. of the person, (like אָמַר.) 1 K. 12:6, 9, 16. Also *to bring word or answer*, Num. 22:8. 13:27. 2 Sam. 24:13. The former is also expressed with אָמַר, Prov. 22:21. with מִלֵּן, Job 35:4. without addition, 2 Chr. 10:16. Job 35:5.

3. *to bring again, to bring repeatedly*; as a tribute, 2 K. 3:4. 17:3. 2 Chr. 27:5. Ps. 72:10. an offering, Num. 18:9. So in Lat. *sacra referre*, Virg. Georg. i. 339. Æn. v. 598. 603.

4. *to recall, revoke*, e. g. a blessing, Num. 23:20. an edict, Est. 8:5, 8 אֵין הַחֲשִׁיב *it is irrevocable*. Am. 1:3 ff *for many transgressions of Damascus I will not revoke it*, scil. what I have decreed. (Comp. verses 4, 5. and Num. 23:20.)

5. *to restore*. Is. 1:26. Dan. 9:25.

6. simply *to turn, direct, apply*. Hence (1.) הִשְׁבֵּה לֵב *to lay to heart, to*

consider. Deut. 4:39, 30:1. With *עַל*, Is. 46:8. Hence to *repent*, 1 K. 8:47. (2.) with *פָּנִים*, to *turn away one's face*, Ezek. 14:6. and without *פָּנִים*, 18:30, 32. Construed with *לְ*, to *turn one's face* to a place, Dan. 11:18, 19.

Hoph. *הוּשַׁב* to be brought, led, given back. Gen. 42:28. 43:12. Num. 5:8. etc.

Deriv. out of course *שׁוּבָה*, *שׁוּבָה*, *שׁוּבָה*.

שׁוּבָה m. verbal adj. from *שׁוּבָה*, dec. II. b. *rebellious, backsliding*. Jer. 3:14, 22. Is. 57:17.

שׁוּבָה, fem. *שׁוּבָה*, verbal adj. from *שׁוּבָה*, *rebellious, backsliding*. Jer. 31:22. 49:4.

שׁוּר *desolation*, see *שׁוּר*.

שׁוּר, whence the fut. *שׁוּר*, see *שׁוּר*.

I. **שׁוּרָה** 1. to be even. See Pi.

2. to be equal, e.g. in value, construed with *כִּי*. Prov. 3:15. 8:11. Est. 7:4. *אֲלֹכֵי הַמֶּלֶךְ אֵין הָיָה שׁוּרָה בְּנֶפֶשׁ הַמֶּלֶךְ* although the enemy could not equal, i.e. make good, the damage of the king. Used passively, *לִי שׁוּרָה* it was recompensed to me, *æquatum est mihi*, Job 33:27.

3. to be like, construed with *כִּי*. Prov. 26:4. Is. 40:25.

4. to be sufficient, to satisfy. Est. 5:13 *כִּי כָל הַדָּבָר אֲשֶׁר אָמַרְתִּי לִי* all this satisfies me not.

5. suitable, serviceable, useful. Est. 3:8 *לֹא הָיָה שׁוּרָה לְלִבְּךָ אִין הַמֶּלֶךְ* it is not useful to the king.

Pi. I. to make plain or even. Is. 28:25. Joined with *וְשָׁקַט*, to quiet one's spirit, to compose one's mind, *animus componere*, Ps. 131:2. So prob. elliptically Is. 38:13 *שָׁקַטְתִּי עַד בֹּקֶר* I quieted myself, i.e. I waited, till morning. Vulg. and Jerome, *sperabam usque ad mane*. The word *בֹּקֶר* must then (contrary to the accents) be joined to the following clause. Others, after signif. no.2. *ponebam* (me) *usque ad mane sicut leonem* (rugientem,) *I was like till morning to a* (roaring) *lion*. Targ. *rugiebam, ut leo*. Or, *assimilabam* (me).

2. to place, put, ponere. (In the Targums more frequent. So *שָׁקַט* to place

and to compare.) Ps. 16:8. 21:6. 89:20 *שָׁקַטְתָּ עַל גִּבּוֹר* I have given help to the mighty. 119:30. *שָׁקַט פֶּה* to prepare fruit, Hos. 10:1. Construed with *כִּי*, to make as or like, Ps. 18:34.

Hiph. to compare, liken. Lam. 2:13.

II. **שׁוּרָה**, in Chald. Ithpa. to fear. In Hebrew not used in Kal. Hence perhaps

Pi. Job 30:22 Keth. *הוֹמַתְנִי הַשָּׁקָה* thou makest me despond, thou terrifiest me. (In the Keri *הוֹמַתְנִי*.) The Syriac version likewise has two verbs here.

Nithpa. (a conjugation, uncommon in pure Hebrew, but frequent in Rabbinic, see Gesenius' Lehrgeb. §. 71. 4. Anm.) Prov. 27:15 *אִשָּׁה כְּרֹגֵלִים בַּיּוֹם הַמָּטָר* and a contentious woman one must be afraid of. Others after no. I. are like to each other. Vulg. *comparantur*. Greek Venet. *ισοῦται*. But so direct and apparently weak a mode of expressing the comparison is uncommon in the Proverbs. Others change the vowel-pointing, and read *נִשְׁתָּה* which raves or storms; comp. *חֶטֶר* winter, and the Greek *χειμασθῆναι ἀπειλαῖς, χειμαῖνται φέροντες*. Targ. *uxor litigiosa, quæ rixatur*.

שׁוּרָה or **שׁוּרָה** Chald. i. q. Heb. *שׁוּרָה* no. I. to be equal, like, suitable. Pa. Dan. 5:21 Keri *עָם הַדְּבָרָה שֶׁן הָיָה* and his heart they made like to the beasts, i.e. his heart was made like to the beasts. The Kethib reads *שֶׁן* part. pass. of Kal, which is better suited to the passage.

Ithpa. to be made into any thing. Dan. 3:29.

שׁוּרָה Gen. 14:17. proper name of a valley, which is also called *the king's dale*. The latter name occurs likewise 2 Sam. 18:18. but there is nothing to determine its locality. - If it be the same with *קִרְיָתַיִם* Gen. 14:5. it was probably in the neighbourhood of Kiriathaim; but there are two cities of this name, see p. 534.

שׁוּחַ (kindred with שׁוּחַ and שׁוּחַ.)

1. *to sink down.* Prov. 2:18 שׁוּחַ her house sinks down to *hades*; or (since שׁוּחַ is elsewhere uniformly masc.) *she sinks down to hades with her house*, liter. *quoad domum suam*. Deriv. שׁוּחַ, שׁוּחַ and שׁוּחַ a pit.

2. *to be bowed down.* Ps. 44:26 שׁוּחַ our soul is bowed down to the dust. Lam. 3:20 Keri שׁוּחַ my soul is bowed down within me. Comp. Ps. 42:7.

שׁוּחַ proper name of a son of Abraham by Keturah. Gen. 25:2. Hence the patronymic and gentile noun שׁוּחַ a *Shuhite*, Job 2:11. 8:1. 25:1. the name of a tribe in Arabia Deserta, called *Saxhrat*, *Saxhalat* by Ptolemy, (xv. 5.)

שׁוּחַ f. verbal from שׁוּחַ, a pit, abyss. Jer. 2:6. 18:20. Prov. 22:14.

I. שׁוּט 1. *to row.* Part. שׁוּט rowers, Ezek. 27:8, 26. (Arab. ساط *to whip*, whence שׁוּט a whip, scourge.) Deriv. שׁוּט, שׁוּט.

2. *to run to and fro, to seek.* Num. 11:8.—שׁוּט to rove or wander through the earth or a country, Job 1:7. 2:2. particularly for the purpose of reviewing, 2 Sam. 24:2, 8. (These two significations may be connected; comp. the German verbs *peitschen*, *rudern*.)

Pil. שׁוּט i. q. Kal no. 2. Jer. 5:1. Am. 8:12. Zech. 4:10 the eyes of *Jehovah* שׁוּט which run to and fro through the whole earth. 2 Chr. 16:9. Metaphorically *to run over or examine* (a writing), Dan. 12:4.

Hithpa. i. q. Pi. Jer. 49:3.

II. שׁוּט Aram. שׁוּט i. q. שׁוּט *to despise, contemn.* Part. שׁוּט Ezek. 16:57. 28:24, 26. See שׁוּט.

שׁוּט m. verbal from שׁוּט, dec. I. a whip, scourge. Prov. 26:3. 1 K. 12:11. שׁוּט the scourge of the (slandrous) tongue, Job 5:21. Particularly the scourge of God with which he

punishes men, Is. 10:26. Job 9:23. Is. 28:15, 18 שׁוּט the overflowing scourge, an incongruous figure, for a grievous calamity. (The Arabians have similar expressions; see the *Coran*, Sur. 88:12. 89:33.)

שׁוּל m. dec. I.

1. a hem. Ex. 28:33, 34.

2. the train or trail (of a garment). Is. 6:1. שׁוּל to turn up the trail (of one's garment), indicative of the greatest dishonour, Jer. 13:22, 26.

Nah. 3:5. Root שׁוּל Arab. سأل *to be broad, slack, to hang down.*

שׁוּל m. verbal from שׁוּל.

1. *stripped, naked.* Mic. 1:8. Or perhaps more specifically *bare-footed*, (so the Sept. Syr.) Comp. שׁוּל to put off (the shoe).

2. *captive, prisoner.* Job 12:17, 19.

שׁוּלמית *Shulamith*, proper name of the maiden, whose praises are sung in a part, according to others, through the whole of Canticles. Cant. 7:1. It may be a gentile noun, a *Shulamite* or *Shunamite*, from שׁוּלם also called *Sulem*; or the fem. שׁוּלם, after the Arabic form سليمان *Suleiman*.

שׁוּם m. dec. I. *garlick.* Num. 11:5. Comp. Celsii Hierobot. T. II. p. 53.

שׁוּם proper name of a city in the tribe of Issachar. Josh. 19:18. 1 Sam. 28:4. 2 K. 4:8. According to Eusebius, (under the word *σουλήμ*.) there was a place *Sulem* (by a commutation of *l* and *n*.) five Roman miles south of mount Tabor. The gentile noun is שׁוּמ, fem. שׁוּמ, 1 K. 1:3. 2:17. 2 K. 4:12.

שׁוּע or שׁוּע found only in Pi. שׁוּע *to cry*, particularly for help, construed with שׁוּע. Ps. 30:3. 88:14. 72:12. Hence

I. שׁוּע m. Is. 22:5. and שׁוּע Job 30:23. verbals from שׁוּע, a cry for help.

II. שׁוּע, also שׁוּע (Job 36:19.) dec. I.

1. *rich, opulent*, Job 34:19. Ezek. 23:23. *riches*, Job 36:19.

2. *noble, liberal, magnanimous*. Is. 32:5. The root שרע borrows its signification here from שרע Arab. *وسع* to be broad, also to be rich, mighty; conj. VIII. X. to be noble-minded, liberal.

שרע m. dec. VI. d. Ps. 5:3. and שרע f. dec. X. verbals from שרע, a cry for help, a supplication. Ps. 18:7. 39:13. 102:2.

שרעל m. dec. I. a fox. Cant. 2:15. Lam. 5:18. Ezek. 13:4. Ps. 63:11. Neh. 3:35. (Arab. *ثعلب* more frequently *ثعلب*, with *ب* annexed; comp. the proper name שרעלים, which is also written שרעלים.) Under this name is included also in common life the jackal, (Pers. *شغال* *shagal*;) comp. Niebuhr's Beschreib. von Arabien, p. 166. and this meaning has been applied to Judg. 15:4. and Ps. 63:11. since the jackal is common in Palestine and feeds on carrion. But both of these circumstances are also true of the fox, and the jackal has another name in Hebrew (א.) See Bocharti Hieroz. T. II. p. 190 ff. of the Leips. edit. Faber zu Harmer's Beobachtungen, Th. 2. p. 270. Faber's Archäologie, Th. I. p. 140.

שרע m. (denom. from שרע a gate,) dec. VII. b. a porter. 2 K. 7:10, 11. 2 Chr. 31:14.

שרע 1. to break or smite in pieces. (So in Chald. Ps. 94:5. Deut. 9:21 Targ. for the Heb. *נקה*; and more frequently the kindred verbs שרע, שרע, for the Heb. *נקה* etc.) Job 9:17 שרע *who breaks me in pieces with a tempest*. Sept. *ἐκτελεῖ*. Vulg. *conteret*.

2. i. q. Lat. *ferio*, Greek *πλήττω*, to smite, strike; also spoken of the serpent, to bite. Gen. 3:15 וְהָאָדָם יִשְׁחָקְךָ רֹאשׁ *he (the seed of the woman) shall smite thee on the head, and thou shalt bite him on the heel*. In Hebrew both these ideas are expressed by the same word *נקה*; and in Arabic by *ضرب*.

Syr. *ܕܡܝܬܐ* *conteret*, *ܕܡܝܬܐ* 2 series.

Jerome, *conteret* — *insidiaberis*. See Eichhorn's Urgesch. herausgegeben von Gabler, Th. II. B. I. p. 189 ff. B. 2. p. 281 ff.

3. perhaps also to press. Ps. 139:11 וְתִשָּׁחַץ *tenebrae prement*, i. e. occultabunt me; comp. *noctepremi*, Æn. VI. 828. *silentio premere, nubibus pressus*. Or, darkness is dark about me. In this case שרע is supposed to derive its meaning from שרע twilight, darkness. Sept. *καλύψει*. Symm. *ἐπισκοπάσει*. Others compare the Arab. *شاف* *vidit*, conj. V. *ex alto prospexit*; hence the darkness sees me.

שרע m. plur. שרע, dec. II. b. a horn, trumpet, lituus, different from שרע. Ex. 19:16. Lev. 25:9. Jerome on Hos. 5:8, *buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice sophar, Græce κεράτιν, appellatur*. Sept. *σάλπιγξ, κεράτιν*. The proper verb to express the blowing of this instrument is שרע, q. v. That it was made of horn, or at least in the shape of a horn, is evident from its being interchanged with שרע, e. g. Josh. 6:5. comp. verses 4, 6, 8, 13. Job 39:25 שרע (Arab. *سنبور* *idem*.)

שרע m. dec. I. a leg, thigh. Cant. 5:15. Ps. 147:10 וְשֵׁרֵשׁ הָאִישׁ יִרְצֶה *he takes no pleasure in the legs of a man, i. e. in infantry, in opposition to cavalry*. Judg. 15:8 וְהָיָה אִתָּם שֵׁרֵשׁ עַל יָדָם *and he smote them hip and thigh, a proverbial expression, for he smote them all*. (עַל here signifies *with, together with*; see עַל no. 13.) Spoken also of animals, Ex. 29:22, 27. 1 Sam. 9:24.—Dual שרע Prov. 26:7.—Kindred with שרע and שרע to run.

שרע in Kal not used. Prob. to run, like שרע, comp. שרע a thigh, and שרע a street.

Hiph. to run over, to overflow. Joel 2:24 וְהִשְׂקוּ הַיִּקְנִים חֵירוֹשׁ *the fats shall overflow with wine*. 4:13. [3:13.] It governs an accus. like verbs of plenty.

Pil. שרע causat. of Hiph. to cause to

overflow, to water abundantly. Ps. 65:10.

שוק m. verbal from שוק, dec. VI. *a street.* Prov. 7:8. Ecc. 12:4, 5. Plur. שוקים, (like שוקים from שוק) Cant. 3:2.

שור m. plur. שורים (Hos. 12:12.) dec. VI. *z. an ox, an animal of the ox kind,* without respect to age or sex. Is. 1:3. Used particularly in general notices of different animals, Ex. 22:1. [21:37.] Lev. 22:23, 28. 27:26. Num. 18:17. Deut. 14:4. For the collective noun, the Hebrews used שור q. v. to which שור has the same relation, as קה to צאן. In Gen. 32:6, it is, however, used collectively like the other nomina unitatis שור, שפחה, שפחה, for *servants, maidens, asses,* (but the collective noun צאן is subjoined, probably because קה appeared inappropriate.) In many passages the connection shews that *a calf,* (Lev. 22:27.) or *a cow,* (Job 21:10.) is intended; but the word itself is generic. It is an epicene noun and of the masculine gender even when spoken of female animals, Job 21:10 שורו *his cow becomes pregnant.* (In Arab. ^{سور} *an ox*; in Aram. ^{ܫܘܪܐ} *also a calf.*)

I. שור, fut. שור, *to see, behold, view.* Job 7:8. 24:15. Construed with an accus. Num. 23:9. Job 35:5. Particularly (1.) *to look down.* Cant. 4:8. (2.) *to look graciously.* Hos. 14:9. (3.) *to lay wait.* Jer. 5:26. Hos. 13:7. (4.) *to regard.* Job 33:14. 35:13.

II. שור *to go, to travel, journey.* (Arab. ^{سار} *idem*; comp. in Chald. ^{ܫܪܐ} *a caravan.* Also in Palmyr. comp. Tychsen's Element. Syr. p. 74.) Ezek. 27:25 ^{אניות תרשש שרותן} *the ships of Tarshish are thy caravans for thy traffic,* i. e. they go out in caravans or squadrons to carry on thy commerce. Construed with ש, *to go with a thing,* i. e. to carry it, (comp. ש no. 2.) Is. 57:9. Deriv. ^{השורה} *a present.*

III. שור i. q. שר *to sing,* q. v.

I. שור m. dec. I. i. q. שר *an enemy.* Ps. 92:12.

II. שור dec. I.

1. i. q. Arab. ^{سور} *a wall.* Gen. 49:22. Ps. 18:30. Plur. שורות Job 24:11 according to Josephus (Antiq. Jud. vi. 7. § 3. comp. 1 Sam. 15:7.) *Pelusium.* The desert from Palestine to Shur is called Ex. 15:22 שור, Num. 33:8 שור, now *Jofar.*

2. proper name of a city on the borders of Egypt towards Palestine, (Gen. 16:7. 20:1. 25:18. 1 Sam. 15:7. 27:8.) according to Josephus (Antiq. Jud. vi. 7. § 3. comp. 1 Sam. 15:7.) *Pelusium.* The desert from Palestine to Shur is called Ex. 15:22 שור, Num. 33:8 שור, now *Jofar.*

שור Chald. *a wall.* Ezra 4:13, 16.

שורש m. 1 K. 7:19. in pause שורש 7:22, 26. more frequently שורש f. plur. שורשים, dec. VIII. h. and X.

1. *a lily,* various species of which are native in the east and grow in the fields. Cant. 2:1, 2, 16. 4:5. 6:2. 7:3. Hos. 14:6. The Greek authors also were acquainted with the name ^{לוטוס} *for lily,* e. g. Dioscor. III. 116. Athen. XII. 1. — ^{ליליה} *lily-work,* (an ornament on the pillars of the temple,) perhaps *work in the form of the lotus,* for the lotus is like the lily and was common in Egypt as a decoration for pillars, and the Hebrew architecture generally has a Phenico-Egyptian character, 1 K. 7:19, 22, 66. (Arab. and Syr. *idem.*) Comp. Celsii Hierob. I. p. 383 ff.

2. שורש Ps. 60:1. and שורש Ps. 45:1. 69:1. 80:1. name of a musical instrument. If so called from its resemblance to *a lily,* then we may suppose it to have been *a cymbal.*

3. as a proper name, Dan. 8:2. Neh. 1:1. Est. 1:2, 5. *Shushan* or *Susa,* on the river Choaspes, the metropolis of Susiana and winter residence of the Persian kings. (The summer residence was ^{החמא}.) In its place is now a city called *Suster* or *Tuster.*

שורש Chald. *a gentile noun,* Chald. *the*

inhabitants of Susa. See the preceding article, no. 3. Ezra 4:9.

שִׁית *to set, place*, see שִׁית.

שָׁב Chald. found only in the uncommon conj. שָׁב, שָׁב, *to free, deliver.* Fut. שָׁב, infin. שָׁב, Dan. 3:15, 17, 28. 6:17, 28. In the Targums more common.

שָׁה *to see, look on, behold.* Job 20:9. 28:7. (So all the ancient versions. In Rabbin. שָׁה *idem.*) Cant. 1:6 שָׁהּ שָׁהּ *for the sun has looked, i. e. shined, on me.*

שָׁר Arab. شَرَّ *to turn from right to left or inwards, to twist.* Found only in the Hoph. part. שָׁר שָׁר *fine twined linen*, Ex. 26:1, 31, 36. 27:9, 18. 28:6, 8, 15 ff.

שָׁ m. verbal from שָׁח, *bowed down, cast down.* Job 22:29 שָׁ חָיִים *the cast down.*

שָׁח *to give a present*, particularly for freeing a person from punishment. Job 6:22. Construed with an accus. of the person, *to load with presents*, Ezek. 16:33. Hence

שָׁח m. verbal from שָׁח, *a gift, present.* 1 K. 15:19. Particularly to purchase deliverance from punishment, 2 K. 16:8. Prov. 6:35. (comp. Job 6:22.) or to bribe any one, e.g. a judge, Ex. 23:8. Deut. 10:17. Is. 5:23.—שָׁח *to receive a bribe*, Ps. 15:5. 26:10. 1 Sam. 8:3. Prov. 17:8 שָׁח אֶת מֶלְכִּי *a precious stone is a gift to its master, i. e. to him that receives it; (comp. no. 1.)*

שָׁח (comp. שָׁח and שָׁח.)

1. *to bow down.* Is. 51:23. In Chald. more frequent.

2. *to sink down.* Comp. the deriv. שָׁח, שָׁח.

Hiph. שָׁח *to cause to bow down.* Prov. 12:25.

Hithpal. שָׁח (with a doubling of the third radical, like שָׁח, שָׁח, for שָׁח,) fut. apoc. שָׁח, in pause שָׁח (Milél.)

infin. (after the Chaldaic form) שָׁח (2 K. 5:18.)

1. *to bow down, to prostrate one's self*, as a testimony of respect and reverence, שָׁח; often with the addition of אֶפְסֵי אֶרֶץ *with the face to the earth.* Gen. 19:1. 42:6. 48:12. The person *before* whom one prostrates himself is preceded by לְ, Gen. 23:7. 37:7, 9, 10. more rarely by לְפָנֵי, 23:12. This token of respect was shewn sometimes to equals, Gen. 23:7. 37:7, 9, 10. 33:3, 6. sometimes to superiors, e.g. to kings and princes, 2 Sam. 9:8. and especially to the Deity; hence

2. *to prostrate one's self* (before God), *to worship, adore.* Gen. 22:5. 1 Sam. 1:3. Sometimes without a prostration, as upon one's bed, Gen. 47:31. 1 K. 1:47.—This prostration was also a sign of homage or allegiance; hence

3. *to do homage.* Ps. 45:12 *he is thy lord*, שָׁח *do homage to him.*

Note. שָׁח Ezek. 8:16, is probably a corrupted reading for שָׁח.

שָׁח see שָׁח.

שָׁח f. verbal from שָׁח no. 2. dec. I. *a pit.* Prov. 28:10. Comp. שָׁח.

שָׁח i. q. שָׁח and שָׁח.

1. *to stoop, bow down, couch*, as animals lurking for prey. Job 38:40.

2. *to be brought low, to be bowed down*, Ps. 107:39. Job 9:13. Is. 2:11, 17. *to bend or bow one's self*, Is. 60:14 וְהָלַכְנוּ אֵלָיו שָׁחוּ *and they shall come bending unto thee.* Prov. 14:19.

3. *to be bowed down* (with sorrow). Ps. 35:14. 38:7. Lam. 3:20 Keri.

4. *to sink.* Hab. 3:6 *the eternal hills do sink.* Ps. 10:10.

Note. The forms which occur are שָׁח, שָׁח and שָׁח, fut. שָׁח.

Niph. 1. *to be bowed down.* Is. 2:9. 5:15.

2. *to be depressed, made low*, spoken of the voice and of singers. Ecc. 12:4. Is. 29:4 וּמִפֶּה אֲבָרְחָן תִּשָּׁח *out of the dust shall thy depressed speech come.*

Hiph. *to bring or throw down.* Is. 25:12. 26:5.

Hithpo. *to be cast down*, spoken of the soul. Ps. 42:7, 12. 43:5.

Deriv. שח.

שָׁחַת 1. *to kill, slay*, (animals.) Gen. 37:31. Particularly for sacrifice, Lev. 1:5, 11. Hos. 5:2 שָׁחַתוּ עֲשִׂים הָעֲמִיקָה *in slaying* (of sacrifices) *they sin greatly*. In reference to the sacrifice of human beings, Gen. 22:10. Is. 57:5.

2. *to kill, murder*, (men.) 2 K. 25:7. Jer. 39:6. שָׁחַת הָרָץ שָׁחַת Jer. 9:7 Keth. *a deadly arrow*. In the Keri שָׁחַת probably in the same sense.

3. שָׁחַת 1 K. 10:16, 17. 2 Chr. 9:15, 16. prob. *gold mixed with alloy*. (In Arabic, this verb, like the Heb. שָׁחַת, is applied to the adulteration of wine.) Sept. *beaten gold*; comp. by transposition, שָׁחַת *to spread out*.

שָׁחַת m. dec. I. *a bile, sore, ulcer*. Ex. 9:9, 11. Lev. 13:18—20. — שָׁחַת מִצְרַיִם *the botch of Egypt*, prob. *the elephantiasis*, which is endemic in Egypt. It affects particularly the feet, which immediately swell up, lose their flexibility, and become stiff like the feet of elephants, whence the name of the disease. Deut. 28:27, 35.—It is used of the sores of the leprosy, or of the elephantiasis, Job 2:7. Comp. Schilling de Lepra, p. 184. Plin. xxvi. § 5. (Root Arab. سَحَن *to be hot, inflamed*; Syr. سَحَن *to suppurate*.)

שָׁחַת m. Is. 37:30. *that which grows up of itself the third year after sowing*, i. q. שָׁחַת in the parallel passage, q. v. Some MSS. read here שָׁחַת, others שָׁחַת.

שָׁחַת m. *thinness*. Ezek. 41:16 שָׁחַת *thin wood*. See שָׁחַת.

שָׁחַת f. plur. שָׁחַת, dec. I. *a pit*. Ps. 107:20. Lam. 4:20. Root שָׁחַת no. 2. *to sink*.

שָׁחַל m. *a lion*, used only in poetry. Job 4:10. 10:16. 28:8. Ps. 91:13. Prov. 26:13. Hos. 5:14. 13:7. According to Bochart (Hieroz. I. 717.) strictly *the blackish lion of Syria*, (Plin.

H. N. viii. 17.) comp. שָׁחַל *black*, (by a commutation of ל and ר.) Better as a poetical epithet, *the roarer*, comp. Arab. سَحَال *vox in pectore reciprocata*, spec. *rugitus*.

שָׁחַל f. Ex. 30:34. according to most of the versions, Jewish commentators and Talmudists, שָׁחַל, *unguis odoratus, onycha; blatta Byzantina* of the shops. It consists of the shells of several kinds of muscles, which, when burnt, yield a smell like to castoreum. See Dioscorid. ii. 10. and the passages from the Arabic writers quoted by Bochart, (Hieroz. T. II. p. 803 ff.) Root שָׁחַל prob. i. q. Arab. سَحَل *to shell or flake off*, (comp. سَحَل *a date-shell*), hence שָׁחַל *a muscle-shell*. If it were not for the authority of the ancient versions, the collation of the word with the Syr. سَحَل *to distil, exude*, would lead to the idea of a resinous fragrant substance of the vegetable kingdom, perhaps *bdellium*; and this Bochart prefers, since Dioscorides and Pliny have compared the pieces of this gum, on account of their smoothness, with *nails (unguibus)*.

שָׁחַת Arab. سَحَف *to be lean, to waste away*. Hence

שָׁחַת m. Lev. 11:16. name of a bird, according to the Sept. and Vulg. *larus, the sea-gull*, a very *lank* bird. But the birds mentioned in connexion with it are not sea-fowls. Hence others: *the horned owl, the night-owl, the leanest* of all birds, although it is a great eater.

שָׁחַת f. verbal from obsol. שָׁחַת, *a consumption, tabes*. Lev. 26:16. Deut. 28:22.

שָׁחַת m. *majesty, pride*, (Arab. شَحْص, Talmud. שָׁחַת *idem*.) Found only Job 28:8. 41:26 [41:34] שָׁחַת Vulg. *fili superbiae, the haughty ones*, spoken of great beasts of prey, e. g. lions, etc. The Targum has *lions* in chap. 28:8. but the meaning is evi-

dently more general in chap. 41:26. Comp. Bocharti Hieroz. I. p. 718.

שָׁחַק 1. to pound or bruise in pieces. Ex. 30:36. Metaphorically Ps. 18:43.

2. to wear away. Job 14:19 **אֲנִיִּים** **שָׁחֲקוּ** **אֶת־הַבָּשָׂר** the waters wear away the stones. (In Arab. to wear out, e. g. a garment.)

שָׁחַק m. dec. VI. c.

1. dust. Is. 40:15.

2. a cloud, (comp. **سَحَاب** *nubes tenuis*.) Found only in the plur. Job 36:28. Ps. 78:23. Prov. 3:20, (which passages ascribe to them rain.) Ps. 77:18, (which ascribes to them thunder.) In Job 38:37, their number is spoken of.

3. Plur. i. q. **שָׁמַיִם** and **רָקִיעַ**, the heavens, the sky. Job 37:18 canst thou, like him, spread out the sky which is strong like a molten mirror? Prov. 8:28. Job 37:21. It often stands in parallelism with **שָׁמַיִם** and as the residence of Jehovah, Deut. 33:26. Job 35:5. Ps. 68:35. So in the singular, Ps. 89:7, 38. (In Samar. **שָׁחַק** stands for **שָׁמַיִם** Gen. 7:19.)

I. **שָׁחַר** to be black, (In Aram. *idem*.) Job 30:30 **עוֹרִי שָׁחַר מִפְּנֵי** my skin is black (and comes off) from me.

Deriv. **שָׁחַר**, **שָׁחַרָה**.

II. **שָׁחַר** to seek. In Kal only Prov. 11:27.

Pi. **שָׁחַר** to seek; construed with an accus. Job 7:21. Prov 7:15. 8:17. with **לִי**, Job 24:5.—Prov. 13:24 **אֲנִיִּים** **שָׁחַר** **הוּא** he that loveth him (his son) seeketh, i. e. prepareth, for him correction. The suffix here supplies the place of a dative. The phrase to seek God denotes (1.) to turn one's self to him. Hos. 5:15. Ps. 78:34. Construed with **אֵל**, Job 8:5. (2.) to long after him. Ps. 63:2. Is. 26:9. (This verb is usually derived from the noun **שָׁחַר** the dawn, and made to signify primarily to do early, to hasten, then to seek after any thing. Arab. **سَحَرَ** conj. IV. to do early. Comp. **הִשָּׁחֵם**.)

שָׁחַר m. the morning light, dawn.

(Arab. **سَحَر** *idem*.) Gen. 19:15.

Josh. 6:15.—**כְּנָפֵי שָׁחַר** the wings of the dawn, Ps. 139:9.—**כָּךְ שָׁחַר** the morning star, Is. 14:12.—Hos. 6:3 **כִּי־יִשָּׁחַר** his rising, i. e. the appearance of Jehovah, is sure as the morning. Comp. 10:15 **בְּשָׁחַר קָדְמָה קָדְמָה** in the morning, i. e. early, he perisheth. As an adv. early, in the morning, Ps. 57:9. 108:2. Metaphorically (1.) a rising, appearance, breaking out, (of misfortune.) Is. 47:11. (2.) prosperity. Is. 8:20 to the law, to the testimony; if they do not speak according to this word, i. e. thus, **אֲשֶׁר אֵין לוֹ שָׁחַר** (then know) that no dawn will rise, i. e. no prosperity will smile, upon it (the people). The words then know are to be supplied, as in chap. 7:9. or we may supply say to them and retain the usual sense of **אֲשֶׁר**. Whether **אֲשֶׁר** can have the force of **כִּי** signif. no. 8. or 9. is doubtful. Others make **שָׁחַר** here i. q. Arab. **سَحَر** magic, deception; hence if they speak not according to this oracle, in which is no deception, etc. But this parenthetic clause encumbers the sense.

שָׁחַר m. verbal adj. from **שָׁחַר**, dec. III. a. black; spoken e. g. of the hair, Lev. 13:31, 37. of horses, Zech. 6:2, 6. of the skin tanned by the sun, Cant. 1:5.

שָׁחַר m. verbal from **שָׁחַר**, blackness. Lam. 4:8.

שִׁיחַר see **שִׁיחַר**.

שִׁיחָרִית f. youth. Ecc. 11:10.

שִׁחָרָה, fem. **שִׁחָרָה**, black, spoken of the countenance. Cant. 1:6.

שָׁחַת in Kal not used.

Pi. **שָׁחַת** 1. trans. to destroy; e. g. a vineyard, Jer. 12:10. a people, Num. 32:15. Is. 14:20. to lay waste a city or country, Josh. 22:33. Gen. 19:13. 2 Sam. 24:16. to break down walls, Ezek. 26:4. to destroy an individual person, 2 Sam. 1:14. — Amos 1:11

וַיִּשְׁחֵתָּהּ *he destroyed or cast off his compassion.* Ezek. 28:17 *שָׁחֵתְּ חֵכְמָתְךָ לְעֵלְיָהּ* *thou destroyest thy wisdom for the sake of thy beauty; i. e. thou forgettest the one for the other.*

2. intrans. *to behave wickedly, to sin.* Ex. 32:7. Deut. 9:12. 32:5.

Hiph. 1. *to corrupt, destroy, lay waste; also to kill, slay.* 2 Chr. 24:23. *מַלְאָךְ הַשְׁחָתָה* *the destroying angel*, 2 Sam. 24:16. also simply *הַשְׁחָתָה* *the destroyer*, Ex. 12:23.—*אֶל תִּשְׁחָתֶה* in the superscriptions of Psalms LVII. LVIII. LIX. LXXV. prob. the beginning of some song, like which these Psalms were to be sung.

2. *to corrupt one's way, or one's actions, i. e. to act wickedly.* Deut. 4:16. 31:29. Judg. 2:19. Is. 1:4. *Comp. חָרַץ.*

Note. In the phrases *אִשׁ מִשְׁחָתָה* Prov. 28:24. and *בְּנֵי מִשְׁחָתָה* Prov. 18:9. the word *מִשְׁחָתָה* is probably a noun, *vir pernicii*, (see p. 361.) In the former passage, it is taken in an active sense, *a destroyer, murderer*; in the latter, in a reflexive sense, *a waster, spendthrift.*

Hoph. *הִשְׁחָתָה* pass. Prov. 25:26. Mal. 1:14.

Niph. 1. *to be marred or spoiled.* Jer. 13:7.

2. *to be laid waste or desolated.* Ex. 8:20. [8:24.]

3. *to be corrupt, in a moral sense.* Gen. 6:11, 12.

Deriv. out of course *מִשְׁחָתָה*, *מִשְׁחָתָה*, *מִשְׁחָתָה*.

שָׁחַת Chald. *to destroy, corrupt.* Found only in the part. pass. Dan. 2:9 *כְּזָבָה וְשִׁחָתָה* *false and corrupt words.* Taken in the abstract sense, as a noun of the neuter gender, *wickedness, crime*, Dan. 6:5.

I. *שָׁחַת* m. verbal from *שָׁחַת*, *corruption, putrefaction, putredo.* Job 17:14.

II. *שָׁחַת* f. verbal from *שָׁחַת*, (like *נָחַת* from *נָחַת*), dec. VI. c.

1. *a pit*, Ps. 94:13. Prov. 26:27.

Ezek. 19:4, 8. *a miry pit, a ditch*, Job 9:31.

2. *the grave.* Ps. 30:10. Job 33:18.

שִׁטָּה f. (for *שִׁטָּה*, Arab. *سبط*), *the acacia, spina Egyptia* of the ancients, (*mimosia Nilotica*, Linn.) a great tree, with thick branches, which grows in Egypt and Arabia. Its bark is covered with stiff black thorns, and it bears pods like lupines. From its sap the gum Arabic is obtained. The wood, when old, is nearly as black and as hard as ebony. Is. 41:19. Celsii Hierobot. T. I. p. 499. Jablonskii Opuscula ed. te Water, T. I. p. 260.

Plur. *שִׁטִּים* l. *acacia wood.* Ex. 25:5. 10, 13. 26:26. 27:1, 6.

2. proper name of a valley, in the territory of Moab, on the borders of Palestine, the last station of the Israelites. Num. 25:1. Josh. 2:1. 3:1. Mic. 6:5. In full *נְחַל הַשִּׁטִּים* Joel 4:18. [3:18.]

שָׁטַח *to spread out, enlarge.* Job 12:23 *שָׁטַח לְנִזְמֹתָיו* *he enlargeth the nations.* Particularly *to spread out or scatter* (on the ground); e. g. bones, Jer. 8:2. quails, Num. 11:32. peeled grain, 2 Sam. 17:19.

Pi. *to stretch out* (the hands). Ps. 88:10.

שָׁטַח m. verbal from *שָׁטַח*, of *שָׁטַח*, *a whip, scourge*, i. q. *שָׁטַח*. Josh. 23:13.

שָׁטַח, fut. *שָׁטַח*. 1. *to gush or stream out, to flow in abundance.* Ps. 78:20.—*שָׁטַח שָׁמַיִם* *a gushing rain*, Ezek. 13:13. 38:22. Spoken metaphorically of an army, *to overflow, overrun*, Dan. 11:10, 26, 40.—Is. 10:22 *שָׁטַח צְדָקָה* *it overflows with righteousness or judgment*; (*צְדָקָה* being here i. q. *שָׁטַח*.)

2. *to overflow, overwhelm, inundate.* Is. 30:28. 66:12. Construed with an accus. Ps. 69:3 *שֶׁבַח שֶׁשָּׁטַח* *the stream overwhelms me.* Verse 16. 124:4. Jer. 47:2. Is. 43:2. Cant. 8:6.

3. *to sweep or wash away.* Is. 28:17. Job 14:19 *floods wash away the dust of the earth.* Ezek. 16:9. Construed

with an accus. *to wash, rinse*, Lev. 15:11. 1K. 22:38.

4. metaphorically *to rush*, spoken of a horse. Jer. 8:6. Comp. no. 1.

Niph. 1. *to be overrun* (by an army). Dan. 11:22.

2. *to be washed or rinsed*. Lev. 15:12.

Pu. i. q. Niph. no. 2. Lev. 6:21.

שׁוּר and שׁוּר m. verbal from שׁוּר.

1. *an overflowing of waters*. Job 38:25. Spoken metaphorically of an effusion of anger, Prov. 27:4. of the devastation of an army, Dan. 11:22 וְיִשְׁרָת הַחֲשָׁקִים *the overwhelming forces*.

2. *a flood, inundation*. Ps. 32:6. Nah. 1:8. Dan. 9:26 קֵץ בְּשָׁפָה *his end is with a flood*, i. e. sudden; comp. וְיִשְׁרָת Hos. 10:15.

שׁוּר Arab. سَيَّر *to oversee, direct, manage*, (construed with عَلِي) In Hebrew found only in the part. שׁוּר *an overseer, officer*. It is applied (1.) to the officers of the Israelites in Egypt, and in their march through the wilderness. Ex. 5:6—19, (where they have the oversight of the people at work.) Num. 11:16, (where the 70 elders have this name.) Deut. 20:9. 29:9. 31:28. Josh. 1:10. 3:2, (where they make regulations in the camp.) 8:33. 23:2. 24:1.—(2.) to officers in the cities of Israel. Deut. 16:18. 1 Chr. 23:4. 26:29. 2 Chr. 19:11. 34:13. (3.) to higher officers; e. g. 2 Chr. 26:11, (where the newly-raised army is placed under two leaders, a שׁוּר and a שׁוּר.) Prov. 6:7, (where it is joined with מַשָּׁל and מְרַבֵּן.)—Targ. שׁוּר, שׁוּר *an overseer*. Vulg. *magistri, duces, exactors*. Sept. and Syr. on the contrary, in most places, γραμματεὺς, *scriba*, (comp. Arab. سَطَر *to write*;) whence some modern critics have supposed them to be *writers of genealogical tables*, which, however, does not suit the context of the passages.

שׁוּר Chald. Dan. 7:5. prob. a false reading for שׁוּר *a side*, which is found in several MSS. and editions, and is

expressed by the ancient versions. (In the Targums שׁוּר, which is also read in 11 MSS. Syr. سَطَر, Arab. سَطَر *idem*.)

שׁוּר m. *a present*, found only in the phrase הוֹבִיל לְשִׁי *to bring presents*. Ps. 68:30. 76:12. Is. 18:7. Not found in the kindred dialects in this signification.

I. שׁוּר f. verbal from שׁוּב dec. X. *a returning*; as a concrete, *those that return*. Ps. 126:1.

II. שׁוּר f. (for שׁוּר) verbal from שׁוּב, dec. X. *a dwelling, residence*. 2 Sam. 19:33.

שׁוּר. To this root belongs, according to the most correct grammatical analogy, the usual reading שׁוּר, Deut. 32:18. Sept. εγκατέλιπες. Vulg. *dereliquisti*. (Comp. שׁוּר from שׁוּר.) This root may be i. q. שׁוּר, (comp. שׁוּר and שׁוּר) in the signification of the Arab. سَوَّى conj. IV. *to set aside, to leave*. But it is more probable, that the true root is שׁוּר *to forget, forsake*, (comp. Job 28:4.) A slight change only in the reading would then be necessary, namely שׁוּר, (like שׁוּר Jer. 18:23, for שׁוּר.) This derivation is favoured by the reading of the Samaritan text שׁוּר, שׁוּר; and appears to have been adopted by most of the ancient versions.

שׁוּב *to free, deliver*, see שׁוּב.

שׁוּר verbal from שׁוּר, dec. X. *a pit*, i. q. שׁוּר. Ps. 119:85. 57:7 Keth.

שׁוּר, שׁוּר, שׁוּר m. *Sihor*, the proper name of a river, *the Nile*. So necessarily Is. 23:3 וְעַתָּה שׁוּר קָצִיר יָדָא *the seed of Sihor, the harvest of the Nile*. (Vulg. *Nili*.) Jer. 2:18 *what hast thou to do in the way to Egypt, to drink the waters of Sihor? or what hast thou to do in the way to Assyria, to drink the waters of the river (Euphrates)?* If a Hebrew etymology is to be adopted here, as is probable from the following article, then this word may be derived from שׁוּר *to be black*; hence liter. *the black, turbid river*,

whence the Greek name *Méla*, and the Lat. *Melo*, see Serv. ad Virg. Georg. iv. 291. In two passages (Josh. 13:3. 1 Chr. 13:5.) it is used to express the southern boundary of Palestine, like *הַיַּל מִצְרַיִם* the brook of Egypt, i.e. *Πινος-ροῦσα*, (see p. 383.) and it has therefore been supposed by some to denote this same stream. But this sense is not necessary, for the Nile may very well be regarded as the boundary of Palestine, (comp. Gen. 15:18.)

שִׂיחֹר לִבְנֵת Josh. 19:26. name of a river on the borders of the tribe of Asher, according to Michaëlis, *fluvius vitri*, the glass river, i.e. the river Belus, out of the sands of which glass was first made. (See לִבְנֵת no. 1.)

שִׁיט m. verbal from שָׁט.

1. i.q. שִׁיט a whip, scourge. Is. 28:15 Keth.

2. an oar, i.q. קֶשֶׁט. Is. 33:21.

שִׁילוֹ found only Gen. 49:10 עַיִן שִׁילוֹ. The full reading שִׁילוֹ is found in most Jewish MSS. and in nearly all the editions; the defective reading שִׁי is found in only 25 Jewish MSS. of Kennicott and 13 of De Rossi, but in all the Samaritan MSS. and the ancient versions appear to have so read it. A few MSS. only have שִׁי and שִׁל.

All these various readings may be explained, if we regard it as one word, whether a proper name or an appellative. The following are the most plausible explanations; (1.) as a proper name, i.q. *Shiloh*, in the following article. According to this, the clause might be rendered, *till they come to Shiloh*, i.e. to the land of Canaan; or *so long as they go to Shiloh*, (comp. עַד שֶׁ *quandiu* Cant. 1:12.) i.e. for ever. (This form actually has the meaning to *Shiloh*, Judg. 21:20. 1 Sam. 4:4.) (2.) as an appellative, *pacificus, the bringer of peace, the prince of peace*, (comp. Is. 9:6.) from שָׁלַח, after the form קִישֹׁר, קִישֹׁר. It may then be compared with the name of Solomon, (i.e. *the peace-*

able, 1 Chr. 22:9.) and to him the Samaritans expressly refer this prophecy, (Repert. f. Bibl. und morgenl. Literatur, Th. 16. p. 168.) Among the moderns it is also referred to Solomon by Alexius ab Aquilino, (de Pent. Sam. p. 100.) Rosenmüller (de Vers. Pent. Pers. ad h.l.) Others compare שִׁיחֹר the *after-birth*, hence *offspring*; rendering the whole clause, *so long as the latest posterity*.—Entirely different the ancient versions. They regard it as compounded of שִׁי i.q. שִׁיחֹר and הֵן i.q. הֵן to him, and suppose it pointed שִׁיחֹר or שִׁיחֹר. Hence the meaning, *till he comes to whom it (the sceptre or the dominion) belongs*. Comp. Ezek. 21:32 עַד שֶׁבֹא הַיָּמִין שִׁיחֹר הֵן שִׁיחֹר till he comes to whom the right belongs, (Sept. ὁ ἀσθῆναι,) i.e. the Messiah. Perhaps Ezekiel had reference to this passage in Genesis, and gives its true interpretation. Aqu. Symm. and Sept. (according to the majority of MSS.) ὁ ἀποκρίνεται. Syr. Saad. *is, cujus est*. Onkelos: *Messias, cujus est regnum*. Targ. Jerus. Sept. (according to the usual reading) τὰ ἀποκρίμμενα αὐτῷ, *what is reserved for him*.

שִׁילוֹ (Judg. 21:21. Jer. 7:12.) שִׁילוֹ (Judg. 21:19. 1 Sam. 1:24. 3:21.) most frequently שִׁי (Josh. 18:1, 8. Judg. 18:31. 1 Sam. 1:3, 9. 1 K. 2:27.) proper name of a city in the tribe of Ephraim, where the people assembled (Josh. 18:1.) to set up the tabernacle of the congregation, which continued there till the time of Eli. 1 Sam. 4:3. It was situated north of Bethel on a high mountain. The full form was שִׁילוֹ, hence the gentile noun שִׁילֹנִי 1 K. 11:29. 12:15. Neh. 11:5. a *Shilonite, an inhabitant of Shiloh*.

שִׁילָל Mic. 1:8 Keth i.q. שִׁילָל q.v.

שִׁילָלִי see שִׁילוֹ.

שִׁין m. plur. שִׁינִים, dec. I. *urine*. Is. 36:12.

שִׁינָא Chald. *to finish*. See שִׁינָא.

שִׁיר, rarely שִׁיר (1 Sam. 18:6 Keth.)

to sing. Prov. 25:20 שִׁיר בְּשִׁירִים *one that singeth songs*. Job 33:27 אֲשִׁיר עַל אֲנָשִׁים *he singeth among men*, (comp. Prov. 25:20.) It is construed (1.) with an accus. of the words sung, Ps. 7:1. or of the thing celebrated, Ps. 21:14. 59:17. 89:2. (2.) with לְ, to praise or celebrate a person, Ps. 13:6. 27:6. 33:3. also to sing to or before a person, Is. 5:1.

Pil. שִׁיר *idem*. Zeph. 2:14. Job 36:24 אֲשִׁיר שִׁירָה אֲנָשִׁים *which men praise*. Part. קַשֶּׁר *a singer*, 1 Chr. 9:33. 15:16. Neh. 12:28 ff. 13:5.

Hoph. pass. Is. 26:1.

שִׁיר m. verbal from שָׁר, dec. I.

1. *a song*. Judg. 5:12. Ps. 30:1. In the superscriptions of Psalms XLVIII. LXVI. LXXXIII. CVIII. we find קִשְׁרָה שִׁיר connected; in others קִשְׁרָה שִׁיר Ps. LXV. LXVII. LKVIII. LXXXVII. prob. merely pleonastic.—Particularly *a song of joy*, Am. 8:3, 10.—Cant. 1:1 שִׁיר הַשִּׁירִים *the song of songs*, i. e. the most beautiful song, (as the title of the book;) comp. עֲדֵי צִנֹּחַ *the most beautiful ornament*, Ezek. 16:7. עֲבֹד עָבֵד *the most abject servant*; שָׁמַיִם שָׁמַיִם *the highest heaven*, 1 K. 8:27. This superscription, (perhaps not from the author himself,) contains a commendation of the book, like that of Psalm XLV. שִׁיר יָדִידָה *a lovely song*. Others correctly, *a song of the many songs*, comp. 1 K. 5:12. [4:32.] or *a song composed of several songs*.

2. *a choir of singers*. 2 Chr. 29:28.

3. *instrumental music*. כִּלְיֵי שִׁיר *instruments of music*, 1 Chr. 16:42. 2 Chr. 7:66. 34:12. Am. 6:5.—Neh. 12:28. מִצִּיִּר מִצִּיִּר *music of cymbals*.

שִׁירָה fem. of שָׁר dec. X. *a song*. Deut. 31:19 ff. Ps. 18:1. Is. 5:1.

שִׁישׁ, Syr. ^{أبيض} *white marble, alabaster*. 1 Chr. 29:2. Comp. שִׁשׁ no. 1.

שִׁישֶׁק m. proper name of a king of Egypt, in the time of Jeroboam. 1 K. 11:40. 14:25. 2 Chr. 12:5. The Greek writers appear to make no mention of him.

שִׁיר, fut. שִׁירָה, apoc. שִׁירָה, infin. absol. שִׁיר (Is. 22:7.) synonymous with שָׁר in nearly all its significations.

1. to lay, put, set, place; e. g. שִׁיר לַמִּשְׁכָּן *to lay snares*, Ps. 140:6. — Jer. 3:19 אֵיךְ אֲשִׁיתְךָ בְּנָנִים *how shall I place thee among the children?* It is construed with an accus. rarely with לְ, Ps. 73:18. The more special constructions are (1.) *to arrange* (an army), and then with the omission of an accus. כִּתְּבָהּ *or כִּתְּבָהּ, to set one's self in array*, like שִׁיר no. 1. (1.) Ps. 3:7 אֲשִׁיר שִׁירָה עָלַי *who have set themselves against me*. Is. 22:7. (2.) *to constitute, appoint*. 1 K. 11:34. Construed with לְ *over* a thing, Gen. 41:33. (3.) construed with לְ of the person, *to lay on* any one. Ps. 9:21 *lay fear upon them*. Particularly something to be done, Ex. 21:22. Also *to charge, impute, make responsible*, Num. 12:11. See שִׁיר no. 1. (4.)—(4.) with עִם, *to set or compare with* any thing. Job 30:1. Comp. שָׁר no. 3. (5.) שִׁיר לְ, *to pay attention, to regard, animus advertere*. 1 Sam. 4:20. Ps. 62:11. Construed with לְ, *to lay to heart*, Ex. 7:23. 2 Sam. 13:20. Prov. 22:17. Jer. 31:21. Construed with לְ, *to regard*, Job 7:17. (6.) שִׁיר לְ שִׁיר *to have intercourse or to associate with* a person. Ex. 23:1. comp. שִׁיר לְ שִׁיר Hos. 7:5. (7.) שִׁיר לְ שִׁיר *to set one's face towards* a place, Num. 24:1. With עֵינָם *to direct one's eyes to* a place, Ps. 17:11. (8.) *to put on* (ornaments). Ex. 33:4.—Intrans. *to be put*, Job 38:11 הֲלֹא שִׁיר בְּגָדָךְ *here let (a limit) be put to the pride of thy waves*, i. e. to thy proud waves. 10:20 שִׁיר שִׁיר *let me alone*.

2. *to make, work, do*; e. g. שִׁיר אֱלֹהִים *to work miracles*, Ex. 10:1. Particularly *to make into or like* any thing, construed with two accus. Is. 5:6. Jer. 22:6. Ps. 21:7. also with לְ of the predicate, Jer. 2:15. Construed with לְ, *to make as or like*, Is. 16:3. Hos. 2:5. [2:3.] Ps. 83:14.

3. *to give*; e. g. Gen. 4:25. Intrans. *to be given, prepared*, Hos. 6:11 also

for thee, O Judah, is an harvest prepared.

Hoph. pass. Ex. 21:30.

Deriv. שָׁכַב, שָׁכָה.

שָׁכַב m. with suff. שָׁכְתוּ, dec. VI. a thorn. Is. 5:6. 7:23—25. 10:17.

שָׁכַב m. verbal from שָׁכַח, dec. I. dress, attire. Prov. 7:10. Ps. 73:6. Comp. the verb no. 1. (8.)

שָׁכַב see שָׁכַח.

I. שָׁכַב, infin. and imper. שָׁכַב, fut. שָׁכַב.

1. to lay one's self down, particularly for sleep, (Gen. 19:4. 28:11. 1 Sam. 8:5, 6, 9.) or in death, hence שָׁכַב עִם אָבוֹתָיו and he slept with his fathers, the usual expression for the death of a king, 1 K. 2:10. 11:43. 14:20, 31. 15:8, 24. 16:6, 28.

2. to lie. Construed with an accus. of the place, hence שָׁכַבְתָּ קֶרֶךְ those that lie in the grave, Ps. 88:6. שָׁכַבְתָּ בְּחֶסֶד she that lieth in thy bosom, Mic. 7:5. Also used absolutely, to lie quietly, Lev. 26:6. to rest, Ecc. 2:23.

3. with עִם and אִתָּהּ to lie with a person, an euphemism. More frequently used of the man, Gen. 26:10. 30:15, 16. 39:7, 12. 34:2. Ex. 22:18. Deut. 22:23 ff. 2 Sam. 12:11. but also of the woman, Gen. 19:32. The particle אִתָּהּ must here be rendered with, like עִם, and not as the sign of the accusative, although with suffixes it is written אִתָּהּ, e. g. Lev. 15:18, 24. (see אִתָּהּ no. III.) The construction with the accus. is indeed uniformly found in the Keri, where שָׁכַב stands in the text; namely, in Kal Deut. 28:30. in Niph. Is. 13:16. Zech. 14:2. in Pu. Jer. 3:2. but the Masoretes have given here the construction of the verb שָׁכַח to the less offensive verb שָׁכַב.

Hiph. to cause to lie, to cast down, 2 Sam. 8:2. to lay down, 1 K. 17:19. to cause to rest, Hos. 2:20. [2:18.]

Hoph. שָׁכַב, part. שָׁכֵב, to be laid, 2 K. 4:32. to lie, Ezek. 32:19, 32.

Deriv. out of course שָׁכַב.

II. שָׁכַב perhaps after the Arabic usage, i. q. سكب to pour out.

Hiph. Job 38:37 וְהִנֵּה יִשְׁכֹּב מִי יִשְׁכֹּב and the bottles of heaven, who pours them out? Others, after no. I. who arranges the vessels of heaven, i. e. the clouds. The former explanation is favoured by verse 38.

שָׁכַב f. verbal from שָׁכַב no. I. dec. XI. c.

1. a lying. שָׁכַבְתָּ הַדֵּל Ex. 16:13, 14. a lying of dew, i. e. dew lying.

2. copulation, coition. שָׁכַבְתָּ עִתָּה coition with emission of seed, also emission of seed, Lev. 15:16, 17, 32. 22:4. hence שָׁכַב אִתָּהּ אִשָּׁה שָׁכַבְתָּ עִתָּה to have conjugal intercourse with a woman, Lev. 15:18. 19:20. Num. 5:13.

שָׁכַב f. verbal from שָׁכַב no. I. dec.

XIII. e. i. q. שָׁכַבְתָּ no. 2. hence שָׁכַבְתָּ אִתָּהּ אִשָּׁה to have conjugal intercourse with a woman, Lev. 18:23. 20:15. Num. 5:20. also שָׁכַבְתָּ לְיָמֶיךָ Lev. 18:20.

שָׁכַב to wander, rove; comp. the Ethiop. שָׁכַב erravit. Here belongs the part. Hiph. Jer. 5:8 לִּכְמוֹת מִשְׁפָּחִים הֵיוּ they wander about with desire; (comp. Jer. 2:23. Prov. 7:11. and שָׁכַח no. 3.) But may not מִשְׁפָּחִים stand adverbially in the sing. for מִשְׁפָּחִים, in this sense, in the morning they are like well-fed horses, (comp. Is. 5:11.)?

שָׁכַח m. verbal from שָׁכַח.

1. the loss of children. Is. 47:8, 9.

2. forsaking, abandoning. Ps. 35:12.

שָׁכַח m. verbal from שָׁכַח, dec. I. robbed of children or young, spoken e. g. of a she-bear. 2 Sam. 17:8. Hos. 13:8. Also without young, Cant. 4:2. 6:6.

שָׁכַח, שָׁכַח m. verbal from שָׁכַח, dec. I. drunken, intoxicated, 1 Sam. 25:36. 1 K. 16:9. 20:16. Fem. שָׁכַח 1 Sam. 1:13.

שָׁכַח and שָׁכַח (Is. 49:14. Prov. 2:17.) fut. שָׁכַח, to forget, construed

with an accus. Gen. 40: 23. Ps. 9: 13. Construed with כן and an infin. Ps. 102: 5. Also to leave from forgetfulness, Deut. 24: 19.

Niph. to be forgotten. Gen. 41: 30. Ps. 31: 13. Job 28: 4 רָגַל מִן הַנֶּחֱסִים forgotten, i. e. untried, by (human) feet. Deut. 31: 21 לֹא תִשְׁכַּח מִפִּי הַזֶּה it (the song) shall not be forgotten out of the mouths of their seed.

Pi. Lam. 2: 6. and Hiph. Jer. 23: 27. to cause to forget.

Hithpa. i. q. Niph. Ecc. 8: 10.

שָׁכַח m. verbal from שָׁכַח, dec. V. f. forgetting, forgetful. Is. 65: 11. Plur. const. שָׁכַחוּ Ps. 9: 18.

שָׁכַח Chald. to find.

Ithpe. הִתְשָׁכַח to be found. Dan. 2: 35. Ezra 6: 2.

Aph. הִשְׁכַּח 1. to find. Dan. 2: 25. 6: 6, 12.

2. to obtain, acquire. Ezra 7: 16. Comp. מָצָא no. 2.

שָׁכַח, infin. שָׁכַח.

1. to settle, subside; spoken of water, Gen. 8: 1. of anger, Est. 2: 1. 7: 10.

2. to bow down, to stoop, spoken of a fowler. Jer. 5: 26 יִשְׁכַּחוּ אֲשֶׁר יִשְׁכַּחוּ as fowlers stoop or bow down.

Hiph. to still (an uproar). Num. 17: 20. [17: 5.]

שָׁכַל, fut. שָׁכַל, to lose children, to become childless, construed with an accus. Gen. 27: 45 לָמָּה אֶשְׁכַּל נָם שְׁנֵיכֶם wherefore should I lose you both? 43: 14 וְאִם בְּאִשֶּׁר שָׁכַלְתִּי שְׁכַלְתִּי and if I be childless, let me be childless. 1 Sam. 15: 33. Part. pass. שָׁכַל childless, Is. 49: 21.

Pi. שָׁכַל 1. to make childless. Gen. 42: 36. 1 Sam. 15: 33. Spoken particularly (1.) of wild beasts which devour children. Lev. 26: 22 I will send on you wild beasts of the field, which shall make you childless. Ezek. 5: 17. 14: 15. comp. Hos. 9: 12. (2.) of the loss of young men in battle. Dent. 32: 25 חֶרֶב תִּשְׁכַּל חֶרֶב without, i. e. in the field, the sword makes childless.

Lam. 1: 20. Jer. 15: 7. Ezek. 96: 13 —15.

2. to miscarry, to cast one's young, abortare. Gen. 31: 38. Ex. 23: 26. Spoken metaphorically of the vine, to be unfruitful, Mal. 3: 11.

3. trans. to occasion abortions. 2 K. 2: 19. Part. מִשְׁכַּח an abortion, verse 21. Hiph. 1. i. q. Pi. no. 1. (2.) to destroy young men in war. Jer. 50: 9.

2. to miscarry. Hos. 9: 14. See Pi. no. 2.

שָׁכַלִּים masc. plur. verbal from שָׁכַל, dec. I. a childless state or condition. Is. 49: 20.

שָׁכַלֹת fem. plur. verbal from שָׁכַל, deprived, bereaved. Jer. 18: 21.

שָׁכַלִּי see כָּלִּל.

שָׁכַם found only in Hiph. הִשְׁכַּם.

1. to rise up early; both with and without the addition בִּנְקִי, Gen. 19: 2, 27. 20: 8. 28: 18. 31: 55. Construed with הָ, to rise up early after any thing, Cant. 7: 13. Joined with another verb, it forms a periphrasis of the adverb early, Hos. 6: 5 הָיָה מִשְׁכָּם הַדֶּשֶׁת the dew which passeth away early. 13: 3. Hence infin. absol. הִשְׁכַּם as an adv. early, Prov. 27: 14.

2. to urge with ardour or earnestness. Jer. 7: 13 אֲדַבֵּר אֲלֵיכֶם הַשָּׁמַיִם דָּבָר I have spoken unto you most urgently. 11: 7 הִנֵּה הִצַּדְתִּי הַשָּׁמַיִם וְהָאֲדָמָה I have protested most earnestly. 7: 25. 25: 3. 26: 5. 32: 33. 35: 14, 15. 44: 4. 2 Chr. 36: 15. Zeph. 3: 7 הָיָה מִשְׁכָּם וְהָשָׁמַיִם עֲלֵיהֶם they were most eager to do wickedly.

Note. In Jer. 25: 3, we find אֲשָׁכַם an infin. after the Chaldaic form for אֲשָׁכַם. —For מִשְׁכָּם Jer. 5: 8, see under שָׁכַח.

שָׁכָם m. in pause שָׁכָם (Ps. 21: 13.) with suff. שָׁכָמוֹ, dec. VI. s.

1. the shoulder, the upper part of the back. It is constantly regarded as a single member of the masc. gen. and thus distinguished from שָׁכָם, (see Job 31: 22.) It is used (1.) as the part on which a burden is borne; e. g.

Gen. 9:23. Hence Is. 9:5 *the government shall be on his shoulder*, i. e. it shall be given him. 22:22 *I will lay upon his shoulder the key of the house of David*; (על שכם is here i. q. חזק.) Comp. further Zeph. 3:9 *to serve God* חזק with one shoulder, i. e. with one accord. (2.) in the phrase *to turn the neck or back*. 1 Sam. 10:9 הִפְתָּחוּ שְׁכָמוֹ when he had turned his back to go. (Comp. פָּתַח עֲרָף Josh. 7:12. Jer. 48:39.) Hence we may explain Ps. 21:13 הִפְתָּחוּ שְׁכָמוֹ for thou shalt make them turn their back, facies ut terga dent; (comp. פָּתַח עֲרָף Ps. 18:41.) Sept. ὅτι ἠθέλει αὐτοὺς ὠστῶν. Vulg. quoniam pones eos dorsum. (3.) Is. 9:3 כִּבְשָׁה שְׁכָמוֹ the rod for their back.

2. a part, portion. Gen. 48:22. So the connexion requires and the ancient versions have rendered it.

3. proper name of a city on Mount Ephraim, pertaining to the Levites, and a city of refuge for the manslayer. Josh. 20:7. 21:20, 21. Sept. Συχημ, (comp. Acts 7:16.) Vulg. Siehem. In the times of the Romans there was a city here called *Flavia Neapolis*, hence the present name among the Arabians *Naplos* or *Naplus*. With He paragoric שְׁכֶמָה to *Shechem*, Hos. 6:9. See Relandi *Palæstina*, p. 1004—1010. *Bachiene Beschreibung von Palästina*, Th. 2. § 536 ff.

שְׁכָמָה f. i. q. שָׁכַם no. 1. Job 31:22 פָּתַח שְׁכָמָה תִּפֹּל let my shoulder fall from my neck. According to the printed edition of the Masora, the ה here is marked with a Raphe, which denotes the absence of a Mappik, it is, therefore, not a suffix, but the word is a new form of the feminine gender. According to some MSS. (see J. H. Michaëlis and Jahn on the passage,) the ה has a Mappik, and the word comes from שָׁכַם, (from its neck.) In that case this word should be entirely omitted as a distinct article.

שָׁכַן, שָׁכַן, fut. שָׁכֵן.

1. to let itself down, to rest, spoken

e. g. of the pillar of fire and the cloud. Num. 9:17, 22. 10:12. Ex. 24:16. Hence

2. to encamp, Num. 24:2. to lie quietly, to rest, spoken e. g. of lions, Deut. 33:20. of men, Judg. 5:17. Prov. 7:11 לֹא יִשְׁכַּן רַגְלָהּ her feet rest not in her house.

3. to dwell. Gen. 9:27. 2 Sam. 7:10 וְשָׁכְנוּ הָעָם and they (the people) shall dwell in their place. שָׁכַן קִנָּה the dweller in the thorn-bush, Dent. 33:16. Part. pass. שָׁכֵן used actively, like the French *logé*, Judg. 8:11.—Construed with an accus. to inhabit, Ps. 68:7.—שָׁכַן אֶרֶץ to inhabit the land, to be in peaceable possession of the land, Prov. 2:21, 10:30. Ps. 37:29. and without אֶרֶץ in the same sense, Ps. 102:29.—Construed with a pleonastic dative, Ps. 120:6 שָׁכְנָה לָהּ habitabit sibi.—Spoken of a tent, to be pitched, set up, Josh. 22:19.

4. pass. to be inhabited, like שָׁכַן no. 4. Jer. 50:39. 33:16. 46:26. Is. 13:20.

5. metaphorically to possess or be familiar with a thing. Prov. 8:12 אֲנִי חִכְמָה שְׁכֵנָתִי I wisdom possess prudence. (In Arab. سَكَنَ to dwell, to be accustomed, to be familiar.)

Pi. to cause to dwell. Jer. 7:7. Num. 14:30. Frequently used of Jehovah, to let his name dwell in a place, i. e. to make his residence there, Deut. 12:11. 14:23. 16:6, 11. 26:2. Comp. שָׁכַן שֹׁמֵר under the art. שֹׁמֵר no. 1. (8.) Prob. elliptically Ps. 78:61 the tent in which he let (his name) dwell among men. Hence the Jewish term שְׁכִינָה the *Shechinah*, the presence of God.

Hiph. to cause to dwell. Gen. 3:24. Job 11:14. Joined with אָרַךְ, to pitch a tent, Josh. 18:1. (comp. in Kal Josh. 22:19.)—Ps. 7:6 בְּדוּדִי לִעָד שָׁכֵן in the dust let him make me to dwell, i. e. let him prostrate me in the dust.

Deriv. out of course שָׁכֵן.

שָׁכַן Chald. idem. Dan. 4:18. [4:21.]

Pa. *to let dwell*. Ezra 6:12. Comp. Heb. Pi.

שָׁכַן a participial noun from שָׁכַן, dec. V. a.

1. *an inhabitant*. Is. 33:24. Hos. 10:5.

2. *a neighbour*. Prov. 27:10. Spoken also of neighbouring states, cities, Jer. 50:40. 49:18. Ps. 44:14. 79:12.

שָׁכַן m. with suff. שָׁכְנִי, verbal from שָׁכַן, dec. VI. h. *a dwelling*. Once Deut. 12:5.

שָׁכַר, fut. שָׁכֵר.

1. *to drink to the full*, (i. q. נָחַד.) Hag. 1:6. Particularly *to drink to hilarity*, Cant. 5:1. Gen. 43:34.

2. *to be intoxicated*. Gen. 9:21. Construed with an accus. of the drink, Is. 49:26. Applied sometimes to a hardened state of mind, the effect of a divine judgment, which leads men on to their own destruction, Is. 29:9. 51:21. Lam. 4:21. Nah. 3:11. Comp. תְּרַיְכָה, פֶּסֶם.

Pi. *to make drunken, to inebriate*. 2 Sam. 11:13. Particularly spoken of Jehovah, *to make a nation drunken*, i.e. to cause it to hasten to its own destruction. Jer. 51:7. Is. 63:6.

Hiph. *idem*. Jer. 51:57. Deut. 32:42.

Hithpa. *to act like a drunken person*. 1 Sam. 1:14.

Deriv. out of course שָׁכַר.

שָׁכַר m. verbal from שָׁכַר, *strong* or *intoxicating drink, temetum*, a general expression for wine and other strong drinks, prepared from grain, fruit, honey, dates, etc. See Hieron. Opp. ed. Martian. T. IV. p. 364. (In Arab. سكر by way of eminence, *date-wine*.) Hence in Num. 28:7, it denotes *wine*, but occurs usually in the phrase *וְשָׁכַר יָיִן wine and (other) strong drink*, Lev. 10:9. Num. 6:3. Judg. 13:4, 7. and in the poets in parallelism with יָיִן, Is. 5:11. 24:9. 28:7. 29:9. 56:12. Prov. 20:1. 31:6. Mic. 2:1.—In Is. 5:22, it appears to denote a kind of spiced wine, (כַּדְרִי, יֶסֶד.)

שָׁכַר m. verbal from שָׁכַר, *drunkenness*. Ezek. 23:33. 39:19.

שָׁל m. *an error, fault*. 2 Sam. 6:7. Root שָׁלַח no. II.

שָׁל a particle used in later Hebrew and in Rabbinic, compounded of שָׁל i. q. שָׁלַח and לְ. (See שָׁל no. 2.) In Rabbinic it is often employed as a sign of the genitive case, (comp. p. 60.) but in Biblical Hebrew, we find only שָׁל *on account of*, (comp. שָׁלַח Gen. 39:9, 23.) Jon. 1:7 שָׁל *on whose account*, comp. verse 8 שָׁלַח. Verse 12 שָׁל *on my account*. (In Aram. שָׁל *on account of*, compounded of שָׁל, לְ, וְ, שָׁל *although, quantumvis, liter. in (omni) eo, quod*, Ecc. 8:17. It corresponds to the Aram. שָׁל, which, however, usually signifies *because*. Is not perhaps the true reading שָׁל ?

שָׁלֵל m. adj. *at ease, quiet*. Job 21:23. A quinqueliteral formed by the union of the two synonymes שָׁלַח and שָׁלַח; or else simply from the latter by inserting לְ; like שָׁלַח *heat*, comp. שָׁלַח in Syr. Ethp. *to be burned*.

שָׁלַח in Kal not used. In Arab. شَلَب *crenatim fregit*. It appears from this and from the noun שָׁלַח, that it must have expressed the idea of *parallel uniformity*.

Pu. part. Ex. 26:17 *one board shall have two tenons*, שָׁלַח לְאֶחָדָה *parallel to each other*. Sept. ἀντιπαραπαραστήσαντες. Hence

שָׁלַח masc. plur. *ledges, corner ledges*. 1 K. 7:28, 29. (In Chald. שָׁלַח *the step of a ladder*.) It appears here to denote *the ledges or ridges*, which covered the junctures of the sides of the bases, and were made so broad as to contain graven work.

שָׁלַח m. Arab. شَلَج, Aram. הִלְגָּה, *snow*. Job 24:19. Ps. 147:16. Is. 1:18. Hence the verb denom. in

Hiph. שָׁלַח *to be covered with snow*. Ps. 68:15 *when the Almighty scattered*

kings in it (the country), (הַשֶּׁלֶג בְּצִלְמֹן *it was covered with snow* (from the bodies of the slain,) *like Salmon*; comp. Virg. *Æn.* v. 865. xii. 36, *campi ossibus al-bent*. A recent overthrow is also referred to in these passages. שָׁ is used by way of comparison, like שָׁ. (See שָׁ no. 16.) Others: *when the Almighty scattered kings therein, there was rest in the shade*; comp. *תִּלַּח* to be cooled, metaphorically *to be peaceful, joyful*, conj. IV. *to make joyful*; and *צִלְמֹן* according to Theodotion, *a shade*.

I. *שָׁלָה* and *שָׁלוּ* to be quiet, particularly *to enjoy a peaceful prosperity*. Job 3:26. 12:6. Ps. 122:6. Pret. *שָׁלַח* Job 3:26. fut. *שָׁלֵחַ*. Deriv. *שָׁלַח*, *שָׁלַח*, *שָׁלַח*.

II. *שָׁלָה* as in Chaldaic, *to err, fail, transgress*.

Niph. *idem*. 2 Chr. 29:11.

Hiph. *to lead astray, to deceive*. 2 K. 4:28.

Deriv. *שָׁלַח*.

III. *שָׁלָה* i. q. *שָׁלַח* to draw out or off, (comp. *שָׁלַח*.) Found only in the fut. apoc. *שָׁלַח*, (for *שָׁלַח*.) Job 27:8 *שָׁלַח* *יְהוָה* when God draws out his soul, scil. from the body, which was regarded as a sheath or receptacle for the soul, (comp. *שָׁלַח*.) Chald. *quando Deus animum ejus excusserit*. Perhaps more pertinently, (according to Schnurrer,) *שָׁלַח* is taken for *שָׁאֵל* *he requires*, like the Arab. *يسأل* for *يسال*, from *سال*; but in that case the word must be pointed differently.

שָׁלָה Chald. *to be at rest*. Dan. 4:1. [4:4.]

שָׁלָה Chald. *an error, something amiss*. Dan. 3:29. Keth. i. q. *שָׁלַח*, *שָׁלַח*.

שָׁלָה 1 Sam. 1:17. See *שָׁאֵלָה*.

שָׁלָה name of a city, see *שָׁלוּ*.

שָׁלָהבַת f. *a flame*. Job 15:30. Ezek. 21:3. [20:47.] (Root Chald. and Syr. *שָׁלַח* to burn, a quadriliteral,

or conj. Shaphel of the verb *להב*.) Cant. 8:6 *שָׁלָהבַת* *a flame of Jehovah*, i. e. a most vehement flame. According to the recension of Ben Asher, and most MSS. it is written as one word, the Mappik also is frequently wanting, and *ה* is written with Sheva. But this has no effect on the meaning of the word.

שָׁלוּ name of a city, see *שָׁלוּ*.

שָׁלוּ m. *שָׁלוּה* f. plur. const. *שָׁלוּ*, verbal from *שָׁלַח* no. I. dec. V.

1. *quiet, peaceable*. 1 Chr. 4:40. Particularly *living in peace*, Job 16:12. Ps. 73:12. As a subst. *rest, quietness*, Job 20:20.

2. in a bad sense, *careless, wicked, forgetful of God*; comp. *שָׁאֵן* no. 2. Ezek. 23:42.—Also written *שָׁלַח* q. v.

שָׁלוּ m. verbal from *שָׁלַח* no. I. dec. VI. a. *quietness, rest, uninterrupted prosperity*. Ps. 30:7.

שָׁלוּה f. verbal from *שָׁלַח* no. I. dec. XII. a.

1. i. q. *שָׁלַח*, *quietness, peace, prosperity*. Prov. 17:1. Ps. 122:7. Ezek. 16:49. Plur. *בְּשָׁלוּהֶם* in the time of thy prosperity, Jer. 22:21. *בְּשָׁלוּהָ* in the midst of peace, Dan. 8:25. 11:21. (comp. Job 15:21.) with the accessory idea of *suddenness*, as in Chald. and Syr. *בְּשָׁלוּהָ*, *בְּשָׁלוּהָ*. Comp. Dan. 11:24.

2. in a bad sense, *carelessness, a criminal security, forgetfulness of God*. Prov. 1:32. See *שָׁלוּ*.

שָׁלוּהָ f. Chald. *rest, tranquillity*. Dan. 4:24. [4:27.]

שָׁלוּהוּם masc. plur. verbal from *שָׁלַח*, dec. I.

1. *a dismissal, sending off*. Ex. 18:2. hence *a bill of divorce*, Mic. 1:14.

2. *the disposing of a daughter in marriage*, also *a gift given on such an occasion*. 1 K. 9:16. Comp. *שָׁלַח* Jud. 12:9.

שָׁלוּם m. verbal from *שָׁלַח*, dec. III. a.

1. as an adj. *prosperous, in health*,

well, integer. Gen. 47:27 וְהָיָה לְךָ אִשָּׁר *is your father well?* 1 Sam. 25:6. 2 Sam. 17:3. 20:9. Job 5:24. Ps. 38:4 אֵין שָׁלוֹם בְּעַצְמוֹתַי *there is nothing sound in my bones.*

2. *in full number, the whole.* Jer. 13:19.

3. *safe, secure, enjoying peace.* Job 21:9. Plur. *those enjoying peace,* Ps. 69:23.

4. *friendly, peaceably disposed.* Ps. 55:21.

5. as a subst. *health, integritas.* The following phrases are worthy of notice; (1.) וְהָיָה לְךָ אִשָּׁר *is he well?* the usual form of inquiry concerning the health of an absent person, Gen. 29:6. 2 K. 4:26. The answer is שָׁלוֹם, Gen. 29:6. Without ה, interrogatively, 2 Sam. 18:29. also affirmatively, Gen. 43:28. comp. Deut. 29:18 וְהָיָה לְךָ אִשָּׁר *I shall prosper.* Hence (2.) שְׁאַל לְשָׁלוֹם *to inquire after the health or welfare of any one,* (see under שְׁאַל no. 5.) Comp. further 2 Sam. 11:7 וְשָׁאַל דָּוִד לְשָׁלוֹם הַמִּלְחָמָה *and David inquired how the war prospered.* Somewhat similar Gen. 37:14 וְהָיָה אִתְּךָ שָׁלוֹם אַחֲדָה *see whether it be well with thy brethren.* With וְ, Est. 2:11. with וְ, 1 Sam. 17:18. Elliptically 2 K. 10:13 *we have come down (to look) after the welfare of the sons of the king,* i. e. to visit them. (3.) לְךָ, שָׁלוֹם *Judg. 6:23. 19:20. Dan. 10:19. Gen. 43:23. peace be to thee or to you,* the language of consolation and encouragement, hence thrice with the addition אֵל תְּרָא, אֵל תְּרָא. Comp. 1 Sam. 20:21 כִּי שָׁלוֹם *for there is peace to thee,* and not evil. Verse 7. Used also to express satisfaction, 2 K. 4:23 וַתֹּאמֶר שָׁלוֹם *and she said, peace,* i. e. let it be so. (In Hebrew it is never used as a salutation.) (4.) שָׁלוֹם as an exclamation, *hail!* 2 Sam. 18:28. 1 Chr. 12:18 הַיָּלֵל שָׁלוֹם שָׁלוֹם *hail, hail to thee.*

6. *prosperity, a prosperous event.* וְהָיָה לְךָ אִשָּׁר *is it any thing prosperous?* 1 K. 2:13. 2 K. 5:21. 9:11. 17:22.

7. *peace.* לְךָ אִשָּׁר *to offer peace to*

any one, Deut. 20:10. Judg. 21:13. וְעָנָה שָׁלוֹם *to answer peaceably, to accept of peace,* Deut. 20:11. לְךָ שָׁלוֹם *to give peace to any one,* Josh. 9:15. אִשָּׁר אִשָּׁר *a man of peace, i. e. a lover of peace,* Ps. 37:37.—וְעָנָה שָׁלוֹם (with) *words of peace,* Deut. 2:26.

8. *friendship, good understanding,* אִשָּׁר *my friend,* Ps. 41:10. Jer. 20:10. 38:22. Obad. 7. וְעָנָה שָׁלוֹם *that speak friendly,* Ps. 28:3. comp. Est. 9:30.

שָׁלוֹם *recompense,* see שָׁלוֹם.

שָׁלוֹם *three,* see שָׁלוֹם.

שָׁלוֹם or שָׁלוֹם f. Chald. *an error, fault.* Dan. 6:5. Ezra 4:22. Root שָׁלוֹם no. II.

שָׁלוֹם fut. שָׁלוֹם, infin. שָׁלוֹם, once שָׁלוֹם (Is. 58:9.)

1. *to send a person or thing.* The person or thing *sent* is put in the accus. also once preceded by לְ, 2 Chr. 17:7. The person *sent to* is preceded by אֵל, very rarely and only in imitation of the Chaldaic, by אֵל, Neh. 6:3. Jer. 29:31. Often used absolutely without a direct complement, Gen. 31:4. 41:8, 14. the person sometimes being preceded by בְּ, e. g. 1 K. 2:25 וַתִּשְׁלַח הַמֶּלֶךְ בְּיַד בְּנֵינָה *and the king sent by the hand of Benaiah,* i. e. he sent Benaiah. Ex. 4:13 וְשִׁלַּחְךָ בְּיַד הַשָּׁלֵחַ *send by whom thou wilt send.* With a pleonastic dative לְךָ, Num. 13:2.

2. *to send (a commission, charge).* Prov. 26:6 כְּשִׁלַּח בְּיַד פֶּסֶל *he that sends orders by the hand of a fool.* Gen. 38:25 וַתִּשְׁלַח אֵל תִּמְנָה לְאָמֶר *she sent to her father-in-law, saying.* 1 K. 20:5. 2 K. 5:8. Without לְאָמֶר 1 Sam. 20:21. 1 K. 5:23 [5:9] וְשִׁלַּחְךָ אֵלַי *to the place which thou shalt appoint me.* 20:9. 12:11. Jer. 42:5, 21. 43:1.

3. *to commission,* construed with two accus. 2 Sam. 11:22 *and he shewed David אֶת־כָּל־אֲשֶׁר שָׁלַחְו all wherewith Joab had intrusted him.* 1 K. 14:6. Is. 55:11.

4. *to stretch out, to put forth;* e. g.

the finger in scorn, Is. 58:9. a rod, Ps. 110:2. 1 Sam. 14:27. a sickle, Joel 4:13. [3:13.] comp. Rev. 14:15, 18. (like the Lat. *falcem immittere segeti*, or perhaps *to put to, to apply*.) Particularly *to stretch out* the hand, Gen. 3:22. 8:9. 19:10. 48:14. Job 1:11. This latter phrase is often used pleonastically, like *he rose up*, etc.— לָשֹׁךְ $\text{וְיָדוֹ$ *to lay the hand on* a person or thing, Job 28:9. and this denoting (1.) *to injure or do violence* to a person. Gen. 37:22. 1 Sam. 26:9. Est. 8:7. also with בְּ in the same sense, Gen. 22:12. Ex. 24:11. (2.) *to take unjustly, to plunder*, (a thing.) Ex. 22:7. Ps. 125:3. Dan. 11:42.— $\text{וְיָדוֹ$ לְאַחֲרָיו *to put forth the hand after* any thing, 1 K. 13:4. 1 Chr. 13:10. construed with מִן , *to draw back the hand from*, Cant. 5:4. —In each of these cases וְיָדוֹ may be omitted; as Ps. 18:17 $\text{וְיָדוֹ$ מִלְּפָנָיו *he stretched out* (his hand) *from above*. 2 Sam. 6:6. Obad. 13. Part. pass. מִשְׁלָחַת *stretched out, slim, slender*, Gen. 49:21. (Comp. Pi. no. 11.) Comp. מִשְׁלָחַת *shoots*.

5. *to set free, to let loose*, i. q. Pi. no. 3. Ps. 50:19 *thou lettest loose thy mouth to evil*.

Niph. pass. Infin. מִשְׁלָחַת used for the finite verb, Est. 3:13.

Pi. שָׁלַח 1. *to send*, i. q. Kal no. 1. but used more rarely. Gen. 19:13. 28:6. Construed with לְ *to any one*, 2 Chr. 32:31. Often in reference to plagues, pestilence, wild beasts, which Jehovah sends on his people; construed with בְּ , Deut. 32:24. 7:20. 2 K. 17:25. Ps. 78:45. with אֶל , Ezek. 14:19. with עַל , 5:17.

2. *to let go, to dismiss*. Ex. 8:28. [8:32.] 9:7, 28. Jud. 7:8. $\text{שָׁלַח$ בְּנוֹתָיו *locare filias*, Judg. 12:9.

3. *to set free or loose*. Gen. 32:27. Lev. 14:7. Particularly prisoners. Zech. 9:11. 1 K. 20:42. 1 Sam. 20:22 *go*, $\text{וְיָדוֹ$ לְיְהוָה *for Jehovah sets you free*.— $\text{וְיָדוֹ$ לְיְהוָה *to set free*, see under וְיָדוֹ .— $\text{וְיָדוֹ$ לְיְהוָה *to let loose strife, to occasion strife*, Prov. 6:14, 19. 16:28.

4. *to accompany one departing, to send forward*, πεμπειν . Gen. 18:16. 31:27.

5. *to chase or drive away*. Gen. 3:23. 1 K. 9:7. Is. 50:1. *repudiare* (feminam,) Deut. 21:14. 22:19, 29. Jer. 3:8. Comp. מִשְׁלָחַת .

6. *to let hang down*; e. g. the hair, Ezek. 44:20. *to let down* (by a cord), Jer. 38:6, 11. *to give or yield up*, construed with בְּ and וְיָדוֹ , Job 8:4 $\text{וְיָדוֹ$ לְיְהוָה *then gave he them up to their transgression*. Ps. 81:13.

7. *to throw off, to rid or divest one's self of* a thing. Job 30:11 *they throw off the bridle before me*, i. e. they rid themselves of all restraint before me. 39:3 *they rid themselves of their pains*, i. e. of their young.

8. *to throw*, e. g. arrows at a mark, 1 Sam. 20:20. fire into a city, Am. 1:4 ff. Hos. 8:14.

9. *to push away, propellere*. Job 30:12.

10. וְיָדוֹ בְּאֵשׁ *to set on fire, mettre à feu*. Ps. 74:7. Judg. 1:8. 20:48. 2 K. 8:12.

11. joined with וְיָדוֹ , *to stretch out the hand*. Prov. 31:19, 20. (Comp. Kal no. 4.) Spoken of a tree, *to spread out* its branches, Jer. 17:8. Ezek. 17:6, 7. 31:5. Ps. 80:12. Metaphorically *to spread out* (a people), Ps. 44:3.

Pu. 1. *to be sent*; freq.

2. *to be put away*. Is. 50:1.

3. *to be driven out*. Is. 16:2.

4. *to be forsaken*. Is. 27:10.

5. *to be let loose, set free*. Prov. 29:15 וְיָדוֹ לְנַפְשׁוֹ *a child left to himself*.

Hiph. i. q. Pi. no. 1. *to send*, e. g. misfortune, plagues, etc. construed with בְּ . Lev. 26:22. Am. 8:11.

Deriv. out of course מִשְׁלָחַת , מִשְׁלָחַת , מִשְׁלָחַת .

שָׁלַח , fut. שָׁלַח , Chald.

1. *to send, to send away*. Dan. 3:2. Construed with לְ of the person *sent to*, Ezra 4:11, 18. 5:7, 17.

2. joined with וְיָדוֹ , *to stretch out the hand*. Dan. 5:24. Construed with בְּ , *aggredi* aliquid, Ezra 6:12.

שֶׁלַח m. with suff. שְׁלַח, verbal from שֶׁלַח, dec. VI. i.

1. a sprout, shoot. Cant. 4:13.

2. a pointed weapon, a spear, dart, sword. (Arab. سِلح a dart, weapon;

armed.) 2 Chr. 32:5. 23:10.

Joel 2:8.—שֶׁלַח שֶׁלַח to perish by the sword, hence to perish in any way, Job 33:18. 36:12.

3. proper name of a son of Arphaxad. Gen. 10:24. 11:12. The other names of persons with which this is joined represent at the same time nations or tribes. But there is no evidence that the same is the case with the name Selah.

4. name of a conduit and pool, near Mount Zion, prob. the same with שֶׁלֹחַ. Neh. 3:15. Vulg. Siloe.

שֶׁלֹחַ Siloah, a spring and conduit on the south-west of Jerusalem. Is. 8:6. otherwise called שֶׁלֹחַ, see שֶׁלֹחַ no. 1. In the Sept. and Josephus, Σιλωάμ; so in the N. T. John 9:7. Vulg. Siloe. See Relandi Palæstina, p. 858.

שֶׁלַח fem. plur. verbal from שֶׁלַח, shoots, branches, tendrils. Is. 16:8. See the verb in Kal no. 4.

שֶׁלֶחַ m. plur. שֶׁלֶחַ, dec. II. b. a table. Ex. 25:23 ff. שֶׁלֶחַ to spread or set a table, (for a meal.) Ps. 23:5. Prov. 9:2.—שֶׁלֶחַ הַחֵמֶם the table of shewbread, Num. 4:7. also called שֶׁלֶחַ הַפִּנְקֵס those that eat at thy table, 2 Sam. 19:29. 1 K. 2:7. for שֶׁלֶחַ, comp. 2 Sam. 9:11.

שֶׁלַח fut. שֶׁלַח, a word belonging to the later Hebrew.

1. to rule over any thing; construed with שֶׁלַח. Ecc. 8:9. with שֶׁלַח, Neh. 5:15.

2. to be master of any thing. Ecc. 2:19. Est. 9:1.

Hiph. I. to let rule. Ps. 119:133.

2. to give power or permission, potestatem alicujus rei dare. Ecc. 5:18. 6:2. Comp. שֶׁלַח Ex. 21:8.

שֶׁלַח, fut. שֶׁלַח, Chald.

1. to rule over any thing, construed with שֶׁלַח. Dan. 2:39. 5:7, 16.

2. to have power over any thing. Dan. 3:27.

3. construed with שֶׁלַח, to fall on, attack. Dan. 6:25.

Aph. to appoint ruler. Dan. 2:38, 48.

שֶׁלַח found only in the plur. שֶׁלַח, const. שֶׁלַח, dec. VI. h. a shield. 2 Sam. 8:7 שֶׁלַח הַזָּהָב the golden shields. 2 K. 11:10 the spears and the shields of king David. In the parallel passage 2 Chr. 23:9 שֶׁלַח is likewise added. According to Cant. 4:4. Ezek. 27:11, the שֶׁלַח were hung up on the walls for ornament; and in the former passage שֶׁלַח is so used, that שֶׁלַח which follows appears to be a repetition of the same sense. Jer. 51:11 sharpen the arrows, שֶׁלַח מִלְחָמָה fill the shields, i. e. present yourselves with them, or fill your hands with them; (comp. Zech. 9:13, with 2 K. 9:24.) The signification given above is adopted by most critics since Kimchi, suits the context of all the passages, and is the best supported by the kindred dialects. The Syriac and Chaldaic versions have often retained the same word, and from them we can learn with most certainty its true signification. Now in two passages (1 Chr. 18:7. 2 Chr. 23:9.) the Chaldaic version renders it scuta, and in the Targum of Jer. 13:23, we find שֶׁלַח scuta varietatis ejus, spoken of the variegated spots of the leopard. Others: quivers, on account of Jer. 51:11.

שֶׁלַח m. verbal from שֶׁלַח, mighty, powerful. Ecc. 8:4, 8.

שֶׁלַח Chald. an officer, ruler. Dan. 3:2, 3.

שֶׁלַח, const. שֶׁלַח, Chald. might, power, dominion. Dan. 3:33. [4:3.] 4:19. [4:22.] 7:6, 14. 6:27 שֶׁלַח in the whole dominion of my kingdom. Plur. dominions, kingdoms,

Dan. 7:27. Arab. ^{سُلْطَان} *dominion*,
and as a concrete, a *lord*.

^{שְׁלֵמָה} f. *shameless, impudent*, spoken of a whore. Ezek. 16:30. Arab.

^{سَلِيطَة} *mulier clamosa et impudica*.

Vulg. *procaz*.

^{שָׁלֵי} m. in pause ^{שָׁלֵי}, verbal from ^{שָׁלָה} no. I. *rest, quiet, stillness*. 2 Sam. 3:27 ^{בְּשָׁלֵי} *quietly, secretly*.

^{שְׁלִיָּה} f. verbal from ^{שָׁלָה} no. III. dec. X. *the after-birth*. Deut. 28:57.

(In the Arabic medical writers ^{ساي} In Talmud. ^{סליה}, also ^{שליה}.)

^{שָׁלִי} and ^{שְׁלִי} (Jer. 49:31.) m. i. q. ^{שָׁלִי}, verbal adj. from ^{שָׁלָה} no. I. *quiet, at ease*. Job 21:23.

^{שָׁלִיט} m. verbal from ^{שָׁלַט}, dec. I.

1. adj. *having power over* any thing, construed with ^א. Ecc. 8:8.

2. subst. *a mighty or powerful man, a ruler*. Ecc. 7:19. 10:5. Gen. 42:6.

^{שָׁלִיט} Chald. I. adj. *mighty, powerful, having power*. Dan. 2:10. 4:23. [4:26.] Construed with ^א *over* any thing, Dan. 4:14, 22, 29. [4:17, 25, 32.] 5:21.

2. construed with ^א, *permitted to be done*. Ezra 7:24.

3. subst. *a powerful man, a ruler, officer*. Dan. 2:15. 5:29. Ezra 4:20.

^{שָׁלִישׁ} and ^{שָׁלֵשׁ} m. (with Kamets impure,) dec. I.

1. a hollow measure of unknown dimensions. Is. 40:12. Usually rendered *triens, triental*. Hence Ps. 80:6 ^{תִּשְׁקֹמוּ בְדִמְשֹׁת שָׁלִישׁ} *thou givest them tears to drink by measure*, for ^{בְּשָׁלִישׁ} Sept. ^{ἐν μετρεῖ}, *in mensura*.

2. Plur. a musical instrument, mentioned in connection with tabrets, perhaps *a triangle*, as in modern Turkish music. 1 Sam. 18:6.

3. a distinguished kind of warriors or combatants, perhaps strictly *the riders in the war-chariots*, ^{ἀναβάται, παραβάται}.

Ex. 14:7 *he took all the chariots of Egypt* ^{וְשָׁלִישִׁים עַל כָּל מִלְחָמָה} *and warriors in each of them*. 15:4. Sept. in chap. 14:7, ^{τρισταται}, and in chap. 15:4, ^{ἀναβάται} ^{τρισταται}. (^{Τριστατης} has this meaning, according to Origen, because there

were three in each chariot, of whom the first fought, the second protected him with a shield, and the third guided the horses.) In 1 K. 9:22, ^{שָׁלִישִׁים} and ^{שָׁרֵי חֲרָבָה} are joined together; comp. 2 K. 9:25. In other passages they appear

to make a part of the body-guard of the Israelitish kings, 1 K. 9:22. 2 K. 10:25. 1 Chr. 11:11. 12:18, (where their leader is called ^{רֹאשׁ הַשָּׁלִישִׁים} ^{רֹאשׁ הַשָּׁלִישִׁים} without the final Mem.) These may indeed be the same, only

having a different employment in time of peace.—^{שָׁלִישׁ} in the singular is often

prob. i. q. ^{רֹאשׁ הַשָּׁלִישִׁים}, and occurs as a high officer attending on the king, 2 K. 9:25. 15:25. 7:2, 17, 19. The

etymology in Hebrew is perhaps analogous to that of the Greek word ^{τριστατης}. It has also been collated with the

Latin *tribunus*, but the origin of this word is entirely different. Other derivations and explanations, e. g. *one of the thirty*, (comp. 2 Sam. 23:23. 1 Chr. 11:25.) or *officers of the third rank*,

are not suited to the first passages where the word evidently stands in connection with the war-chariots.—Prov. 22:20

^{שָׁלִישִׁים} Keri prob. *principalia*, i. e. nobilia, comp. 8:6.

^{שְׁלִישִׁי} m. ^{שָׁלִישִׁי}, ^{שָׁלִישִׁי} f. plur. ^{שָׁלִישִׁים},

(ordinal adj. from ^{שָׁלֹשׁ}, ^{שָׁלֹשׁ} *three*,) *the third*. The fem. signifies also (1.) *the third part*, scil. ^{הֶחֱלֵק}. Num. 15:6, 7. 2 Sam. 18:2. (2.) *the third time*.

Ezek. 21:19. [21:14.] (3.) *the third day, the day after to-morrow*. 1 Sam. 20:12 ^{בְּעֵת מָחָר הַשְּׁלִישִׁי} *about this time to-morrow or the day after*. (4.) in Is. 15:5. Jer. 48:34, it forms a part of a

proper name; see ^{שְׁלִישִׁי}.

^{שָׁלַךְ} in Kal not used.

Hiph. 1. *to throw, east*. Gen. 37:22.

Num. 35:20, 22. E. g. to the ground, Ezek. 28:17.—*הִשְׁלִיךְ אֶל יְהוָה* to cast upon Jehovah, i. e. to commit to him, Ps. 55:23. *הִשְׁלִיךְ אֶחָדִי* Ps. 50:17. and *הִשְׁלִיךְ* 1 K. 14:9. Neh. 9:26. Is. 38:17. Ezek. 23:35. to cast behind one's back, i. e. to despise, contemn.—Job 29:17 *הִשְׁלִיכְתִּי מִשְׁנִי אֶת־הַשָּׁרִית* I cast the spoil out of his teeth.

2. to cast away. 2 K. 7:15. Ezek. 20:8. *הִשְׁלִיךְ נַפְשׁוֹ מִבְּנֵי* to expose one's life, Judg. 9:17.

3. to expel, banish, out of a country. Deut. 29:27. Amos 4:3, (where, however, 1 MS. reads it in Hoph. which is prob. correct.) Spoken of Jehovah, *הִשְׁלִיךְ מִמֶּנִּי* to drive from his presence, to reject, 2 K. 13:23. 17:20. Jer. 7:15.

4. to cast down, destroy, e. g. a house, Jer. 9:18. Job 18:7 *וְהִשְׁלִיכֵהוּ וְעֵצוֹ* and his own counsel shall cast him down.

Hoph. *הִשְׁלִיךְ* and *הִשְׁלִיךְ* pass. of no. 1. Ezek. 19:12. Ps. 22:11 *עָלַי הִשְׁלִיכָה נִרְחָם* upon thee have I cast myself from the womb, i. e. in thee have I trusted. Also of no. 2. Is. 14:19. of no. 4, Dan. 8:11.

שָׁלַח m. verbal from *שָׁלַח*, Lev. 11:17. Deut. 14:17. prob. the plungeon, *cormorant*, *καταράτης* of the ancients, *pelecanus Bassanus*, Linn. It derives its name from this circumstance, that it keeps watch on the high cliffs, and when it sees a fish in the water, it shoots down like an arrow into the water, and seizes its prey. Sept. *καταράτης*. Vulg. *mergulus*. Syr. and Chald. *trahens pisces*. Comp. Bocharti Hieroz. P. II. Lib. II. cap. 21. Oedmann's verm. Sammlungen aus der Naturkunde, H. III. p. 68.

שָׁלַח f. verbal from *שָׁלַח*.

1. the falling (of a tree). Is. 6:13.

2. name of a gate of the temple. I Chr. 26:16.

שָׁלַח 1. i. q. Arab. *سَلَّ* to draw out or off. Ruth 2:16. Comp. *שָׁלַח* and *שָׁלַח* no. III.

2. to plunder, spoil. Construed with an accus. of the thing, Ezek. 26:12. of the person, Ezek. 39:10. Zech. 2:12.

[2:8].—*שָׁלַח שָׁלַח* to make booty, Is. 10:6. Ezek. 29:19. It is inflected sometimes regularly, and sometimes defectively. The forms which occur are *שָׁלַח*, *שָׁלַח*, *שָׁלַח*; infin. *שָׁלַח* and *שָׁלַח*, fut. *שָׁלַח*.

Hithpo. *שָׁלַח* (with the Aramean form,) for *הִשְׁתַּחֲלִי* to be spoiled, to become a prey. Ps. 76:6. Is. 59:15.

שָׁלַח m. verbal from *שָׁלַח*, dec. IV. a.

1. a prey, spoil, booty, liter. *spolium*, *exuvie*.—*שָׁלַח שָׁלַח* to divide the spoil, Gen. 49:27. Ps. 68:13.—Jer. 21:9 *הָיָה לוֹ נַפְשׁוֹ כְּשָׁלַח* he shall have his life as a booty, i. e. it shall be preserved to him. Jer. 38:2. 39:18.

2. booty, gain, profit. Prov. 31:11.

שָׁלַח, fut. *שָׁלַח*.

1. to be completed or finished; spoken e. g. of a building, 1 K. 7:51. Neh. 6:15. of a space of time, Is. 60:20.

2. to live in peace or affluence, to prosper, *integrum esse*. Job 9:4 *וְהִשְׁתַּחֲלִי* hath hardened himself against him and prospered? 22:21 *וְהִשְׁתַּחֲלִי עִמּוֹ* acquaint now thyself with him and prosper.

3. to have peace, friendship. Part. *שָׁלַח* my friend, one at peace with me, i. q. *שָׁלַח*, Ps. 7:5. Part. pass. *שָׁלַח* peaceable, 2 Sam. 20:19. See Pu. no. 3.

Pi. *שָׁלַח* 1. to complete or finish, (a building.) 1 K. 9:25.

2. to preserve, to keep uninjured. Job 8:6.

3. to restore, make good; e. g. what has been stolen, Ex. 21:37. a debt, Ps. 37:21. 2 K. 4:7. Hence in general to pay or perform; e. g. a vow, Ps. 50:14. Is. 19:21. an offering, Hos. 14:3.

4. to recompense, requite, reward; construed with an accus. of the thing, Jer. 16:18. 32:18. with a dative of the person, 2 K. 9:26. with the accus. and dative together, *שָׁלַח* to recompense one's actions upon him, see *שָׁלַח* no. 1. The person is sometimes, though more rarely, put in the accus. e. g. Ps. 31:24. Prov. 13:21 *וְהִשְׁתַּחֲלִי* but prosperity rewards the righteous. Ps. 35:12 The thing is also preceded by *אֵל*, Jer.

50:29. Ps. 62:13. (Synonymous with *השיב*.)

5. *to grant, impart in any way*, (from signif. no. 3,) e. g. consolations, Is. 57:18. but it may perhaps be rendered, *to impart again*.

Pu. 1. pass. of Pi. no. 3. *to be paid, discharged*, spoken of a vow. Ps. 65:2.

2. *to be recompensed*. Jer. 18:20. Spoken of a person, *to obtain recompense*. (comp. *שָׁלַם* with an accus. of the person.) Prov. 11:31 *הַיָּשָׁר יִצְדֵּק בְּאֵינֵי יְשָׁלֵם* behold, the righteous shall be recompensed in the earth. 13:13.

3. *to be devoted to God*. Part. *הַשְׁלֵם* devoted to God, Is. 42:19. Parall. *יָצַר יְהוָה*. Comp. Kal. no. 3. particularly Hiph. no. 3.

Hiph. 1. *to complete, execute, perform*. Job 23:14. Is. 44:26, 38.

2. *to make an end of a thing*. Is. 38:12, 13.

3. *to make or have peace with a person*; construed with *עִם*, Josh. 10:1,

4. with *עִם*, Deut. 20:12. 1 K. 22:45. Particularly *to make peace by submitting one's self*, construed with *אֵל*, Josh. 11:

19. (Comp. the Arab. *سَلِمَ* conj. IV. *to devote or submit one's self*, particularly

to God, hence *اسْلَمَ* (Islam) *submission to God, religion*;

مسلم (Moslem) *one devoted to God, a believer*; comp.

שָׁלַם עִם devoted to God, and Pu. no. 3.)

4. causat. *to make a friend of any one*. Prov. 16:7.

Hoph. *to be at peace with any one*, construed with *לְ*. Job 5:23.

Deriv. out of course *שָׁלַם*, *שָׁלוֹם*.

שָׁלַם Chald. *to complete*. Part. Pe. *שָׁלֵם* completed, Ezra 5:16.

Aph. *to restore, give back*. Ezra 7:19.

שָׁלַם m. Chald. i. q. Heb. *שָׁלוֹם* prosperity, peace, Ezra 5:7. Dan. 3:31.

6:26.

שָׁלַם, fem. *שָׁלְמָה*, verbal adj. from *שָׁלַם*, dec. V. a

1. completed, finished. 2 Chr. 8:16.

2. complete, full; e. g. *שָׁלֵם אֶת מִשְׁכָּל הָאֵלֹהִים* a full weight, Deut. 25:15. spoken of iniquity, Gen. 15:16. *שָׁלֵם הָאֲנָשִׁים* the prisoners in full number, Am. 1:6, 9. (comp. Jer. 13:19.)

3. uninjured, safe, integer. Gen. 33:18. Spoken of a host, Nah. 1:12. *אֲבָנִים שְׁלֵמִים* unhewn stones, Deut. 27:6. 1 K. 6:7.

4. at peace, friendly. (See the verb in Pu. Hiph. Hoph.) Gen. 34:21 *שָׁלֵם הֵם* they are at peace with us.

5. devoted, particularly to God. 1 Chr. 28:9. 2 Chr. 15:17. 16:9. 2 K. 20:3. Sometimes with the addition *עִם יְהוָה*, 1 K. 8:61. 11:4. 15:3, 14. Comp. the verb in Hiph. no. 3.

6. a proper name, i. q. *יְרוּשָׁלַם* Jerusalem, (comp. p. 256.) Gen. 14:18. Ps. 76:3. Josephus (Antiq. Jud. i. 10.) *τὴν μέντοι πόλιν αὐτὴν ἐκάλεσαν ἱεροσόλυμα*. See Relandi Palæstina, p. 976.

(In Arab. *سَلِمَ* and *سَلَامَ* Jerusalem. Its appellative signification here is health, peace, i. q. *שָׁלוֹם*.)

שָׁלַם m. verbal from *שָׁלַם*, dec. VI. a. a thank-offering, victima. Am. 5:22.

More frequently in the plural *שָׁלָמִים* Lev. 3:1 ff. (where the rites accompanying this offering are described.) 7:11 ff. Num. 7:17 ff. also simply *שָׁלָמִים*

Lev. 9:4. The same offering, which in Lev. 7:12, is called *זֶבַח הַתְּהִלָּה* a sacrifice of praise, is called in verses 13, 15 *זֶבַח הַתְּהִלָּה* his sacrifice of praise and thanksgiving.—Sometimes, though rarely, this word denotes offerings, on mournful occasions, its original import being disregarded, Judg. 20:26. 21:4.

שָׁלַם m. verbal from *שָׁלַם*, recompense. Deut. 32:35.

שָׁלַם and *שָׁלָם* m. verbal from *שָׁלַם*, dec. I. *idem*. Hos. 9:7. Mic. 7:3. Plur. Is. 34:8.

שָׁלָמָה fem. of *שָׁלַם*, dec. X. recompense, punishment. Ps. 91:8.

שָׁלַם m. proper name of a king of Israel. 2 K. 15:8—16.

שָׁלֹמָה a proper name, *Solomon*, the son of David, king of Israel. Sept. *Σολομών*, in Josephus and the N. T. *Σολομών*. Its appellative import, which is alluded to 1 Chr. 22:9. is *peaceable*, (comp. the Saxon name *Frederick*, i. e. peaceable;) from שָׁלֵם and the termination ה or י, equivalent to ך, (comp. שָׁלֵם, שָׁלֵם,) which is added to abstract nouns to give them the force of concretes. See Gesenius' Lehrgeb. § 122. 1, p. 513.

שָׁלִימָן Hos. 10:14. more at length שָׁלִימָנָס 2 K. 17:3. 18:9. proper name of a king of Assyria between Tiglath-pileser and Sennacherib. Sept. *Σαλμανασσάρ*. Vulg. *Salmanassar*. (The syllable *מס* undoubtedly signifies *prince*, and is found in several Assyrian names, e. g. הַנִּיחַ מִסָּר, on which account it is sometimes omitted. For שָׁלִימָן no suitable explanation has yet been found in Persian.)

שָׁלְמוֹנִים masc. plur. verbal from שָׁלַם, *recompenses*; hence *rewards, bribes*. Is. 1:23.

שָׁלַף, fut. שָׁלֵף, *to draw out or off*; e. g. a shoe, Ruth 4:7, 8. grass, Ps. 129:6. an arrow from the body which it has penetrated, Job 20:25. and most frequently a sword, Num. 22:23, 31. Josh. 5:13. אֶלֶף שָׁלֵף a *thousand men with drawn swords*, i. e. armed men, Judg. 8:10, 20:2, 15, 17, 46. 2 Sam. 24:9. (In Chald. more frequent.)

שָׁלִיפָה a proper name. Gen. 10:26. 1 Chr. 1:20. a people of Arabia Felix, prob. the *Σαλαπηνοί* of Ptolemy, (Lib. vi. p. 154.) but nothing farther is known of them.

שָׁלֵשׁ and **שָׁלוֹשׁ**, const. שָׁלֹשׁ, before Makkeph שָׁלֹשׁ (Ex. 21:11.) f. and שָׁלֹשֶׁת, const. שָׁלֹשֶׁת, m. dec. III. a. and XIII. e.

1. *three*. שָׁלֹשׁ שָׁנִים *three years*; rarely after the noun, e. g. שָׁלֹשׁ עָרִים *three cities*, Josh. 21:32. שָׁלֹשׁ שָׁנִים *in the third year*, 2 K. 18:1. שָׁלֹשׁ עָשָׂר *thirteen*. (With suff. שָׁלֹשֶׁת *ye three*, Num. 12:4. שָׁלֹשֶׁת *they three*, Num. 12:4.

2. *three times*. Job 33:29.

Plur. שָׁלֹשִׁים com. gen. *thirty*. Used as an ordinal, 1 K. 16:23.

Deriv. out of course שָׁלֵף, שָׁלֵף, שָׁלֵף.

שָׁלֵשׁ see שָׁלֵשׁ.

שָׁלֵשׁ Pi. denom. from שָׁלַם.

1. *to divide into three parts*. Deut. 19:3.

2. *to repeat the third time*. 1 K. 18:34.

3. *to do on the third day*. 1 Sam.

20:19 וְהָיְתָה תַּדְרָא *and on the third day thou shalt come down*.

Pu. 1. *to be triple, three-fold*, Ecc. 4:12. Ezek. 42:6.

2. *to be three years old*. Gen. 15:9.

שָׁלִישִׁים masc. plur. denom. from שָׁלַם, *posterity of the third generation, grand-children*. Ex. 20:5. 37:7. בְּנֵי שָׁלִישִׁים *great grand-children*, Gen. 50:23. (Comp. רִבְעִים.)

שָׁלִישָׁה name of a district or country in Palestine. Once 1 Sam. 9:4. In it was probably situated the city בֶּת-שָׁלִישָׁה 2 K. 4:42. This latter is called by Eusebius *Beth-Shalisha*, and is placed by him 15 Roman miles north of Diospolis.

שָׁלֹשׁ adv. (from שָׁלַם, שָׁלַם and the adverbial termination ם) *three days ago, the day before yesterday*, always joined with הַיּוֹם, e. g. הַיּוֹם שָׁלֹשׁ *yesterday and the day before*, i. e. heretofore, Ex. 5:8. הַיּוֹם שָׁלֹשׁ *as yesterday and the day before*, i. e. as heretofore, Gen. 31:3. 2 K. 13:5. הַיּוֹם שָׁלֹשׁ *in time past, beforetime*, Deut. 19:6. Josh. 20:5. הַיּוֹם שָׁלֹשׁ *both yesterday and the day before*, i. e. in time past, 2 Sam. 5:2.

שָׁם adv. 1. *there*. מִשָּׁם *thence*. מִשָּׁם *whence*, for the most part separated by intervening words, Gen. 13:3. 2 Sam. 15:21. also connected, 2 Chr. 6:11. שָׁם שָׁם *here, there*, Is. 28:10.

2. i. q. מִשָּׁם *thither*. 1 Sam. 2:14. 2 K. 19:32. Joined with מִשָּׁם, *whither*, 1 K. 18:10. Jer. 19:14.

3. spoken of time, *then*, (like the Greek *ἔτι* and the Lat. *ibi*.) Ps. 14:5.

132:17. Judg. 5:11. מִשְׁמִי *from that time*, Hos. 2:17. [2:15.]

4. with ה paragogic שְׁמָה (*Milél*, hence read *shamma*;) (1.) *thither*. Gen. 19:20. (2.) more rarely i. q. שָׁם *there*. Is. 34:15. Jer. 18:2. (3.) with אֲשֶׁר, *whither*; more rarely *where*, e. g. 2 K. 23:8.

שֵׁם m. const. שֵׁם, sometimes before Makkeph שֵׁם, with suff. שְׁמִי, שְׁמִיךָ, plur. שְׁמוֹת, const. שְׁמוֹת, dec. VII. e.

1. *a name*.—שֵׁם בְּשֵׁם *in the name of anyone*, Ex. 5:23. Est. 3:12. בְּשֵׁם יְהוָה *in the name of Jehovah*, Jer. 11:21. 26:9. קָרָא בְּשֵׁם, see under the article קָרָא. Particularly, *a celebrated name, celebrity, renown*, שְׁם אַנְשֵׁי *men of renown*, Num. 16:2. 1 Chr. 5:24. Gen. 6:4. Antith. Job 30:8 שֵׁם בְּנֵי הַצִּדִּיקִים *the children of the ignoble*, i. e. the ignoble. שְׁמָה לֹא שֵׁם Gen. 11:4. Jer. 32:20. and שְׁמוֹ לֹא שֵׁם 2 Sam. 7:23. *to make for one's self a name*.—Zeph. 3:19 שְׁמָתִים אֶעֱשֶׂה לְהַלְלָהּ *I will make them for a praise and a name*. Verse 20. Deut. 26:19. Gen. 9:27 שֵׁם בְּאֶהֱלֵי *in tents of renown*. Sometimes specifically, *a good name*, Ecc. 7:1. Prov. 22:1.

2. *a rumour, report*. שֵׁם רָע *an ill report*, Deut. 22:14, 19. Neh. 6:13 שֵׁם רָע לָהֶם *it should be to them (the occasion) for an ill report (concerning me)*.

3. שֵׁם יְהוָה *the name of Jehovah*, particularly in the following significations and connexions; (1.) *the praise or glory of Jehovah*, e. g. Is. 48:9 שְׁמִי לְמִן שְׁמִי *for my name's sake, for my praise or glory*. Ps. 79:9. 106:8. Ezek. 20:44. 1 K. 8:41. (In other passages this phrase signifies, *according to his name*, i. e. according to what his name Jehovah signifies; see שֵׁם no. 2.) Ps. 138:2 שְׁמִי אֶלְּךָ *above all thy name*, i. e. above all that has been said in praise of thee. Hence (2.) *Jehovah*, considered as the object of prayer, worship, or praise; e. g. קָרָא בְּשֵׁם יְהוָה *to call on the name of Jehovah*; comp. the phrases under signif. no. 1. אֲהַבֵּי שְׁמִי *they that love thy name*, Ps. 5:13. יָדְעֵי שְׁמִי *they that know*

thy name, Ps. 9:11. יִרְאֵי שְׁמִי *they that fear thy name*, Ps. 61:6. 91:14. 99:3.

(3.) *the presence of Jehovah*, (comp. שְׁכִינָה) or *Jehovah*, considered as every where present; e. g. Ex. 23:21 שְׁמִי בְּקִרְבִּי *for my name is in him (the angel)*. 1 K. 8:29 שְׁמִי יִהְיֶה שָׁם *there (in the temple) shall my name dwell*. 2 K. 23:27. 1 K. 3:2 *no house was yet built for the name of Jehovah*. 5:17, 19. [5:3, 5.] 8:17, 20. שְׁכֵן שְׁמִי *to place his name, or cause it to dwell any where*; see under שָׁם and שְׁכֵן. Also considered as present and mighty to help, Ps. 54:3 *O God! by thy powerful presence, save me*. 44:6. 124:8. 89:25. 20:2. Is. 30:27. Hence

4. שֵׁם and הֵשֵׁם Levit. 24:11, 16. Deut. 28:58. used, by way of eminence, for *Jehovah*. (The Samaritans read שְׁמִי=שֵׁם for יְהוָה, as the Jews read יְהוָה.)

5. *a monument*, which preserves the name or memory of a person. 2 Sam. 8:13. Is. 55:13.

6. *Shem*, the second son of Noah. Gen. 5:32. According to the genealogical table in Gen. x. the nations of south-western Asia, as the Persians, Assyrians, Syrians, Hebrews, and a part of the Arabians, were descended from him. See on this subject Gesenius' *Gesch. der Hebr. Sprache* and *Schrift*, p. 5, 6.

שֵׁם m. Chald. *a name*. Dan. 4:5. [4:8.] Ezra 5:1. With suff. שְׁמָה (from שֵׁם) Dan. 2:20, 26. 4:5. [4:8.] 5:12. Ezra 5:14 וְהֵיוּ לְשֵׁשׁבַּצָר שְׁמָה *and they were given to Sheshbazzar, as his name was*, liter. *they were given to him whose name was Sheshbazzar*. Plur. שְׁמֵהוּ Ezra 5:4, 10.

שְׁמִי in Kal not used.

Hiph. הִשְׁמִי 1. *to destroy*, e. g. cities, altars. Lev. 26:30. Num. 33:52.

2. more frequently *to destroy*, e. g. men, nations. Deut. 1:27. 2:12, 21, 22, 23. Est. 3:6. Infin. הִשְׁמֵךְ *used as a subst. destruction*, Is. 14:23. Infin.

with suff. הַשְׁמִיד, הַשְׁמִיד, Deut. 7:24.
28:48. Josh. 11:14.

Niph. pass. 1. *to be laid waste*; spoken of a plain, Jer. 48:8. of high places, Hos. 10:8.

2. *to be destroyed*. Gen. 34:30. Ps. 37:38.

שָׁמַד Chald. Aph. *to destroy*. Dan. 7:26.

שָׁמָה f. verbal from שָׁמַע, dec. X.

1. *a desolation*. Is. 5:9. Jer. 2:15. Ps. 73:19 שָׁמָה הֵיךְ הָיוּ לְשָׁמָה *how have they become a desolation!*

2. *astonishment, amazement*. Jer. 8:21. Particularly *an object of astonishment*, Deut. 28:37. Jer. 19:8 לְשָׁמָה וְלַשְׁתִּמְהָ *for an astonishment and a derision*. 25:9, 18. 51:37.

שָׁמָה Chald. plur. *names*, see שָׁם.

שָׁמוּאֵל m. a proper name, *Samuel*, son of Elkanah, a judge and high-priest in Israel, who first gave to the people a king. According to 1 Sam. 1:20, the name is a contraction of שָׁמוּעַאֵל (*heard of God*), by the omission of *v*. As it is now written, it may be compounded of שָׁמַי i. q. שָׁם *a name*, (like מִן=מִן a man;) hence liter. *the name of God*. Comp. Gesenius' Gesch. der Hebr. Sprache, p. 49.

שָׁמְעָה and שָׁמְעָה f. verbal from שָׁמַע, dec. X.

1. *news, tidings*. 1 Sam. 4:19. Either of good, (Prov. 15:30. 25:25.) or of evil, (Jer. 49:23. Ps. 112:7.) e. g. of the approach of a formidable enemy, Jer. 10:22. Particularly *a message from God*, Is. 53:1. Jer. 49:14. hence

2. *instruction, doctrine*. Is. 28:9.

3. *a rumour, report*. 2 Chr. 9:6.

שָׁמַט synonymous with שָׁמַע.

1. *to remit* (a debt). Deut. 15:2.

2. *to cause to rest, to let lie uncultivated*, as the ground. Ex. 23:11.

3. construed with כִּן *to cease from* any thing. Jer. 17:4.

4. *to cause to fall, to throw down*. 2 K. 9:33.

5. *to break loose, to set one's self free*. 2 Sam. 6:6 כִּי שָׁמַטוּ הַבָּקָר *for the oxen would set themselves free*. (Comp. the synon. חָשַׁב no. 10. *to draw out*, in Niph. *to be loosed*.)

Niph. *to be scattered*, liter. *to be loosed*. Ps. 141:6. Comp. the synon. שָׁמַט no. 9. Others: *to be dismissed*. Others: *to be thrown down*; comp. Kal. no. 4.

Hiph. i. q. Kal no. 1. *to release, remit*. Deut. 15:3.

שָׁמְטָה f. verbal from שָׁמַט, *a remission, release*. Deut. 15:1, 2. שְׁנַת הַשְּׁמִטָּה *the year of release*, Deut. 15:9. 31:10. This was every seventh year, when debts were cancelled and agriculture intermitted.

שָׁמַי masc. plur. const. שָׁמַי, *the heaven or heavens*. (The singular is found in the Arab. سَمَاء from سَمَا *to be high*. The corresponding form of the singular may in Hebrew have been שָׁמַי, whence the plur. שָׁמַי, like שָׁמַי, plur. שָׁמַי. Comp. שָׁמַי.) With הָ parag. שָׁמַי *to or towards heaven*, Gen. 15:5. 28:12.—אֱלֹהֵי הַשָּׁמַיִם *the God of heaven*, a frequent phrase in the later books, (See the Chald.) 2 Chr. 36:23. Ezra 1:2. Neh. 1:4, 5. 2:4, 20. Ps. 136:26. Jon. 1:9. in connection with דָּוָה, Gen. 24:3, 7. שָׁמַי וּשְׁמַיִם הַשָּׁמַיִם *the heaven and the heaven of heavens*, a rhetorical expression for *the highest or most holy heavens*, Deut. 10:14. 1 K. 8:27. 2 Chr. 2:5. הַשָּׁמַיִם וְהָאָרֶץ *the heaven and the earth*, i. e. *the universe*, Gen. 1:1. 2:1. 14:19, 22. The Hebrews conceived of heaven as a solid arch, (see דָּוָה;) as resting on pillars, (Job 26:11.) as having foundations, (2 Sam. 22:8.) and a gate, (Gen. 28:17.) and as sending down rain from its open doors or sluices, (Ps. 78:23. 2 K. 7:2, 19.)

שָׁמַיִן emph. שָׁמַיִן, Chald. *idem*. Sometimes used where we might expect the word *God*, Dan. 4:23. [4:26.] אֱלֹהֵי הַשָּׁמַיִם *the God of heaven*, Dan. 2:18, 37.

Ezra 5:11, 12. 6:9, 10. Comp. Tob. 10:12. Rev. 11:13.

שְׁמִינִי, fem. שְׁמִינִי, (denom. from שָׁמַיִם eight,) *the eighth*. Ex. 22:29. The fem. שְׁמִינִי *octava* is used in reference to music, and denotes a particular tone, (not a musical instrument as is commonly supposed,) Ps. 6:1. 12:1. From 1 Chr. 15:21, it appears to have been the lowest of the three parts or voices; according to Forkel, *the fundamental base*, sung by men.

שְׁמִיר m. dec. III. a.

1. *a thorn, a thorn-bush*, (In Arab. شمر.) Is. 5:6. 7:23, 24, 25. 9:17. 10:17. 27:4. 32:13.

2. *a diamond*. (In Arab. سامور.) Jer. 17:1. Ezek. 3:9. Zech. 7:12. (The root שָׁמַר signifies *to pierce, to nail*; whence the Hebrew מַסְמָר *a nail*; and prob. also שְׁמִיר in both significations, the diamond being used to engrave with.)

3. proper name of a city in the tribe of Judah. Josh. 15:48.

4. also of another in Mount Ephraim. Judg. 10:1, 2.

שָׁמַיִם, imper. שָׁם, fut. שָׁמַיִם, plur. שָׁמַיִם, i. q. שָׁם and שָׁמַיִם no. II.

1. *to be laid waste, made desolate*. Ezek. 33:28. 35:12, 15. Part. שָׁמֵם *desolate*, Lam. 1:4. 3:11. spoken of persons, *faint, desponding*, Lam. 1:13, 16. Plur. fem. שְׁמֵמוֹת *waste places, desolations, vastata*, Is. 61:4 שְׁמֵמוֹת רִאשִׁימֹת *the desolations of former generations*. Dan. 9:18, 26 הִרְצָה שְׁמֵמוֹת *the decreed desolations*.

2. more rarely trans. *to lay waste*. Ezek. 36:3 וְנָתַתְּ שְׁמֵם וְהָרָסְתָּ אֹתָם *because they have laid you waste and destroyed you*; (שְׁמֵם is strictly a verbal noun, but used here as an infin.) Part. שָׁמֵם *a desolater, ravager*, Dan. 9:27 וְשָׁמַם הַשָּׁמַיִם *the wickedness of the desolater*, Dan. 8:13, and שְׁמֵם שְׁמֵם *the abomination of the desolater*, Dan. 12:11. prob. the idolatrous altar which Antiochus Epi-

phanes caused to be built on the altar of burnt-offerings at Jerusalem. Comp. 1 Macc. 1:54. 6:7. In the plur. *the abominations of the desolater*, Dan. 9:27. perhaps idols.

3. *to be solitary, single*, spoken of a woman. 2 Sam. 13:20. Is. 54:1. (The ideas *desolate* and *single* are kindred and found united in the synonymous word שְׁמֵם. Comp. the figure Is. 62:4.)

4. *to be amazed, astonished*. 1 K. 9:8. Jer. 18:16. Construed with שָׁ of the thing, Is. 52:14. Jer. 2:12.

Niph. שָׁמַם 1. *to be laid waste, made desolate*, i. q. Kal. Jer. 12:11. Spoken of persons, *to faint, languish*, Lam. 4:5. Spoken of a way, *to be solitary, deserted*, Lev. 26:22. Is. 33:8. Comp. Kal no. 3.

2. i. q. Kal no. 4. *to be amazed, astonished*. Jer. 4:9. Construed with שָׁ of the thing, Job 18:20.

Po. part. שָׁמֵם.

1. *a desolater, ravager*. Dan. 9:27. 11:31. See Kal no. 1.

2. *solitary*, spoken of a mourner. Ezra 9:3, 4. Else *astonished*, comp. Hiph. no. 2.

Hiph. שָׁמַם, fut. שָׁמַם, infin. שָׁמֵם, part. שָׁמֵם.

1. i. q. Kal no. 2. *to lay waste*. Lev. 26:31, 32. Ezek. 30:12, 14.

2. *to be amazed, astonished, confounded*. Ezek. 3:16. Construed with שָׁ of the thing, Mic. 6:13.

3. trans. *to amaze, astonish*. Ezek. 32:10.

Hoph. שָׁמַם (hosham,) plur. שָׁמַם, (for שָׁמַם, which is read in some MSS. and editions.)

1. *to be waste, desolate*. Lev. 26:34, 35, 43.

2. *to be amazed, astonished*. Job 21:5.

Hithpo. שָׁמַם, fut. once שָׁמַם Ecc. 7:16.

1. *to destroy one's self*. Ecc. 7:16.
2. *to be astonished, amazed, confounded*. Is. 59:16. 63:5. Dan. 8:27. Ps. 143:4.

Deriv. out of course שָׁמַע, שָׁמַע, שָׁמַע

שָׁמַע Chald. *to hear*, construed with *ל* concerning a person. Dan. 5:14, 16.

Ithpe. *to shew one's self obedient or submissive*. Dan. 7:27.

שָׁמַע m. with suff. שָׁמַע, verbal from שָׁמַע, dec. VI. i.

1. *a hearing*. Job 42:5.

2. *a message, intelligence, news*, i. q. שָׁמַע Hos. 7:12 שָׁמַע לְעֵדוּתָם *as the news went to their assembly*.

3. *a report, rumour*; e. g. שָׁמַע רָע *an evil report*. Ex. 23:1. Ps. 18:45 שָׁמַע אֵין *at the bare report (of me)*. The genitive subjoined expresses the person to whom the report relates; e. g. שָׁמַע שְׁלֹמֹה *the fame of Solomon*, 1 K. 10:1. In English it may sometimes be omitted in translating, e. g. Gen. 29:13 שָׁמַע לָבָן *when Laban heard concerning Jacob*. Is. 66:19.

4. in reference to music, *a high sound or note*, (see הִשְׁמִיעַ no. 4.) Ps. 150:5 שָׁמַע צִלְצִל *cymbals of a high sound*.

שָׁמַע m. verbal from שָׁמַע, dec. VI. p. *report, fame*. Josh. 6:27. 9:9.

שָׁמַע see שָׁמוּעָה.

שָׁמְעוֹן (*a hearing*) Simeon, proper name of a son of Jacob by Leah, and progenitor of the tribe which is named from him. Gen. 29:33. The territory assigned to this tribe is described Josh. 19:1—9. In Greek Σιμεών.

שָׁמַץ m. *a short gentle sound, a whispering*. (Arab. شمس *celeriter loqui*.) Job 4:12. 26:14. In Talmud. שָׁמַץ signifies *a little*, which suits the passages and is the rendering of the Targum and Syriac version. But the former interpretation is to be preferred, because the following article שָׁמַץ may be explained from the same Arabic root. Both may likewise be explained by a collation with שָׁמַע, see the following article.

שָׁמַץ f. once Ex. 32:25 שָׁמַץ לְבָנֵיהֶם *so as to be overthrown by their enemies*; comp. the Arabic root شمس

to drive away, thrust, smite, pass. to hasten. According to the ancient versions and Jewish commentators, *an ill report, disgrace, comp.* שָׁמַע (by a commutation of ש and נ;) whence שָׁמַע like-wise may be explained.

שָׁמַר, fut. שָׁמַר.

1. *to keep, watch, guard*; construed with an accus. rarely with *אֵל*, 1 Sam. 26:15. with *ל*, verse 16. Prov. 6:22. with *ב*, 2 Sam. 18:12. Constrained with *בן*, *to guard or preserve from any thing*, Ps. 121:7. 140:5. Part. שָׁמַר *a watchman, guard*, Cant. 3:3. spoken of a shepherd, 1 Sam. 17:20.

2. *to keep, preserve, lay up*. Ex. 22:6. Particularly *to keep in memory*, Gen. 37:11. Ps. 130:3. Job 10:14 וְשָׁמַרְתָּ *thou keepest (it) in memory concerning me*. Particularly *to keep or retain (anger)*, Amos 1:11 עָנְרוֹ שָׁמַר נָעִדָה *he kept his anger for ever*; (שָׁמַר pointed in this way and with the accent on the penult, is of the masc. gen. and the ה is paragogic.) Hence by an ellipsis of עָנְרוֹ or נָעִדָה, (like נָעִדָה no. 2.) Jer. 3:5 וְשָׁמַר לְנִפְצָה *will he retain (his anger) for ever?*

3. *to watch, mark, observe*. 1 Sam. 1:12. Ps. 17:4 *I observed the ways of the violent*, scil. for the purpose of avoiding them. In a different sense, Prov. 2:20. Constrained with *ל*, Job 14:16. with *אֵל*, Ps. 59:10. Sometimes in a bad sense, *to lie in wait for*, Job 13:27. 33:11. Ps. 56:7.

4. *to observe, keep*; e. g. a covenant, Gen. 17:9, 10. the commands of God, 1 K. 11:10. the sabbath, Is. 56:2, 6. a promise, 1 K. 3:6. 8:24. Constrained with *ל* before an infin. *to take heed to do any thing*, Num. 23:12. 2 K. 10:31.

5. *to worship, reverence*; e. g. Ps. 31:7. Hos. 4:10. Comp. Virg. Georg. iv. 212, *observant regem non sic Aegyptus*, etc.

6. *to watch, besiege, (a city.)* 2 Sam. 11:16. Comp. נָצַר no. 4.

7. as in Niph. *to beware of*, construed with *בן*. Josh. 6:18.

Niph. 1. *to be guarded, preserved.* Ps. 37: 28.

2. reflex. *to take heed, to beware.* Most frequently in the imper. השמר לך פן *take heed lest*, Gen. 24: 6. 31: 24, 29. more rarely without פן, 1 Sam. 19: 2. comp. Is. 7: 4. In other passages it is construed with פן before a noun or an infin. and it then denotes (1.) *to be cautious or careful before any one.* Ex. 23: 21. (2.) *to abstain, hold back from any thing.* Deut. 23: 10. also with a simple infin. Ex. 19: 12.—השמר לנפש *to take heed for one's life*, Jer. 17: 21. also לנפש Deut. 4: 15. More rarely construed with א of the thing guarded against, 2 Sam. 20: 10.

Pi. i. q. Kal no. 5. Jon. 2: 9.

Hithpa. 1. *to be observed, pass.* of Kal no. 4. Mic. 6: 16.

2. *to take heed, beware, construed with פן.* Ps. 18: 24.

Deriv. out of course אשמרה, אשמרה, אשמרה, אשמרה.

שמר m. verbal from שמר, dec. VI. h. found only in the plur. שמרים.

1. *lees or dregs of wine*, so called from their *preserving* the strength and colour of the wine which was left to stand upon them. שמרים and שמרי Jer. 48: 11. Zeph. 1: 12. *to rest upon one's lees*, i. e. to continue quietly in one's former condition, a proverbial expression taken from wine.

2. *wine kept on the lees.* Is. 25: 6 שמרים מוקמים *wine on the lees well refined.*

שמרה f. verbal from שמר, dec. X. *an eyelid, quasi custodia oculi.* Ps. 77: 5.

שמרה f. verbal from שמר, *a watch.* Ps. 141: 3.

שמרים m. verbal from שמר, *the observance (of a festival), a festival.* Ex. 12: 43. Comp. השמרה.

שמרון f. *Samaria*, a proper name; (1.) the metropolis of the kingdom of Israel and the royal residence, situated on a mountain of the same name. 1 K. 16: 24. Am. 4: 1. 6: 1. In later times named by Herod Σαμαρην, (Josephi

Antiq. Jud. xv. 7. § 7.) Now a small village called *Sebaste*, also *Shemrun, Shemrin.* (2.) name of a country.—שמרון *the cities of Samaria*, 2 K. 17: 26. 23: 19. הרי שמרון *the mountains of Samaria*, Jer. 31: 5. So the calf at Bethel is called, Hos. 8: 5, 6, *the calf of Samaria.* The cities of Samaria are spoken of under Jeroboam by a prolepsis, 1 K. 13: 32. The gentile noun is שמרני 2 K. 17: 29.

שמרין Chald. Ezra. 4: 10, 17. i. q. Heb. שמרון *Samaria*, as the name of a city.

שמש Chald. Pa. שמש *to serve, wait upon.* Dan. 7: 10.

שמש com. gen. (Ps. 104: 19. Gen. 15: 19.) with suff. שמש, prim. dec. VI. h.

1. *the sun.*—השמש under the sun, i. e. on the earth, a frequent expression in Ecclesiastes, as chap. 1: 3, 9, 14. 2: 11.—לפני שמש in the sun-shine. Job 8: 16. The rising of the sun is expressed by the verbs נצא, נרד, and its setting by בא. As an image of light and prosperity, Ps. 84: 12.

2. Plur. שמשות Is. 54: 12. *battlements, pinnacles, turrets; (on a wall.)* Liter. *beams of the sun*; otherwise called by the Hebrews *horns*, (comp. קרן no. 4. and קרן,) hence *artificial horns, teeth.* Sept. ἐπάλξεις.

שמשון *Samson*, the proper name of an Israelitish judge, the Hercules of the Hebrews. Judg. 13: 24 ff. Sept. Σαμψών, which Josephus (Antiq. Jud. v. 10.) interprets Σαχνηος; but his explanations have little philological weight, (see Gesenius' Gesch. der Hebr. Sprache, p. 81, 82.) שמשון is rather a dimin. from שמש *the sun*, like שמרון from שרר *the moon*.

שן com. gen. before Makkeph שן, with suff. שן, prim. dec. VIII. b.

1. *a tooth.* Ex. 21: 24, 27.

2. particularly *an elephant's tooth, ivory.* 1 K. 10: 18. Cant. 5: 14. שן שן *ivory palaces*, i. e. palaces inlaid with

ivory, Am. 3:15. Ps. 45:9. Comp. קן no. 1.

3. *the tooth of a rock, a sharp cliff.* 1 Sam. 14:4. Job 39:28. Comp. Syr. ܐܠܝܢܐ cliffs.

4. proper name of a place, perhaps of a rock. 1 Sam. 7:12.

Dual שְׁנַיִם *teeth*, (the dual number referring to the two rows.) Gen. 49:12. Am. 4:6. Used also for the plural, 1 Sam. 2:13, (the plural itself not occurring.)

שָׁנָה (after the Chaldaic form) i. q. שָׁנָה *to be changed.* Lam. 4:1.

Pu. *idem.* Ecc. 8:1. See שָׁנָה.

שָׁנָה, fut. שָׁנָה, Chald.

1. *to be changed or altered.* Dan. 6:18. 3:27. Particularly *to be changed for the worse, in pejus mutari*; and spoken of the countenance, *to lose its brightness*, Dan. 5:6.

2. *to be different, diverse.* Dan. 7:3, 19, 23, 24.

Pa. 1. *to change, alter, transform.* Dan. 4:13 [4:16] *his heart they shall change*, i. e. it shall be changed.

2. *to violate, transgress*, (a royal command.) Dan. 3:28. (In Syr. more common.)

3. part. pass. *different, diverse.* Dan. 7:7.

Ithpa. *to change itself, to be altered.* Dan. 2:9. Spoken of the countenance, Dan. 3:19. 7:28.

Aph. 1. *to change, alter*; e. g. times and seasons, Dan. 2:21. a royal command, Dan. 6:9, 16.

2. *to transgress.* Ezra 6:11, 12.

שָׁנָה m. verbal from שָׁנָה, *a repetition.* Ps. 68:18 שָׁנָה אֶלֶף thousands of repetition, i. e. repeated or many thousands.

שָׁנָה f. i. q. שָׁנָה *sleep.* Ps. 127:2. Root שָׁן *to sleep.*

שָׁנָה f. Chald. *idem.* Dan. 6:19. Root שָׁן *to sleep.*

שָׁנָה, fut. שָׁנָה, (comp. the Chald. שָׁנָה.)

1. *to alter, to change or be changed.*

Mal. 3:6. Lam. 4:1, (where it is written with א.)

2. *to be different, diverse*; construed with קן. Est. 1:7. 3:8.

3. *to be of a different opinion.* Part. plur. שְׁנִיִּים *schismatics*, Prov. 24:21.

4. *to repeat, to do a second time*, (comp. שְׁנִיִּים *two*.) Neh. 13:21 אִם תַּעֲשׂוּ if ye do (so) again. 1 Sam. 26:8. 2 Sam. 20:10. Prov. 17:9 שָׁנָה בְּקֶרֶךְ he who repeateth a matter (which has been forgotten,) i. e. he that stirs it up anew. 1 K. 18:34.

Niph. *to be repeated.* Gen. 41:32.

Pi. שָׁנָה (once שָׁנָה 2 K. 25:29.)

1. *to change, alter*; e. g. one's promise, Ps. 89:35. one's way, Jer. 2:36. right, i. e. to pervert it, Prov. 31:5.

2. *to change* (garments). Jer. 52:33. 2 K. 25:29.

3. *to change or disfigure* (the countenance). Job 14:20.

4. *to remove, change the place of a thing.* Est. 2:9.

5. שָׁנָה אֶת שִׁמְיוֹ *to dissemble one's understanding*, i. e. to act like a madman. Ps. 34:1. 1 Sam. 21:14. (In Syr. ܫܢܐ without addition, *to be mad*.)

Pu. *to be changed, disfigured.* Ecc. 8:1, (where it is written with א.)

Hithpa. *to disguise one's self.* 1 K. 14:2.

Deriv. שָׁנָה.

שָׁנָה f. plur. שָׁנִים, poetically שָׁנָה, dec. XI. a. *a year*, (perhaps liter. *a repetition or return* of the same seasons or natural appearances, see שָׁנָה no. 4. and comp. *annus*, i. q. *annulus*, a ring, circle; Greek *ἐναυτός*, *ἔτος*, *λυκάσας*.) שָׁנָה שָׁנָה Deut. 14:22. שָׁנָה שָׁנָה 15:20. שָׁנָה שָׁנָה 1 Sam. 7:16. *from year to year*.—שָׁנָה שָׁנָה שָׁנָה the year two, three, i. e. the second, third year; freq. Sometimes שָׁנָה is repeated; e. g. שָׁנָה שָׁנָה שָׁנָה in the six hundredth year, Gen. 7:11. Plur. שָׁנִים *some years*, 2 Chr. 18:2.

Dual שְׁנַתִּים *two years*; often joined with שָׁנִים, *two years long*, (see שָׁנִים no. 2.) Gen. 41:1. Jer. 28:3, 11. 2 Sam. 13:23.

שָׁנָה f. Chald. *a year*. Plur. שָׁנִין Dan. 6:1.

שָׁנָה f. (for שָׁנָה) *sleep, a dream*. Ps. 90:5. Root שָׁן *to sleep*.

שָׁנֵיבִים masc. plur. 1 K. 10:22. 2 Chr. 9:21. *elephant's teeth, ivory*. The plural number refers to the multitude of separate teeth, comp. שָׁנִים, הַבָּנִים. Sept. ὄδοντες, ἐλεφαντίνους. Chald. שָׁן דִּישָׁא *dens elephanti*. שָׁן evidently denotes *a tooth*, (see above no. 2.) but the signification of the latter part הַבָּנִים is unknown; and the form of the word may be so corrupted as to disguise its original meaning entirely.

שָׁנִי m. *the crimson dye*, also *cloth or thread coloured therewith, the coccus* of the ancients. It stands sometimes alone, as Gen. 38:28, 30. Jer. 4:30. sometimes in the phrase שָׁן הַחֹלֶץ Ex. 25:4. or שָׁן חֹלֶץ Lev. 14:4. Plur. שָׁנִים Is. 1:18. Prov. 31:21. This colour is derived from the turtle insect, (in Arab. *kermez*, in Heb. חֹלֶץ, *coccus ilicis*, Linn.) which is found on the leaves of the holly. The eggs of this insect yield the dye. The root is שָׁנָה in Arab. سني

splenduit, since scarlet garments were admired for their brightness; hence in Aram. שָׁנָה, *coccus*, from שָׁן *to shine*. Others explain it *double-dyed*, (from שָׁנָה no. 4. *to repeat*), διχαφου, which, however, is applicable to the Tyrian purple only, and not to the crimson dye. See Braun de Vestitu Sacerdotum, p. 237 ff. Bocharti Hieroz. T. III. p. 527 ff. ed. Rosenmüller.

שָׁנִי, fem. שָׁנִיָּה, *second*. The fem. is also used adverbially, *a second time*, Gen. 22:15. 41:5. Plur. שָׁנִיָּם *second*, Gen. 6:16. Num. 2:16.

שָׁנִים masc. dual, *two*. (Etymologically connected with שָׁנָה *to repeat*.) שָׁנִים שָׁנִים *two and two*, Gen. 7:9, 15. The const. state שָׁנִי is used before the subst. With suff. שָׁנֵיהֶם *duo illi*, Gen. 2:25.

Fem. שָׁנִיָּה for שָׁנִיָּה, as it would be written, if regularly formed, (comp. the

Arab. اِنَّدَان.) The syllable *ā* is thrown out by a syncope, and the Dagesh in *n* appears to be a Dagesh lene. Const. שָׁנִיָּה. — שָׁנִיָּה also signifies *a second time*, e.g. שָׁנָה שָׁנָה *semel et iterum*, Neh. 13:20. שָׁנִיָּה *idem*, Job 33:14.

The contracted forms שָׁנִים and שָׁנִיָּה are used only in connection with *ten*, to express the number *twelve*; as שָׁנִים עָשָׂר *twelve*, m. שָׁנִים עָשָׂר *twelve*, f. This punctuation is the usual one in Syriac for the dual.

שָׁנִיָּה *mockery, scorn, derision*, liter. *a sharp pungent speech*. הָיָה לְשָׁנִיָּה *to be a derision*, Deut. 28:37. 1 K. 9:7. Root שָׁן, comp. particularly Ps. 64:4. 140:4.

שָׁן *to sharpen*; e.g. the sword, Deut. 32:41. the tongue, Ps. 64:4. 140:4. i.e. *to speak in a sharp insulting manner*. Part. pass. שָׁנִי *sharp*, Ps. 45:5. Is. 5:28.

Pi. *to inculcate*. Deut. 6:7.

Hithpo. *to be penetrated or pierced* (with pain). Ps. 73:21.

Deriv. שָׁנִיָּה.

שָׁנִים found only in Pi. שָׁנִים *to gird up*. Once 1 K. 18:46. So all the ancient versions and the context requires it.

שָׁנִיָּה a proper name, *Shinar*, the territory of Babylon. Gen. 10:10. 11:2. 14:1. Jer. 11:11. Dan. 1:2. Zech. 5:11. The boundaries of this country are defined in Gen. 10:10. and depend on the interpretation given to the names of cities mentioned in that verse. If שָׁנִיָּה signifies *Edessa*, then Shinar must have extended so far as to embrace Mesopotamia; but this is doubtful, and the occurrence of *Singara* as the name of a river, a chain of mountains, and a city, in the north of Mesopotamia, is not a sufficient confirmation. See Bocharti Phaleg. i. 5. Vater's Anm. zu Gen. 10:10. J.D. Michaëlis Spicileg. T. I. p. 231.

שָׁנָה f. i. q. **שָׁנָה** *sleep*. Ps. 132:4. Root **שָׁן** *to sleep*.

שָׁקָה *to spoil, to plunder*, construed with an accus. of the thing. Hos. 13:15. Used absolutely, Ps. 44:11. Part. **שָׁקֵם** *spoilers*, Judg. 2:14. 1 Sam. 23:1. Synon. **שָׁסָם**.

Po. **שָׁקָה** for **שָׁקָה** (as it stands in several MSS.) *idem*. Is. 10:13.

שָׁסָם, fut. **שָׁסוּ**, *idem*, construed with an accus. 1 Sam. 17:53. Judg. 2:14. Part. **שָׁסָם**, by a Syriasm for **שָׁקָם**, Jer. 30:16 Kethib, after the form **שָׁלַם** from **שָׁלַם**.

Niph. pass. *to be plundered or spoiled*. Is. 13:16. Zech. 14:2.

Deriv. **שָׁקָה**.

שָׁסַע *to make an incision, to cleave, split*; hence **שָׁסַע שְׁפָסַע** *to divide the hoof, to have a cloven foot*, Lev. 11:3, 7, 26. Comp. **שָׁסַע**.

Pi. 1. *to break, rend*. Lev. 1:17.

2. *to tear in pieces, e. g. a lion*. Judg. 14:6.

3. metaphorically *to chide, rebuke, verbis dilacerare*, i. q. **שָׁסַע**. 1 Sam. 24:8. Sept. **ῥαίνω**. Chald. *quietos reddidit*.

שָׁסַע m. *a cleft*, see **שָׁסַע** in Kal.

שָׁסָה found only in Pi. *to heiv in pieces*. 1 Sam. 15:33. Sept. **ῥαίνω**. Vulg. *in frusta concidit*. Only in Hebrew.

I. **שָׁעָה** *to look, see*. It is construed (1.) with **אֵל**, *to regard graciously*. Gen. 4:4, 5. (2.) *to look with confidence to any thing*; construed with **בְּ**, Ex. 5:9. with **אֵל**, Is. 17:7. 31:1. with **אֵל**, 17:8. (3.) *to look away from any thing*, construed with **מִן** and **מֵעַל**. Job 14:6 **שָׁעָה מֵעַל וַיִּחַדֵּל** *look away from him that he may rest*. 7:19. Is. 22:4. (4.) *to look about (for help)*. 2 Sam. 22:42.

Hiph. imper. **שָׁעָה** (as if from **שָׁעָה**) *look away*. Ps. 39:14. Or we may read **שָׁעָה** by apocope for **שָׁעָה**.

Hithpa. fut. apoc. **שָׁעָה**, *to look*

around (for help), to be dismayed, i. q. Kal no. (4.) Is. 41:10, 23.

II. **שָׁעָה** *to spread over, to close*, i. q. **שָׁעָה**. Is. 32:3 *the eyes of the seeing shall not be closed*.

שָׁעָה f. Chald. Dan. 4:16. emph. **שָׁעָה**, **שָׁעָה**, *a short time, a moment*, elsewhere also *an hour*. Hence **שָׁעָה שָׁעָה** *in the same moment*, i. e. immediately, Dan. 3:6, 15. 4:30. [4:33.] 5:5. Dan. 4:16 [4:19] **שָׁעָה שָׁעָה** *for a short time*. (In Arab. **ساعة** *idem*. In Dutch the word *Stondt* has both significations.)

שָׁעָה f. dec. X. *a stamping (of horses' hoofs)*. Jer. 47:3. (Arab. with **أ** *idem*.)

שָׁעָה Lev. 19:19. Deut. 22:11. *cloth made of different threads*. Sept. **αἰσχρολογον**, *adulterated*. The etymology is obscure. Some have supposed it to be derived from the Coptic; perhaps *shontnes*, i. e. *byssus complicatus seu fimbriatus* (comp. **שָׁש**, in Egypt. *shont*.) For derivations out of the Shemitish dialects, see Bocharti Hieroz. T. I. p. 486, 487.

שָׁעָה m. with suff. **שָׁעָה**, plur. **שָׁעָה**, const. **שָׁעָה**, *the hollow hand*, Is. 40:12. *a handful*, 1 K. 20:10. Ezek. 13:19.

(Syr. **ܫܥܠܐ** *idem*. In Hebrew, comp. **שָׁעָה** *a hollow way*.)

שָׁעָה m. name of a country. 1 Sam. 9:4. According to most interpreters, i. q. the following article.

שָׁעָה Judg. 1:35. 1 K. 4:9.

and **שָׁעָה** Josh. 19:42. proper name of a city in the tribe of Dan. See Relandi Palæstina, p. 988. (As an appellative *foxes*, comp. the Arab. **ثعلب** *a fox*, i. q. **שָׁעָה**.) The gentile noun is **שָׁעָה** 2 Sam. 23:32. 1 Chr. 11:33.

שָׁעָה found only in Niph.

1. *to lean, rest*; construed with **עַל** upon a thing. 2 Sam. 1:6.—**שָׁעָה עַל יָד** *to lean on the hand of any one*, as oriental monarchs on the hand of their

officers, 2 K. 5:18. 7:2, 17. Construed with *ל*, also *to lean against* a thing, Judg. 16:26.

2. metaphorically *to rely upon, to trust in*; construed with *ל*, Is. 10:20. 31:1. with *א*, Prov. 3:5. with *ב*, Is. 50:10. without cases, Job 24:23.

3. *to lie down, to rest*. Gen. 18:4.

4. in a geographical sense, *to border or bound on* a country. Num. 21:15.

Deriv. *מִשְׁעָרָה, מִשְׁעָרָה, מִשְׁעָרָה*.

שָׁעַר in Aram. *to make smooth, rub, spread over*; also *to caress, flatter*. (Comp. *הִלַּךְ, הִלַּךְ*.) In Heb. in Kal, *to be overspread, to be closed*, Is. 29:9. see below Hithpalp. no. 2.

Hiph. imper. *הִשְׁעַר, to overspread, close* (the eyes). Is. 6:10. (In Aram. *שָׁעַר idem.*)

Pilp. *שָׁעַר* 1. *to rejoice, delight*. Ps. 94:19.

2. *to delight one's self, to play*. Is. 11:8. Construed with an accus. of the thing, Ps. 119:70. These significations are derived from the Aramean signification of Kal.

Palp. *שָׁעַר* *to be flattered, caressed*. Is. 66:12.

Hithpalp. *הִשְׁתַּשְׁעַר*

1. *to delight in* and thing, construed with *ב*. Ps. 119:16, 47.

2. pass. of Hiph. *to be dazzled or blinded*. Is. 29:9 *הִשְׁתַּשְׁעַרְשׁוּ be ye dazzled and blinded*, i. e. *be ye astonished*, as in the first clause of the verse.

Deriv. *מִשְׁתַּשְׁעַר*.

שָׁעַר *to think, estimate*. Once Prov. 23:7. (Chald. *שָׁעַר* *to measure*. Arab. *سَعَرَ* *to fix a price*.) Hence

I. *שָׁעַר* m. verbal from *שָׁעַר*, dec. VI. c. *a measure*. Once Gen. 26:12 *מֶשֶׁרָה an hundred measures*, i. e. *an hundred fold*.

II. *שָׁעַר* com. gen. prim. dec. VI. c.

1. *a gate, porta*. (Arab. *بَاب* *idem*, Syr. and Chald. by transposition *בַּיַּת*.)

In the gate the orientals have their market, (see *בָּרְדִּי*) and their courts of judgment, (Prov. 22:22. Amos 5:10, 12, 15.) Thither the people assemble to pass away time, Gen. 19:1. hence Ps. 69:13 *they that sit in the gate*, i. e. the idle. Ruth 3:11 *כָּל-שַׁעַר הָעָם the whole assembly of my people*. *שַׁעַר הָאָרֶץ the gates or entrances of the land*, Jer. 15:7. Nah. 3:13 *בְּשַׁעַר הָעִיר within thy gates*, i. e. in thy cities, Deut. 12:12. 14:27. hence Deut. 16:5 *בְּאַחַד שַׁעְרֶיהָ in one of thy cities*. 17:2. Comp. further 1 K. 8:37. 2 Chr. 6:28. The gates of Jerusalem, which are all to be sought for in the ancient or original wall, are as follows, passing from the west to the south and east; (1.) *שַׁעַר הַמַּיִם the fountain-gate*, Neh. 2:14. 3:15. 12:37. prob. so called from the fountain of Siloah. (2.) *שַׁעַר הַמְּאֻשָּׁה the gate of Ephraim*, Neh. 8:16. supposed to be the same with *the gate of Benjamin*, Jer. 37:13. 38:7. Zech. 14:10. (6.) *שַׁעַר הַחֵמָה the old gate*, Neh. 3:6. 12:39. prob. the same with *שַׁעַר הָרִאשֹׁן the first gate*, Zech. 14:10. (7.) *the fish-gate*. Neh. 3:3. 12:39. (8.) *the sheep-gate*. Neh. 3:1. 12:39. (9.) *שַׁעַר הַמִּשְׁפָּט the review-gate*. Neh. 3:31. Vulg. *porta judicialis*. (10.) *the horse-gate*. Neh. 3:28. Jer. 31:40. (11.) *the water-gate*. Neh. 3:26. 12:37. (12.) *שַׁעַר הַחֲרוּסִית the prison-gate*, Neh. 12:39. according to some the same with no. (9.) —Comp. Bachiene Beschreibung von Palästina, Th. II. § 94—107. Faber's Archäologie der Hebräer. Th. I. p. 336. Other gates were not gates of the city, but of the temple; comp. the articles *מִזְבֵּחַ, שְׁלֵמֶה, יְהוּדָה*.

2. particularly *the great gate* of a royal citadel or palace, (Est. 2:19, 21.) hence *a royal citadel or palace, a seraglio, the porte*. Est. 4:2, 6.

Deriv. שוֹפֵר *a porter, watchman at a gate.*

שָׁעַר or שוֹעֵר, plur. שְׂעָרִים, dec. II. *b. vile, mean, detestable*, spoken of figs. Jer. 29:17. See the following articles.

שְׂעִירִיה *something terrible, horrible.* Jer. 5:30. 23:14.

שְׂעִירִי adj. *terrible, horrible.* Jer. 18:13.

Note. The three preceding articles are connected with שָׁעַר *to shudder*, written with Sin.

שְׂעָרִים (*two gates*) name of a city in the tribe of Judah. Josh. 15:36. 1 Sam. 17:52. 1 Chr. 4:31.

שְׂעֵשְׁעִים masc. plur. dec. I. *pleasure, delight*, also *an object of pleasure or delight, deliciæ.* Prov. 8:30. Ps. 119:24. Jer. 31:20 שְׂעֵשְׁעִים יָלַד *a child in whom one delights.* Root שָׁעַע Pilp. שָׁעַע.

שָׁפָה in Kal not used. Prob. as in Aramean, *to rub off or in pieces; Pa. to make smooth or bald.*

Niph. pass. Is. 13:2 הָרַ נֶשְׂפָה *a naked or bald mountain.* Sept. ὄρος πιδνον.

Pu. Job 33:21 שָׁפָה עֲצָמוֹתָיו *his bones are naked or stripped of flesh; or perhaps atteruntur.*

Deriv. שָׁפָה.

שָׁפָה or שְׂפָה found only in the plur. 2 Sam. 17:29 שְׂפֹת הַגִּבּוֹר according to the Targum, Syr. and the Jewish interpreters, *cheese of kine*; (comp. the Talmud. שָׁפָה *to filter.*) According to the Arabic version, *cow-milk*, (comp. شِفِي the name for *sweet milk* among the Brebers.)

שְׁפוּט m. verbal from שָׁפָה, dec. I. c. *punishment.* 2 Chr. 20:9. Comp. the root no. 3. Plur. שְׁפוּטִים *punishments*, i. q. שְׁפָטִים, Ezek. 23:10.

שְׂפָחָה f. plur. שְׂפָחוֹת, dec. XII. *b. a maid-servant, a hand-maid.* Gen. 16:1. 29:24. Comp. 1 Sam. 25:41 הִנֵּה הָיָה אֲמָתְךָ לְשִׁפְחָה *behold, thy hand-maid is your servant.*

שָׁפַט fut. שָׁפֵט 1. *to judge*, construed with an accus. Ex. 18:22, 26. Deut. 16:18. Ezek. 16:38 שָׁפֵט כְּנָשֵׁי נִשְׁחָה *I will judge thee as adulteresses are judged.* When joined with יָבֵן בֵּן, or ל' בֵּן, *to judge or decide between, to act as umpire*, Gen. 16:5. 31:53. Is. 2:4. Part. שָׁפֵט *a judge.* Deut. 16:18.

2. *to do justice to any one*, spoken of a judge; or *to plead for any one*, spoken of an advocate. Comp. דָּן no. 2. and יָבֵן no. 2. Ps. 10:18. 26:1. Is. 1:17 שָׁפֵט יָרוּם *do justice to the fatherless.* 11:4. More in full שָׁפֵט מִן שָׁפֵט *Construed with בֵּן, do justice to a person (and deliver him) from any one*, 1 Sam. 24:16. Comp. 2 Sam. 18:19, 31. Ps. 43:1.

3. *to condemn, punish*, καταδικάζω. 1 Sam. 3:13. Obad. 21. Ps. 109:31. Comp. שָׁפַשְׁפַּשׁ.

4. *to command, rule*; since *judging* and *ruling* are connected in the east, and sitting in judgment is one of the principal employments of an oriental monarch, (1 Sam. 8:20. 2 Chr. 1:10.) Part. שָׁפֵט *a ruler*, Am. 2:3. Ps. 2:10. and so, whenever it is used of the Judges, who between the days of Joshua and David rose up as saviours of their country, to deliver them from foreign bondage, Judg. 2:16, 18. Ruth 1:1. 2 K. 23:22. Yet it appears concerning some of them that they acted in fact as judges, (Judg. 4:5.) Comp. קָדַן. The name *suffètes* among the Carthaginians is of the same origin.

Niph. 1. *to be judged.* Ps. 37:33.

2. *to contend with a person.* Prov. 29:9. Is. 43:26. Construed usually with אִתָּ (אִתָּ and אִתָּ *with*), Ezek. 17:20. 20:35, 36. also with עִם, Joel 4:2. [3:2.] with ל', Jer. 25:31, (more in the sense of no. 3.) The thing contended about is preceded by עַל, Jer. 2:35. or put in the accus. 1 Sam. 12:7. Ezek. 17:20.

3. *to execute punishment, to punish*, particularly when spoken of Jehovah. So in several of the passages referred

to above; also Ezek. 38:22 *I will punish him with pestilence and with blood.* Is. 66:16. comp. 2 Chr. 22:8.

Po. only in the part. שפכתי *my judge*, Job 9:15.

Deriv. out of course שפס, שפסך.

שפט Chald. part. שפט *a judge*. Ezra 7:25.

שפט found only in the plur. שפטים m. verbal from שפט, dec. VI. *judgments, punishments.* וְשָׁפְטוּם שָׁפְטִים to execute judgments on any one, Ex. 12:12. Num. 33:4. See שפס no. 2.

שפי m. plur. שפיים, dec. VI. 1. *a hill*, particularly one that is open or not covered with wood. Jer. 4:11. 12:12 שפיים שפיים hills in the desert. Is. 41:18, (parall. שפיה.) 49:9. Jer. 3:2, 21. 7:29. 14:6. Num. 23:3 וַיֵּלֶךְ וַיֵּלֶךְ and he went up a hill. (In Syr. *planities*.)

שפיפון m. Gen. 49:17. a species of serpent; according to Jerome, *the horned serpent* or *cerastes*, so called from its two antennæ, which it sticks in the sand, and stretches out after its prey. (Arab. *سَفَف* a spotted serpent like the cerastes, *hemorrhous*.) See Bocharti Hieroz. II. p. 416 ff.

שפיר Chald. adj. *pleasant, fair*. Dan. 4:9, 18. [4:12, 21.]

שפיר m. name of an unknown place, Mic. 1:11.

שפך, fut. שפוך.

1. *to pour, to pour out*. Is. 57:6.—שפך דם *to shed blood*, Gen. 9:6. 37:22. Trop. שפך נפשו *to pour out one's soul*, scil. in tears and lamentations, Ps. 42:5. with לִפְנֵי יְהוָה subjoined, *to lament before Jehovah*, 1 Sam. 1:15. Ps. 62:9.—שפך חמתו *to pour out one's anger on a person*, Ezek. 22:22. 14:19.

2. *to throw up*, e.g. a wall. 2 K. 19:32. See שפלה.

Niph. *to be poured out*. 1 K. 13:5. Ps. 22:15 *I am poured out like water*.

Pu. idem. Ps. 73:2 שפכתי משכתי *my steps are poured out*, i. e. they slip.

Hithpa. *to be poured out*. Lam. 4:1. Spoken of the soul, (1.) *to pour itself out* (in lamentations). Job 30:16. (2.) *to be breathed out, to expire*. Lam. 2:12.

שפך m. verbal from שפך, dec. VI. *a place of pouring out*. Lev. 4:12.

שפכה f. verbal from שפך, *the privy member, the penis*. Deut. 23:2.

שפל, fut. שפל, infin. שפל, (like שפב.)

1. *to be made low, to sink*, e.g. spoken of a mountain, Is. 40:4. *to be overthrown*, spoken of a city, Is. 32:19.

2. *to be suppressed, depressed*, spoken of a voice or sound. Ecc. 12:4.

3. metaphorically *to be humbled*. Is. 2:9, 11, 12, 17. 5:15. 10:33. Infin. שפל רוח *to be of a humble spirit*, Prov. 16:19. Comp. שפל.

Hiph. 1. *to make low, to bring down*. (Antith. הרים.) Ps. 18:28. 75:8.

2. *to bring to the ground, to throw down*. Is. 25:12.

3. In connection with other verbs, it may be rendered adverbially; e.g. Jer. 13:18 הִשְׁתַּלְּטִי שָׁבָה *sit down low*. Ps. 113:6.

4. intrans. *to be brought low, to be cast down*. Job 22:29.

שפל Chald. found only in Aph.

1. *to bring down*. Dan. 5:19.

2. *to oppress, subdue, deprimere*. Dan. 7:24.

3. joined with הִנְיָ, *to humble one's heart*. Dan. 5:22.

שפל verbal adj. from שפל, dec. IV. a.

1. *low, deep, sunk down*; spoken of a tree, Ezek. 17:24. of the leprosy, Lev. 13:20, 21.

2. *low, mean, contemptible*. Job 5:11. 2 Sam. 6:22.

3. שפל רוח *humble, lowly in spirit*. Prov. 29:23. Is. 57:15. Also without רוח in the same sense, ibid.

שפל Chald. *low*. Dan. 4:14. [4:17.]

שפל m. verbal from שפל, dec. VI. g. *lowness, a low place or condition*. Ecc. 10:6. Ps. 136:23.

שפלה f. verbal from שפל, *lowness, a low place*. Is. 32:19.

שפלה f. verbal from שפל, dec. X. *a low country*, with the article השפלה *the low country or the plain*, i. e. the south-western portion of Palestine, between the mountains and the Mediterranean Sea. Josh. 11:16. Jer. 32:44. 33:13.

שפלות f. verbal from שפל, joined with ידם, *a slacking or letting down of the hands, idleness, remissness*. Ecc. 10:18. Comp. רפה nos. 1. 2.

שפם proper name of a place in the eastern part of the tribe of Judah. Num. 34:10, 11. Prob. i. q. שפמות 1 Sam. 30:28. The gentile noun is שפמי 1 Chr. 27:27.

שפן m. a quadruped, which is joined with the hare and chews the cud, Lev. 11:5. Deut. 14:7. inhabits the mountains and rocks, Ps. 104:18. and is a gregarious and cunning animal, Prov. 30:26. These notices agree best with the different species of the *jerboa*, (Arab.

جربوع, Greek χοιρογυλλιος, *mus jaculus*, Linn.) which has two long hind feet, and springs with the agility of the locust. It lives in the sand and shews great skill in constructing its habitation.

Root perhaps شفن ingenio pollens, *astutus*. The Rabbins render it, *the rabbit*. See Bocharti Hieroz. T. I. p. 1001 ff. Oedmann's verm. Sammlungen, H. 4. p. 48.

שפע m. Deut. 33:19. and שפערה f. dec. X.

1. *a multitude*; e. g. of horses or camels, Is. 60:6. Ezek. 26:10. of waters, Job 22:11. 38:34. Particularly *a multitude of people*, 2 K. 9:17.

2. *abundance, superfluity*, spoken e. g. of the rich gifts of the sea. Deut. 33:19. (Syr. مفيض to overflow.)

שפר to be fair, shining, (comp. שפער) *pleasant, acceptable*; construed with יל. Ps. 16:6. comp. Dan. 4:24. [4:27.]

Pi. to adorn, garnish. Job 26:13 שפחה by his (creating) spirit he adorns the heavens (with stars, etc.). The gender of שפחה agrees with רוחו, instead of אלהים.

שפר fut. שפיר, Chald. to be fair, pleasant, acceptable; construed with יל, Dan. 4:24. [4:27.] with נקם, Dan. 3:32. [4:2.] 6:2. (In Syr. idem.)

שפר m. verbal from שפר. 1. *fairness, pleasantness*. Gen. 49:21. 2. name of a mountain in Arabia Deserta. Num. 33:23, 24.

שפריי m. Jer. 43:10 Keri (in the Keth. שפיר) *a covering, stratum*, here *a covering of the throne*. Arab سفرة *a covering for the floor of a tent*. Others, from שפר, *an elegant covering*.

שפרפרא m. Chald. the dawn of the morning. Dan. 6:20. (Arab. سفر eluxit, emicuit aurora.)

שפת fut. שפה, i. q. שום. 1. to set, put, place. 2 K. 4:38. Ezek. 24:3. Ps. 22:16 יעצר מנה השפתי יעצר me in the dust of death shalt thou put me.

2. to give. Is. 26:12.

שפתים masc. dual. 1. Ps. 68:14. folds for cattle, i. q. שפתים q. v. 2. Ezek. 40:43. prob. stalls, in the courts of the temple, where the sacrificial victims were fastened.

שפה m. found only Is. 54:8 שפה perhaps an effusion of anger, i. q. שפה, which occurs Prov. 27:4, in the same connection. Or, violence of anger, comp. Arab شظاف to be hard, violent.

שקד fut. ישקד. 1. to be sleepless. Ps. 102:8. Hence to watch, to be wakeful, Ezra 8:29. Ps. 127:1.

2. to watch over a thing, invigilare alicui rei. Jer. 1:12. Is. 29:20 שקדין invigilantes iniquitati. Jer. 44:27. Comp. 31:28.

3. to lie in wait, spoken of the leopard. Jer. 5:6.

Pu. part. (denom. from שקט,) *having the form of almond flowers.* Ex. 25: 33, 34.

שקט m. verbal from שקט dec. V. a.

1. *an almond-tree.* Ecc. 12: 5.

2. *an almond.* Gen. 43: 11. Num. 17: 23. [17: 8.]

Note. This tree is probably so called from the earliness of its flowers and fruit; (comp. שׂוֹאֵף *to watch*, hence *to hasten*;) to which etymology there is an allusion Jer. 1: 11. See Celsii Hierobot. T. I. p. 297.

שקט *to drink.* In Kal not used.

Hiph. *to make to drink, to water*; e. g. cattle, Gen. 24: 46. a country, Gen. 2: 6. Part. מִשְׁקֵה *a cup-bearer*, Gen. 40: 1. הַמִּשְׁקֵהִים אֶת־פַּרְעֹה *the cup-bearers of Pharaoh*, Gen. 41: 9. Construed with two accus. of the person and thing, Gen. 19: 32. Judg. 4: 19. Job 22: 7.

Niph. Amos 8: 8 Keth. See שקט.

Pu. *to be watered, moistened.* Job 21: 24 *the marrow of his bones is moistened.* i. e. is fresh. Comp. Prov. 3: 8. 15: 30. 17: 22.

Deriv. שָׁקַף, שָׁקַף, שָׁקַף, שָׁקַף.

שקט m. verbal from שקט, dec. I. *drink.* Ps. 102: 10.

שקט, plur. שְׁקִיטִים, verbal from שקט, dec. I. *idem.* Hos. 2: 7. [2: 5.] Trop. Prov. 3: 8 *moisture to thy bones.* Comp. the verb in Pual.

שקט m. verbal from שקט, dec. I. *an abomination*, particularly in a religious sense; spoken of unclean things, (perhaps garments,) Nah. 3: 6. unclean food, Zech. 9: 7. and most frequently of idols, 1 K. 11: 5. 2 K. 23: 13. Dan. 9: 27 שְׁקִיטִים *the abomination*, i. e. the idol, of the desolater. 11: 31. 12: 11. 2 K. 23: 24.

שקט, fut. שָׁקַט, *to rest, to have repose.* Is. 62: 1. Jer. 47: 6, 7. Spoken particularly of a country or city, *to have rest or peace, to be free from war*, Judg. 3: 11. 5: 31. 8: 28. Jer. 30: 10. 46: 27. hence with the addition שְׁקִיטִים Josh. 11: 23. 14: 15. Also *to keep quiet*,

Judg. 18: 7, 27. Is. 18: 4. *to be still* (from fear), Ps. 76: 9. Spoken of God, *to be inactive*, so as not to grant assistance, i. q. שָׁקַט, Ps. 83: 2.

Hiph. 1. *to give rest.* Job 34: 29. Construed with ל, Ps. 94: 13.

2. *to still, appease*, e. g. strife. Prov. 15: 18.

3. intrans. *to keep still, to be quiet.* Is. 7: 4. 57: 20. Hence infin. שָׁקֵט as a subst. *rest*, Is. 30: 15. 32: 17.

4. *to make still and sultry.* Job 37: 17.

שקט m. verbal from שקט, *rest, peace.* 1 Chr. 22: 9.

שָׁקַל, fut. שָׁקַל, *to weigh.* 2 Sam. 14: 26. 2 Sam. 18: 12 *although I should weigh in my hand*, i. e. have weighed or paid to me. Trop. Job 6: 2. 31: 6. Particularly *to weigh out, to pay*, construed with ל, Gen. 23: 16. with ע, Est. 3: 9. with ע, 4: 7.

Niph. *to be weighed or paid out.* Ezra 8: 33. Job 6: 2.

שָׁקַל m. verbal from שקט, dec. VI. h.

1. a weight of the Hebrews, supposed equal to 240 grains of Troy weight. 1 Sam. 17: 5. 2 Sam. 14: 26. Particularly for weighing uncoined gold or silver, Gen. 23: 15, 16. In this sense, the word שקט is frequently omitted; see שקט, שקט. *The shekel of the sanctuary* (Ex. 30: 15.) appears to have been different from *the king's shekel*, (2 Sam. 14: 26.) but the difference between the two is not known.

2. *price*, i. q. שקט. Amos 8: 5.

שָׁקַל m. 1 K. 10: 27. Is. 9: 9.

Amos 7: 14. and שָׁקַל f. found only in the plur. (the sing. שָׁקַל occurs in the Mishnah.) Ps. 78: 47. *a sycamore-tree*, in Greek συκόμορος, συκάμινος, *ficus sycomorus vera*, Forsk. the leaves of which resemble mulberry-leaves, and the fruit figs. The fruit grows out of the trunk and larger branches. To ripen the fruit it is necessary, when the season approaches, to ascend the tree, and scrape or rub each berry about the middle. (Comp. שקט.) It furnishes after

all only a poor nourishment, see Am. 7:14. Comp. Warnekros Hist. Natur. Sycomori, in the Repertor. für morgenländ. Literatur, Th. XI. no. 7. Th. XII. no. 3. Celsii Hierob. T. I. p. 310.

שָׁקַף 1. *to sink, to sink down*, spoken of a country, Jer. 51:64. *to be overflowed*, Amos 9:5 שָׁקַף בְּיַד מִצְרַיִם *as by the stream of Egypt it is overflowed*.

2. *to burn down*, spoken of a fire. Num. 11:2.

Niph. Amos 8:8 Keri, as in Kal Am. 9:5. In the Kethib שָׁקַף, the *ו* is omitted by a syncope, as in בָּזַל for בָּזַל.

Hiph. 1. *to let sink*, e. g. waters. Ezek. 32:14.

2. *to let down, to sink, demergere*. Job 49:25, [41:1.] הֲבֵל תִּשְׁקֹף לְשׁוֹנִי *canst thou let down a cord and draw up his tongue therewith?*

שָׁקַף plur. fem. found only Lev. 14:37. *cavities, hollow places*. Sept. κοιλαις. Vulg. valliculae. This quadriliteral is either compounded of שָׁקַף *to sink* and קָעַר *to be deep*, (whence קָעַר *a dish*), or is formed from the latter root by prefixing Shin, like שָׁקַף, שָׁקַף.

שָׁקַף in Kal not used; prob. *to overlay*, particularly timber; hence *to roof* or *cover* a house. (Arab. سَقَف contignare.) Deriv. שָׁקַף, שָׁקַף, שָׁקַף.

Niph. and Hiph. *to bend forward*, in order to see; hence *to look for* a thing, and spoken of things, *to project, stick out, imminere*; e. g. הִשְׁקֹף מִשָּׁמַיִם *to look down from heaven*, Ps. 14:2. 53:3. 85:12. בִּדְרֹם הַחַיִּץ *through a window*, Gen. 26:8. Judg. 5:28. 2 Sam. 6:16. Spoken of a mountain, *to overlook a country*, Num. 21:20. 23:28. Jer. 6:1 רָעָה נִשְׁקָפָה מִצָּפוֹן *for evil threatens from the north*. (Arab. سَقَف *to be long and hanging down*.)

שָׁקַף m. 1 K. 7:5 *all the doors and posts* שָׁקַף רַבְעִים *were square, covered*, prob. in opposition to *arched*. Root שָׁקַף.

שָׁקַף masc. plur. verbal from שָׁקַף, *timber overlaid*. 1 K. 7:4. Hence

1 K. 6:4 חֲלֹזִי שָׁקַף אֲחֻזִּים *windows of closed timber*, i. q. חֲלֹזִי אֲחֻזִּים; see under the article אֲחֻזִּים.

שָׁקַף *to be abominable, loathsome*. In Kal not used.

Pi. שָׁקַף 1. *to loathe, abominate*. Ps. 22:25. Particularly what is ceremonially unclean, Lev. 11:11. Deut. 7:26.

2. *to make unclean, to pollute*. Lev. 11:43. 20:25.

Deriv. שָׁקַף, שָׁקַף.

שָׁקַף m. verbal from שָׁקַף, *an abomination*, particularly *what is ceremonially unclean*. Lev. 11:10 הֵם לָכֵן שָׁקַף לָכֵן *let them be an abomination unto you*. Verses 12, 13, 20, 23, 41, 42. Is. 66:17.

שָׁקַף see שָׁקַף.

I. שָׁקַף, fut. שָׁקַף, (kindred with שָׁקַף,) *to run about, to run to and fro*. Is. 33:4. Joel 2:9, (where it is spoken of locusts).

Hithpalp. הִשְׁתַּקֵּף Nah. 2:5. *idem*. Deriv. שָׁקַף.

II. שָׁקַף *to be desirous, eager*; spoken e. g. of a thirsty person, Is. 29:8. Ps. 107:9. of a greedy bear, Prov. 28:15. (Arab. شاق conj. I. and VIII. *to desire*; whence in Hebrew the verbal noun הַשְׁקָה *desire*.)

שָׁקַף, fut. יִשְׁקַף *to lie, to deceive*, construed with a dative of the person. Gen. 21:23.

Pi. *idem*. 1 Sam. 15:29. Construed (1.) with אֶ of the person, *to deceive*, Lev. 19:11. (2.) with אֶ of the thing, as שָׁבַח בְּרִית *to violate a covenant, faithfulness*, Ps. 44:18. 89:34. also without addition, Is. 63:8.

שָׁקַף m. verbal from שָׁקַף, dec. VI. h.

1. *a lie, falsehood, deception*.—דְּבַר שָׁקַף *false words*, Ex. 5:9. שָׁקַף אֶת הַיָּד *a false witness*. Deut. 19:18. נִשְׁבַּע לִשְׁקַף *to swear falsely*, Lev. 5:24. [6:5.] 19:12.

שָׁקַף הַנְּבִיא *to prophesy falsely*, Jer. 5:31. 20:6. 29:9. Ps. 33:17 לֹא תִשְׁמַח *a horse is a vain thing for safety*.—שָׁקַף 1 Sam. 25:21. Jer. 3:23. and שָׁקַף Ps. 38:20. 69:5. 119:78, 86. as an

adv. in vain, to no purpose, without cause. Plur. שָׁרָבִים *lies*, Ps. 101:7.

2. i. q. שָׁרָר *a liar*, Prov. 17:4. as שָׁרָר 2 Sam. 12:4, for שָׁרָר.

שָׁרָה f. Gen. 24:20. plur. const. שָׁרָהוֹת (as if from שָׁרָה) Gen. 30:38. watering-troughs, for cattle to drink out of. Root שָׁרָה to drink.

שָׁרָה or שָׁרָה found only in the plur. שָׁרָה Jer. 5:10. walls, i. q. שָׁרָה. So the Sept. Vulg. Chald. and the context requires it.

שָׁרָה m. with suff. שָׁרָה, dec. VII. e. i. q. שָׁרָה.

1. prob. a nerve, sinew, muscle. (Comp. שָׁרָר and the Chald. שָׁרָר *firm*.) Collect. Prov. 3:8 רָפְאוּת תְּהִי לְשִׁנְךָ *healing shall it be to thy sinews or muscles*, as the seat of strength. Parall. to thy bones.

2. the navel, strictly the navel-string. (Arab. سَرَر *idem*.) Ezek. 16:4. Comp. שָׁרָר Job 40:16.

שָׁרָה and שָׁרָה Chald.

1. to loosen, solve, explain. Dan. 5:16. Part. שָׁרָה loose, 3:25. Used particularly of the loosing or untying of a beast of burden, in order to rest; hence

2. to turn in, to lodge, dwell. Dan. 2:22. So the Greek καταλύω, to unloose, whence κατάλυμα, a lodging.

Pa. 1. to loosen, solve, explain. Dan. 5:12.

2. to begin. Ezra 5:2. (Comp. הָחָל to begin, from הָחָל to loosen.)

Ithpa. pass. of no. 1. Dan. 5:6 קָפְצוּ יָרְכֵי מִשְׁתָּרָה *the joints of his loins were loosed*, i. e. he could not keep himself upright.

שָׁרָר proper name of a son of Sennacherib, king of Assyria, who murdered his father. Is. 37:38. 2 K. 19:37.

שָׁרָב m. 1. the heat (of the sun). Is. 49:10. (Chald. שָׁרָב *idem*. Arab. سَرَاب *an undulous motion of the sand in the deserts of Arabia, occasioned by the*

rays of the sun. See the Koran, sur. 24:39.)

2. the parched ground or glimmering waste. Is. 35:7.

שָׁרָבִית m. i. q. שָׁרָב *a sceptre*, with ר inserted after the Chaldaic manner, (see the letter ר, p. 536.) found only in the later Hebrew. Est. 4:11. 5:2. 8:4.

שָׁרָה i. q. Aram. שָׁרָה to loosen.

Pi. שָׁרָה *idem*. Jer. 15:11 Keri שָׁרָה לְטוֹב *I will loosen thee for good*, i. e. I will deliver you. The word שָׁרָה is added here probably because שָׁרָה was also used in a bad sense, for to let loose, to forsake. In the Kethib שָׁרָה q. v.

Deriv. מְשָׁרָה.

שָׁרָה f. plur. שָׁרָה, Is. 3:19. chains, bracelets. (Chald. שָׁרָה. Comp. שָׁרָה, שָׁרָה. Root Arab. سَار to string together, hence to build.)

שָׁרֹן Sharon, proper name of a level district in Palestine, extending from Joppa to Caesarea, abounding in fruitful fields and rich pastures. Josh. 12:18. Cant. 2:1. Is. 33:9. 35:2. 65:10. 1 Chr. 27:29. See Relandi Palæstina, p. 188, 370. Some have adopted another Sharon beyond Jordan, from 1 Chr. 5:16. but this is not necessary. See Reland, ubi supra. The gentile noun is שָׁרֹן 1 Chr. 27:29.

שָׁרוּקוֹת Jer. 18:16 Keth. see שָׁרוּקוֹת.

שָׁרוּת f. a beginning, found only Jer. 15:11 Keth. Root Chald. שָׁרָה to begin, whence שָׁרָה a beginning.

שָׁרָה f. Job 41:18. [41:26.] שָׁרָה 1 K. 22:34. Is. 59:17. most frequently שָׁרָה m. dec. I.

1. a coat of mail, habergeon. 1 Sam. 17:5, 38. Plur. שָׁרָה Neh. 4:10. and שָׁרָה 2 Chr. 26:14. Syr. مِزْنٌ *idem*. (Root perhaps Arab. مِزْنٌ *micuit, coruscavit fulgur*.) Also written שָׁרָה q. v.

2. שָׂרִיץ the name of mount סִנְיָר among the Sidonians. Deut. 3:9. See שָׂנִיָּר.

שָׂרִיקוֹת fem. plur. verbal from שָׂרַק, dec. X.

1. a hissing, derision. Jer. 18:16 Keri. In the Kethib שָׂרִיקוֹת.

2. a fife, piping. Judg. 5:16. שָׂרִיקוֹת הַבָּרִים the piping by the herds, (made by the herdsmen.) Sept. σὺς μὲν.

שָׂרִיר hard, firm, solid, Chald. שָׂרִיר idem; found only in the plur. שָׂרִירָא Job 40:16. the firm parts, or perhaps particularly the muscles of the belly; (comp. שָׂר and שָׂרָא a muscle, navel-string. Hence the abstract noun

שָׂרִירוֹת f. denom. from the preceding, hardness, firmness; metaphorically obduracy, stubbornness, always joined with לֵב and הָרָע. Deut. 29:18. Ps. 81:13. Jer. 3:17. 7:24. 9:13.

11:8. (Aram. ܫܪܝܪܐ firmness in a good sense, truth.)

שָׂרִית see שָׂאֲרִית.

שָׂרְמוֹת fem. plur. Jer. 31:40 Keth. prob. only a false reading for שָׂרְמוֹת fields, as is read in the Keri, in 6 MSS. and several editions. Comp. as a parallel passage 2 K. 23:4.

שָׂרַץ, fut. יִשְׂרָץ. 1. to multiply or propagate itself abundantly, spoken of men and animals. (Ethiop. propullulavit.) Gen. 8:17. 9:7. Ex. 1:7.

2. to creep, crawl, swarm, spoken of worms and smaller fishes. Gen. 7:21 כָּל-הַשָּׂרָץ הַשָּׂרָץ עַל-הָאָרֶץ every worm which creepeth upon the earth. Lev. 11:29, 41, 42, 43.

3. to swarm or abound with any thing, spoken of a place, construed with an accus. (Comp. הִתְרַץ no. 5. and similar verbs.) Gen. 1:20 יִשְׂרָץ הַמַּיִם let the waters swarm with creeping things. Verse 21. Ex. 7:28. Ps. 105:30.

שָׂרָץ m. verbal from שָׂרַץ, dec. VI.

1. a worm, reptile. Gen. 7:21. Lev. 5:2. 11:29. שָׂרָץ הַשָּׁמַיִם a winged reptile, with a special reference to the bat, Lev. 11:20, 21, 23. Deut. 14:19.

2. smaller fishes. Gen. 1:20.—שָׂרָץ הַמַּיִם Lev. 11:10.

שָׂרַק, fut. יִשְׂרָק.

1. to hiss. Construed with לְ, to hiss to any one, to lure by hissing; e. g. flies, Is. 7:18. nations, Is. 5:26. Zech. 10:8.

2. to hiss (from scorn). 1 K. 9:8. Lam. 2:15, 16. Construed with עַל at a person or thing, Jer. 19:8. 49:17. Job 27:23 וְיִשְׂרָק עָלָיו מִמָּקוֹמוֹ they shall hiss him away from his place.

3. to pipe, שָׂרַק, שָׂרָקָא; found only in the deriv. שָׂרָקָא, שָׂרָקָה.

שָׂרָקָה f. verbal from שָׂרַק, a hissing, derision, scorn.—הָיָה לְשָׂרָקָה to be for a derision, Jer. 19:8. 25:9. 29:18.

שָׂרָר to be evil-minded, hostile. (Arab. شَرَر idem.) Found only in the part.

שָׂרָר an enemy, Ps. 27:11. 54:7. 56:33. 59:11. Synonymous with שָׂרָר no. I.

שָׂרָר dec. VI. p. i. q. שָׂרָר the navel. Cant. 7:3.

שָׂרָשׁ m. plur. שָׂרָשִׁים (read shōra-shim, like קֹדָשִׁים kōdashim,) dec. VI. m.

1. a root. Is. 5:24. Job 30:4.

2. what springs up from the root, a shoot, branch. Is. 53:2. 11:10 יִשְׂרָץ הַשָּׂרָשׁ the shoot of Jesse, i. e. the expected king of the race of David, the Messiah; comp. ὁ ἀναβλῶν, Rev. 5:5. Used collectively, Is. 14:30. Prov. 12:3, 12.

3. the lowest part of a thing; e. g. the foot (of a mountain), Job 28:9. the bottom (of the sea), Job 36:30. the sole (of the foot), Job 13:27. So planta pedis.

4. a plantation, settlement, colony, (of a people.) Judg. 5:14. Comp. the figure of planting a people, under the articles נָטַע and נָתַשׁ.

5. שָׂרָשׁ הַדָּבָר the ground of contention or complaint, radix causæ. Job 19:28.

שָׂרָשׁ Pi. denom. from שָׂרָשׁ, (with a privative signification,) to root up or out. Ps. 52:7. Job 31:12.

Pu. שָׂרָשׁ to be rooted out. Job 31:8.

Poel. שָׂרָשׁ to take root. Is. 40:24.

Pool, *idem.* Jer. 12:2.

Hiph. i. q. Po. *to take root*; joined with שש, Ps. 80:10. without this addition, Job 5:3. Is. 27:6. In the two last passages, it is taken figuratively for *to prosper*.

שרש Chald. *a root.* Dan. 4:12. [4:15.]

שרש, plur. const. שרשות *chains.* Ex. 28:22. Comp. שרש.

שרשו (shershu,) in the Keri שרשו, Chald. fem. *a rooting out*, and metaphorically *a banishment.* Ezra 7:26. comp. 10:8. Comp. שרש no 4.

שרש f. *a chain.* Ex. 28:14. 39:15. The form is a reduplication of

שרש *a chain.* (Arab. سلسلة, Chald. שרש. By contraction שרש q. v.)

שרת found only in Pi. שרת *to serve, wait upon*; construed for the most part with an accus. Gen. 39:4. 40:4. Num. 3:6. 1 K. 1:15. with ל, Num. 4:9.—שרת אלהים *to serve or minister unto Jehovah*, spoken of the priests, in reference to the ceremonial worship, Num. 18:2. 1 Sam. 2:11. 3:1. also without this addition, Num. 3:31. 4:12. שרת בשם יהוה Deut. 18:5, 7. *to minister on the name of Jehovah*, after the analogy of שרת אלהים, the idea of divine worship suggesting immediately that of invocation and prayer.

שש see שש.

I. ש m. 1. *white marble.* Est. 1:6. Cant. 5:15. elsewhere שש.

2. *byssus, fine white Egyptian cotton*, also *cloth made of it.* Gen. 41:42. Ex. 26:1. 27:9, 18. 28:39. Prov. 31:22. The later name is שש q. v. Under each of them *linen* is sometimes included, the orientalist usually expressing *cotton* and *linen* by the same word; (comp. שש cotton, כטן *linen*, שש cotton, comp. Ezek. 44:17. with Lev. 16:4.) The word appears to be of Hebrew, or at least of Shemi-

tish origin, from a root שש *to be white*, whence שש, שש, Syr. شمس *white marble*; שש *a lily*; (of course like שש from the Arab. شمس *to be white*;) it is called, however, in Egypt. *shensh*, and perhaps the Hebrews adopted the Egyptian name, though with some reference to its significancy in Heb. Comp. שש, שש, שש. Celsii Hierobot. T. II. p. 259. Hartmann's Hebräerin, Th. 3. p. 34—36. Faber zu Harmer's Beobachtungen üb. den Orient, Th. 2. p. 380 ff. (Faber, however, makes a distinction between שש and שש.)

II. שש and שש, const. שש, m. *six*, a contraction of שש, (like שש, by contraction שש, *to bring forth*.) Arab.

שש. Plur. ששים com. gen. *sixty.* Deriv. שש, שש.

שש found only in Pi. שש *to lead astray, to seduce.* Ezek. 39:2. In Ethiop. שש conj. V. *obire*, hence trans. *deducere, seducere.* Sept. καταδηγῶσα σι, aliter καταδύω σι. Chald. erraretefaciam. Vulg. *seducam.*

שש a proper name, prob. the Persian name which Zerubbabel bore in the Persian court. Ezra 1:8. 5:14.

שש Pi. (denom. from שש *six*;) *to divide into six parts, to pay a sixth part.* Ezek. 45:13.

שש Ezek. 16:13 Kethib for שש. The form appears to be chosen for the sake of a paronomasia with שש, and is not grammatically correct, at least it is against the true origin of שש from שש. The same, however, is true of the denom. שש.

שש, fem. שש, (ordinal adj. from שש *six*;) *sixth.* The fem. also denotes *the sixth part*, Ezek. 4:11. 45:13.

שש Jer. 25:26. 51:41. *Sheshach*, another name for *Babylon*. This is evident from the connexion, but the derivation of the word is obscure. The Hebrew interpreters and Jerome suppose it formed from שש, 'after a Cabb-

listic mode of writing, called *Aibash*, which consists in substituting נ for א, ש for א, etc. But supposing this mode of writing to be sufficiently ancient, no reason appears why this secret name should be used in connexion with the real name, as in Jer. 51:41. Others make it i. q. שַׁשׁ, χαλκόςφυλος, from שַׁשׁ to fasten a gate with iron. Others, the arrogant, from שַׁשׁ in Syr. *resh* hence perhaps *arrogance*, (comp. שַׁשׁ) and ש formative as in Chald. Others make it the name of a Babylonian goddess.

שַׁשׁ, in pause שַׁשׁ, a red colour, perhaps *red earth, ruddel*, Jer. 22:14. Ezek. 23:14. Sept. μίλτος, used in Homer to denote *rubrica, ruddle*, the most celebrated kind of which was brought from Sinope, hence *Vulg. sinopsis*, (comp. Plin. xxxv. 5 seu 13.) which includes likewise the *terra lemnia*. Chald. and Syr. *idem*. The Hebrew interpreters understand by it *vermilion*. (Arab. أشزر *red, of a brick colour*. Perhaps the word should be pointed שַׁשׁ.)

שַׁת, found only in the plur. שַׁת m. verbal from שַׁת, *foundations, pillars*. Ps. 11:3 *the foundations are thrown down*. Aqu. τὰ θεμέλια. Is. 19:10 וְהָיוּ שַׁתֵּיהֶם כְּמִצָּעַם according to the present vowel-pointing, *and all her pillars, i. e. all the nobles of Egypt, shall be afflicted*. But this furnishes no parallelism to, *all that earn wages are sad*. This is obtained by pointing the word שַׁתֵּיהֶם, as if from שַׁת i. q. שַׁת to weave; thus *her weavers are afflicted*. Or, if the other clause be pointed שַׁתֵּיהֶם (after the Sept. Syr.) *they that prepare intoxicating drink*, and שַׁת be taken in the signification of שַׁת to drink. Comp. then Joel 1:5. The punctuators were evidently guided by the parallel passage Ps. 11:3. and their authority on that account is of less weight.

I. שַׁת m. plur. שַׁת.

1. *the posteriors, buttocks*. Is. 20:4.
- 2 Sam. 10:4. (Arab. أَسْت, Syr. ^{ܐܬܬܐ} *nates*.) Root שַׁת to set, hence *the seat*, comp. Germ. *Gesass*; the form, however, is borrowed from שַׁת.
2. *Seth*, the proper name of the third son of Adam. Gen. 4:25, 26. 5:3, 6. In the first passage the name is derived from שַׁת to set, to give.

II. שַׁת f. a contraction of שַׁת (Lam. 3:47.) hence *noise, tumult of war*, Num. 24:17, Root שַׁת. In the parallel passage Jer. 48:45, we find in its stead שַׁת.

שַׁת and שַׁת Chald. *sir*, i. q. שַׁשׁ. Dan. 3:1. Ezra 6:15. Plur. שַׁתֵּים *sixty*, Dan. 3:1.

שַׁתָּה, fut. שַׁתָּה, apoc. שַׁתָּה.

1. *to drink*. In Syr. Chald. and Ethiop. *idem*.) Construed with א, *to drink from a vessel*, (comp. the French phrase, *boire dans une tasse*.) Am. 6:6. Figuratively Job 15:16 שַׁתָּה כְּמִים עֲלֶה *he that drinketh iniquity like water*, i. e. practiseth it eagerly. Also passively, Prov. 26:6 *the lame man must drink*, i. e. suffer, *injury*.—Job 21:20 *he shall drink of the wrath of the Almighty*; comp. שַׁת.

2. *to sit at table, to banquet*. Est. 7:1. See שַׁתָּה.

Niph. pass. Once Lev. 11:34.

Note. The Hiphil of this verb is not in use, but is supplied by the synonymous verb שַׁתָּה, which on the other hand wants the conjugations Kal and Niphal.

Deriv. שַׁתָּה, שַׁתָּה, שַׁתָּה.

שַׁתָּה and שַׁתָּה Chald. *idem*. Dan. 5:1, 2, 23. Pret. with א prosthetic שַׁתָּה *they drank*, Dan. 5:3, 4. (So in Syr.) Construed with א, *to drink out of a vessel*, like the French *boire dans une tasse*, Dan. 5:3. Deriv. שַׁתָּה.

שַׁתָּה see שַׁת.

שַׁת m. verbal from שַׁת.

1. *a drinking, banqueting*. Ecc. 10:17.

2. *the warp* (in a web). Lev. 13:48 ff. (Syr. ^{ܐܡܠܬ} *to weave*, Arab. ^{استي} *to fix the web, to stretch the warp*.) Comp. ^{פרי} *the woof*. Others understand by ^{פרי} and ^{פרי} different kinds of cloth, which is better suited to verses 52, 57.

^{שתי} f. verbal from ^{שתי}, *a drinking*. Est. 1:8.

^{שתי} f. *two*, see ^{שתי}

^{שתי}, fut. ^{שתי}, *to plant*, more rarely and in poetry. Ps. 1:3. 92:14. Ezek. 17:8. 19:10, 13. Hos. 9:13. Hence

^{שתי} m. verbal from ^{שתי}, dec. I. *a twig, branch, plant*. 128:3.

^{שתי} prob. *to open*. In Chald. *to bore through*. (Comp. ^{שתי} *to bore through*, in Hiph. *to open, begin*; ^{שתי} *to bore for to open* Ps. 40:7, used in the same connection as ^{שתי}.) Found only Num. 24:3, 15 ^{שתי} *having his eyes opened*, i. q. ^{שתי} verse 4. For the force of this phrase, which denotes a divine revelation, see particularly Gen. 3:5. Ps. 40:7.

^{שתי} found only in the part. Hiph. ^{שתי} *a pisser*. (In Talmud. we find likewise the fut. and infin.) Used only

in the phrase ^{שתי} *a pisser against the wall*, i. e. a man, a low expression used by way of contempt. 1 K. 16:11 *he slew all the house of Baasha, he left him not one that pisseth against the wall, neither of his kinsfolks nor of his friends*. 1 Sam. 25:22, 34. 1 K. 14:10. 21:21. 2 K. 9:8. (The same expression is found also in Syriac, see Assemani Biblioth. Orient. T. II. p. 260.) Others understand *a dog*, (but the expression would apply only to the male;) comp. the curse of Aurelian in Vopiscus: *canem in hoc oppido non relinquam*. But the mention of kinsfolks and friends afterwards, as in 1 K. 16:11. is against this explanation; neither is it suited to 1 K. 14:10. 21:21. 2 K. 9:8, where ^{שתי} follows.

^{שתי}, fut. ^{שתי}, *to be still, to rest*; spoken e. g. of the waves, Jon. 1:11, 12. Ps. 107:30. of contention, Prov. 26:20.

^{שתי} (in Pers. *a shining star*.) proper name of a Persian governor. Ezra 5:3. 6:6.

^{שתי} i. q. ^{שתי} *to set, place*. Hence the pret. ^{שתי} Ps. 49:15 ^{שתי} *like sheep one removes them to hades*. (Comp. Ps. 88:7.) 73:9.

ת

Tav, the last letter of the alphabet, and as a numerical sign denoting 400. For the significance of the name and the original form of the letter, see the article ^ת. Its sound was like that of the Greek *θ*, or of the English *th* in *thin*; but perhaps not equally strong in all words. The Arabians distinguish in writing between the simple *t* (^ت (*Te*)) and the *th* (^ث (*The*)) which last is sometimes pronounced nearly as *sh*. See ^ש no. (3.) On the whole this letter is seldom commuted with others, and generally corresponds to ^ت in Arabic. For its interchange with ^ש, see p. 220. It is very rarely that it corresponds to

the Arab. ^ث, as ^{תקף} Arab. ^{تقف} *to be strong*.

^{תחנ} m. dec. I. *a chamber*. 1 K. 14:28. Ezek. 40:7 ff. (In Chald. ^{תחנ}, Syr. ^{ܬܚܢܐ}.) Plur. ^{תחנ}, once ^{תחנ} Ezek. 40:12. Root ^{תחנ} = ^{תחנ} *to dwell*.

I. ^{תחנ} *to desire, long for*, construed with ^ל. Ps. 119:40, 174. In Chald. more frequent. Deriv. ^{תחנ}.

II. ^{תחנ} found only in the part. Pi. ^{תחנ} i. q. ^{תחנ} *abhorring*, Am. 6:8. This commutation of *r* and *s* is frequent in Aramean, see p. 1.

תִּאֲבָה f. verbal from תִּאָּב no. I. *a desire, longing*. Ps. 119:20.

תִּאָּב found only in Pi. fut. תִּאָּבֵי Num. 34:7, 8. Sept. καταμυστεθήσεται. Syr. determinabit. The root תִּאָּב has here probably the signification of תָּבַח *to mark out, to describe*; comp. תִּאָּבֵי, תִּאָּבֵי, and תָּבַח no. II. *to be fair*; תָּבֵי, תָּבֵי *a dwelling, pasture*, plur. const. תִּאָּבֵי. That the form תִּאָּבֵי verse 10, ought to be differently pointed and to be placed under this root, has been already observed under the article תָּבַח no. II. p. 15.

תִּאָּב Deut. 14:5. and תִּאָּב Is. 51:20. *a species of gazelle or wild-goat*. Sept. Vulg. in Deut. Aqu. Symm. Theod. Vulg. in Is. ὄεψ. The Targums: *bos sylvestris*, a kindred idea, (comp. תָּבַח.) See Bocharti Hieroz. T. I. p. 973.

תִּאָּבֵי f. verbal from תִּאָּב no. I. dec. X.

1. *a wish, desire*, Ps. 10:17. Prov. 11:23. *the thing desired*, Ps. 21:3. Prov. 10:24.

2. in a bad sense, *lust, lusting, concupiscence*, also *the thing lusted after*. Num. 11:4 תִּאָּבֵי תִּאָּבֵי *they fell a lusting*. Ps. 78:29, 30.—קִבְרוֹת תִּאָּבֵי *the graves of lusting*, Num. 11:34, 35.—מִתִּאָּבֵי *dainty meat*, Job 33:20.

3. *something desirable, pleasant or lovely*. (Comp. תִּיָּבֵי, תִּיָּבֵי.) Gen. 3:6. 49:26. Prov. 19:22 תִּיָּבֵי אָדָם חֶסֶד *the loveliness or ornament of a man is his kindness*.

תִּאָּבֵי m. verbal from תִּאָּב, dec. I. *a twin*. Gen. 38:27. Cant. 4:5. Plur. contracted תִּאָּבֵי Gen. 25:24. const. תִּאָּבֵי Cant. 7:4.

תִּאָּבֵי f. verbal from תִּאָּב, dec. X. *a curse*. Lam. 3:65.

תִּאָּבֵי *to be doubled*. Ex. 26:24. 36:29. (In Syr. and Arab. *to be a twin*.) Hiph. *to bear twins*. Cant. 4:2. 6:6. Deriv. תִּאָּבֵי, תִּאָּבֵי.

תִּאָּבֵי f. dec. X. *sexual desire or heat in animals*, most probably from תִּאָּב no. II. *to meet*, liter. *occursus venereus, concubitus*. Comp. תִּאָּב no. (2.) Jer.

2:24 תִּיָּבֵי תִּיָּבֵי מִי יִשְׁכָּנָהּ *the urgency of her desire, who can restrain it?* Others derive it from the Arab. تاني *to be ripe or ready*, hence *ripeness* (for love), an euphemism for *wantonness, sexual desire*; but an euphemism would hardly be expected in this place.

תִּאָּבֵי f. plur. תִּאָּבֵי. dec. X.

1. *a fig-tree*. Judg. 9:10. Prov. 27:18. The phrase *to sit under one's vine and under one's fig-tree*, is descriptive of a state of peace and prosperity, 1 K. 5:5. [4:25.] Zech. 3:10. Mic. 4:4. —In Gen. 3:7, we are not to think of the common fig-tree, but of *the pisang, paradise or Adam's fig-tree*, the leaves of which are large and strong like parchment, and serve for packing goods, for table-cloths, mats, etc. See Celsii Hierob. T. II. p. 389.

2. *a fig*. 2 K. 20:7.

תִּאָּבֵי f. (for תִּאָּבֵי,) *an occasion*. Judg. 14:4. Comp. תִּאָּבֵי no. II. particularly in Hithpa.

תִּאָּבֵי f. verbal from תִּאָּב no. I. *mourning, sadness, sorrow*. Is. 29:2. Lam. 2:5.

תִּאָּבֵי masc. plur. *labour, toil, trouble*. Ezek. 24:12 תִּאָּבֵי הָיָה *it (the pot) wearieth me (with) hard labour*. Vulg. multo labore sudatum est. Root תִּאָּב Arab. تانى lassus, defatigatus fuit; comp. תִּאָּב no. 3. *trouble, affliction*.

תִּאָּבֵי *to be drawn, marked out*, spoken of a boundary. Josh. 15:9, 11. 18:14, 17.

Pi. *to mark out, describe*. Is. 44:13.

תִּאָּבֵי m. with suff. תִּאָּבֵי, תִּאָּבֵי, verbal from תִּאָּב, dec. VI. n.

1. *form, visage*. 1 Sam. 28:14. Lam. 4:8. תִּיָּבֵי תִּיָּבֵי *beautiful of form*, spoken for the most part of persons, Gen. 29:17. 39:6. also of animals, Gen. 41:18, 19.

2. *a beautiful form, beauty*. Is. 53:2. 1 Sam. 16:18 תִּיָּבֵי אִישׁ *vir formæ, i. e. formosus*.

תִּאָּבֵי m. Is. 41:19. 60:13. name

of a tree which the ancient versions render variously, *cedar, fir, poplar*, etc. Most probably a species of cedar, called in the east *sherbin*. Chald. *box-tree*; see the article תַּשְׁרִי no. 2.

תֵּבָה f. dec. X. strictly *a box, chest*, (Chald. תִּיבְתָא *idem*; Arab. تَابُوتٌ *a chest, coffin*;) hence *a vessel, boat, ship*, e.g. that of Noah, Gen. 6:14 ff. that wherein Moses was exposed when an infant, Ex. 2:5. Sept. *ζεύξωτος*. Vulg. *arca*. C.V. *an ark*.

תְּבוּאָה f. verbal from בָּוֵא, dec. X.
1. *produce, increase*, e.g. of a country, Josh. 8:12. of the threshing-floor, Num. 18:30. of the wine-press, *ibid.* of the vineyard, Deut. 22:15.

2. *gain, profit*; e.g. תְּבוּאַת הַרְשָׁע *the gain of the wicked*, Prov. 10:16. 15:6. תְּבוּאַת הַחֲכָמָה *the profit of wisdom*, Prov. 3:14. 8:19.

3. *metaphorically the fruit or consequences of any thing*; e.g. תְּבוּאֹת שִׁפְתָּיו *the consequences of his words*, Prov. 18:20. Comp. פִּי no. 3.

תְּבוּנָה m. verbal from בִּין, dec. III. c. *wisdom, understanding*. Hos. 13:2.

תְּבוּנָה f. verbal from בִּין, dec. X.
1. *wisdom, understanding*. Deut. 32:28. Often in the plural, Ps. 49:4.
2. plur. *arguments, proofs*. Job 32:11.

תְּבוּסָה f. verbal from בָּסַח, dec. X. *a treading down, ruin, destruction*. 2 Chr. 22:7.

תְּבוֹר 1. the proper name of a mountain in Galilee, on the borders of the tribes Zebulun and Naphtali. Josh. 19:22. Judg. 4:6. 8:18. Ps. 89:13. Jer. 46:18. Hos. 5:1. In Josephus Ἰταβύριον, Ἀταβύριον. Relandi Palæstina, p. 331—336.

2. also of a grove of turpentine trees in the tribe of Benjamin. 1 Sam. 10:3.

תֵּבֶל f. (with two Tseris impure,) used in poetry for תָּבַח.

1. *the earth, the globe, the world*. 1 Sam. 2:8. Ps. 18:16. 93:1. 96:10. Twice with אֶרֶץ subjoined, Prov. 8:31 תֵּבֶל הָאֶרֶץ *the circuit of his earth*. Job 37:12. comp. Ps. 90:2 אֶרֶץ תֵּבֶל. Particularly *the inhabited earth*, Is. 14:17. (comp. אֶרֶץ Zech. 14:10.) hence *metaphorically the inhabitants of the earth*, Ps. 9:9. 24:1. 33:8. 96:13. 98:9.

2. *a land, country*; in reference to the kingdom of Babylon, Is. 13:11. to that of Israel, Is. 24:4. Comp. the Latin phrase *orbis Romanus*. (Syr. אֲרֵם, אֲרֵם *idem*.) Root perhaps יָבַל *to bring forth*, (comp. יָבֵל,) hence *liter. the fruitful*, i. e. the earth.

תִּבְלָה m. *shameful pollution*, particularly in respect to sins of lewdness. Lev. 18:23 after the prohibition of sodomy, תִּבְלָה הִיא *it would be a shameful pollution*, i. e. a wicked scandalous deed. 20:12. Synonymous with נִבְלָה no. 3. Root בָּלַל *to mix, mingle*, (after the analogy of תָּמַס from תָּמַס,) with the accessory idea of *pollution, profanation*. So in Chald. בִּלְלָה e.g. Gen. 49:4 Targ.

comp. in Arab. بَلَّ *to be impious, to commit adultery*.

תִּבְלָה see תִּבְלָה.

תִּבְלִית f. dec. I. *destruction, annihilation*. Is. 10:25. Root בָּלָה *to consume*. Some MSS. and editions read תִּבְלִיתָם, a word probably more familiar and intelligible to the copyist, and chosen on that account. See תִּבְלִיתָם.

תִּבְלָל m. found only Lev. 21:20 תִּבְלָל בְּעֵינוֹ *having a white spot* (λευκάμμα) *on his eye*. Vulg. *albuginem habens in oculo*. Comp. Tob. 2:9. 3:17. 6:8. where the Hebrew translator uses this word for the Greek λευκάμμα. Root בָּלַל *to stain, pollute*, comp. תָּבַח. The Targums render it *a snail*, meaning here *blear-eyedness*; comparing it with the Chald. תִּבְלָלָה *a snail*. But this in Hebrew would be תִּבְלָלָה.

תֵּבֶן m. *straw*, which by threshing

with the pointed threshing waggon (מִחְנֶה) was broken into small pieces, like our *chopped straw*. Job 21:18. It was used as fodder for cattle, Gen. 24:25. Is. 11:7. 65:25. and in the preparation of clay for bricks, Gen. 5:7 ff. Deriv. מִחְנֶה.

תְּבִנִית f. verbal from תָּבַן.

1. a style or mode of building. Ps. 144:12.

2. a model, pattern, after which any thing is built. Ex. 25:9, 40. 2 K. 16:10.

3. an image, likeness. Deut. 4:16—18. Ezek. 8:10. Hence Ezek. 8:3. וַיִּשְׂטֹחַ תְּבִנֵּיתָּהּ he stretched out as it were a hand, liter. the image of a hand. 10:8. Comp. דְּמוּת no. 3.

תְּבִיעָרָה (a burning) proper name of a place in the desert. Num. 11:3. Deut. 9:22.

תִּבְצֵי proper name of a place not far from Sichem. Judg. 9:50. 2 Sam. 11:21.

תִּגְלַת פִּלְאֶסֶר Tiglath-pileser, proper name of a king of Assyria, contemporary with Ahaz king of Judah. 2 K. 15:29. 16:10. This name is also written תִּלְגַּת פִּלְאֶסֶר 2 K. 16:7. תִּלְגַּת פִּלְאֶסֶר 1 Chr. 5:6. 2 Chr. 28:20. and תִּלְגַּת פִּלְאֶסֶר 1 Chr. 5:26. The latter part of this compound name occurs likewise with a slight change in the royal name Nabopolassar, and signifies prob. *magnus princeps*, (Pers. پالاسر, according to Lorschach's Archiv für morgenl. Litt. Th. 2. p. 247.) The former part may be the Pers. تَکَل juvenis imberbis.

תְּנִיבּוּל m. verbal from נָבַל, dec. I. a benefit, i. q. נִבּוּל. Ps. 116:12.

תִּגְרָה f. verbal from גָּרָה, dec. X. strife, contention. Once Ps. 39:11 כְּתִיבָהּ בְּיָדְךָ by the contention. i. e. blows, punishment, of thy hand I am consumed. (In Chald. idem.)

תִּגְרָמָה Gen. 10:3. and תִּגְרָמָה 1 Chr. 1:6. Ezek. 27:14. 38:6. name of a northern country, from which horses and mules were brought to Tyre.

(See Ezek. 27:14.) Sept. by transposition Θεργανα, Θεργανα, Θυργγανα, Θυργγανα; and some Hebrew MSS. תִּגְרָמָה. This leads us to Armenia, as the most probable explanation of the word, since the Armenians derive themselves from Torgom a descendant of Gomer, and call themselves the house of Torgom. Armenia is also represented by the Greeks as rich in horses. Comp. J. D. Michaëlis Spicileg. Geogr. T. I. p. 67—78.

תִּרְדָּה m. name of a tree, perhaps the plane-tree; found only Is. 41:19. 60:13. The ancient translators fluctuate between the beech, pine, cypress, larch, etc. Comp. Celsii Hierobot. T. II. p. 271.

תִּרְרָא f. Chald. a going round in a circle, continuance, i. q. תָּרַד. Adv. תִּרְרָא constantly, continually, Dan. 6:17, 21. (Root דָּוַר to move in a circle, whence דָּוַר a generation, periodus.)

תִּדְמֹר 1 K. 9:18. Keri, and 2 Chr. 8:4. a city built by Solomon, on a fruitful spot surrounded by barren deserts, between Damascus and the Euphrates. In the Kethib of 1 K. 9:18 תִּדְמֹר (a palm-tree,) and hence without doubt is derived the well-known Grecian name Palmyra. Among the Arabians the ruins of this city still bear the name of Tadmor.

תְּהוּ (for תִּהְיֶה a segolated form like תִּשָּׁה, hence the word is penacuted.) Root in Chald. תִּהָא to be confounded, to be desolate, (comp. תִּשָּׁה;) whence תִּהְיֶה waste. Arab. تَهِ empty. Syr. ܬܗܐ idem, a contraction of תִּהָא.

1. as a subst. emptiness, desolateness, Gen. 1:2. Job 26:7. a desert, Deut. 32:10. Job 6:18. 12:24. Is. 24:10 תִּהְיֶה הַעֲרָה the desolate city. 34:11 תִּהְיֶה הַלִּינָה the line of wasting and the plummet of desolation.

2. metaphorically emptiness, vanity, and as a concrete, something vain or of no value, synonymous with תִּהְיֶה. Is. 41:29. 44:9. 49:4. 59:4. 1 Sam.

12:21. Hence parallel with *אין nothing*, Is. 40:17, 23.

3. as an adv. *in vain*, like *הקל*. Is. 45:19.

תהום com. gen. plur. *התהום*, dec. I. Root prob. *הום* i. q. *הקה* to *rage* or *be tumultuous*, as the sea.

1. *a flood, deep water*, used poetically for *waters*. Deut. 8:7. Ps. 42:8 *התהום* *flood calleth after*, i. e. followeth after, *flood*. Ps. 78:15. Ezek. 31:4. *התהום* *the great waters*, spoken of the sea, Gen. 7:11. So Ps. 36:7. Amos 7:4. Job 28:14. 38:16, 30. Plur. Ex. 15:3, 8. Ps. 33:7.

2. *the abyss*, spoken of the abysses of the earth. Ps. 71:20. (Syr. *ܐܬܗܡܐ*) *a flood and an abyss*.)

תהלה f. verbal from *הלל*, dec. X.

1. *praise, glory*. Ps. 22:26. 48:11. 51:17. Hence (1.) *an object of praise, something praised*. Deut. 26:19. *לְהַלֵּל* *to be a praise, a name, and an honour*. Jer. 13:11. 33:9. Zeph. 3:19, 20. (2.) *an object of boasting, ground of praise, boast, praise*. Jer. 17:14 *אֲתָהּ תְהַלֵּל* *thou (Jehovah) art my boast*. 48:2. Dent. 10:21. Plur. *תְּהִלּוֹת laudes*, Ps. 78:4. Is. 60:6.

2. *a song of praise*. Ps. 22:4. 66:2. 145:1. The Jews call the whole collection of Psalms *תְּהִלִּים songs of praise*, a name which applies strictly to only a part of them. The plur. in *תְּהִלִּים* occurs nowhere else.

תהלה f. found only Job 4:18. *a fault, error, defect*. Sept. *σκολιότης*. Vulg. *pravum quid*. Syr. *stupor*. Chald. *iniquitas*. If the *n* be radical, then this word may be collated with the Arab.

تَهْل. But the *n* may be servile, and the word derived from the root *הל* Arab.

هل, *to err, to fail*, whence *هل*, *an error*. Hence a verbal noun *הִלָּה*, *הִלָּה*, for which may be substituted *הִלָּה*, as inversely *הִלָּה* for *הִלָּה* Judg. 6:28. *וְהִלָּה* Num. 23:7.

תהלוכה f. verbal from *הלך*, dec. X. *a procession, company, guard*. Neh. 12:31.

תהפוכה f. verbal from *הפך*, found only in the plur.

1. *perverseness, folly*. Deut. 32:20.
2. *falsehood, deceit*. Prov. 2:12, 14.
6:14. *לְשׁוֹן תְּהַפּוּכָה* *the false tongue*.

תִּי m. (for *תָּהָר*), verbal from *הָרָה* no. I.

1. *a mark, sign*. Ezek. 9:4. (Arab.

توي *a mark in the form of a cross*,

which was branded on the flanks or neck of horses and camels; hence prob. the name of the letter *n*, which in the ancient Phenician alphabet and on Jewish coins has the form of a cross (†), and from which the Greeks and Romans have borrowed the form of their T.)

2. *the signature or subscription* (of a complaint), or *the complaint* itself. Job 31:35. The term probably refers not to the use of alphabetical characters, but simply to the signature of a writing by drawing a cross or the like; (see no. 1.) Parall. *סָרַר*.

תוא *a gazelle*, see *תָּאָר*.

תוב, fut. *תָּבֵן*, Chald. i. q. Heb. *שוב* *to return*. Dan. 4:31, 33. [4:34. 36.]

Aph. *תָּבֵן* (with a Hebrew form) *to cause to return, to restore, to give or send back*. Ezra 5:5. 6:5.—*תָּבֵן* i. q. Heb. *תָּבֵן* *to return answer, to answer*, construed with an accus. of the person, Ezra 5:11. Dan. 3:16. Also without *תָּבֵן* *idem*, Dan. 2:14.

תובל Ezek. 27:13. 38:2, 3. Is. 66:19. and *תָּבֵל* Gen. 10:2. Ezek. 32:26. 39:1. *the Tibarenes*, a people of Pontus in Asia Minor, west of *בִּשְׁטָן the Moschians*, in connection with whom they are generally mentioned. See *תָּבֵן* no. 3.

תובל קין *Tubal-cain*, the proper name of a son of Lamech, the inventor of smithery. Gen. 4:22. To this the appellative meaning of the word has

reference, for *Tubal* signifies in Persian *the dross or slacks of brass and iron*; and *טָבַח* in Arab. and Pers. *a smith*. Is this account then of Persian origin?

תוּבָה f. verbal from *טָבַח*, dec. X. *grief, sorrow*. Prov. 14:13. 17:21. Ps. 119:28.

תוּבָהּ see *תוּבָהּ*.

תוּבָהּ f. (verbal from *טָבַח* no. II. Hiph. *to confess, praise*;) dec. X.

1. *a confession, acknowledgment*. Josh. 7:19. Ezra 10:11.

2. *praise, thanks, thanksgiving*. Ps. 26:7. 42:5. *נָחַח הוּדָה* *to offer thanksgiving, (not to bring thank-offerings,)* Ps. 50:14, 23. 107:22. 116:17. *נָחַח* *a thank-offering*, Lev. 22:29. So in the same sense *הוּדָה הוּדָה* *to offer thank-offerings* Lev. 7:13, 15. comp. verse 12.

3. i. q. *נָחַח הוּדָה* *a thank-offering*. Ps. 56:13.

4. *a choir of singers*. Neh. 12:31, 38, 40.

תוּבָהּ Chald. *to be astonished, terrified, to tremble from fear*. Dan. 3:24.

I. **תוּבָהּ** in Kal not used.

Pi. *to make a mark or sign*. 1 Sam. 21:14 *וַיִּטֹּחַ עַל דְּלָתוֹת הַשַּׁעַר* *and he scrabbled on the doors of the gate*.

Hiph. *to make a mark or sign, joined* with *וּ*. Ezek. 9:4.

II. **תוּבָהּ** *to repent, grieve*. (In Syr. *idem*.)

Hiph. causat. *to cause to repent or to be grieved*. Ps. 78:41.

תוּבָהּ f. verbal from *תוּבָהּ*, dec. XIII. a. *a hope, expectation*. Ps. 39:8. Prov. 10:28.

תוּבָהּ m. const. *תוּבָהּ*, with suff. *תוּבָהּ*, dec. VI. e. *the middle, the midst*. Sometimes as a genitive after another noun, Judg. 16:29 *עַמּוּדֵי הַתּוּבָהּ* *the middle pillars*.—*בְּתוּבָהּ* *in the midst*; denoting (1.) *among, inter*. Gen. 35:2. Lev. 20:14. (2.) *in the midst of, or simply in*. 1 Sam. 9:14. 18:10 *בְּתוּבָהּ הַבַּיִת* *in the house*. (3.) *through the midst*. *עָבַר בְּתוּבָהּ*

to go through the midst, Ezek. 9:4. Ex. 14:29.—*מִתּוּבָהּ* *liter. from the midst*; hence simply *out of*, Jer. 51:6. *from*, Ex. 33:11.—*אֶל תּוּבָהּ* *into the midst of*, Num. 17:12. [16:47.] 19:6. Comp. the synon. *קֶרֶב*. Deriv. *תוּבָהּ*.

תוּבָהּ i. q. *תוּבָהּ* *oppression*, q. v.

תוּבָהּ f. verbal from *טָבַח*, dec. X. *chastisement, punishment*, i. q. *תוּבָהּ* no. 4. Ps. 149:7. Hos. 5:9.

תוּבָהּ f. with suff. *תוּבָהּ*, plur. *תוּבָהּ*, verbal from *טָבַח*, dec. XIII. m.

1. *a proving, proof, demonstration*. Job 13:6. Plur. *arguments, proofs*, Job 23:4. *contradictions*, Ps. 38:15. Prov. 29:1 *אִישׁ תוּבָהּ* *a man of contradictions, i.e. a refractory man*.

2. *warning, admonition*. Prov. 1:23, 25, 30. 3:11. 5:12. Plur. *מוּדָה מוּדָה* *instructive reproofs*, Prov. 6:23.

3. *censure, reproach, reproof*. Prov. 27:5. 29:15. Particularly *a complaint or censure (of God)*, Hab. 2:1.

4. *chastisement, punishment*. Ps. 73:14. Plur. Ps. 39:12. Ezek. 5:15 *תוּבָהּ* *angry chastisements* 25:17.

תוּלָהּ fem. plur. verbal from *תוּלָהּ*, dec. X.

1. *families, generations*. Num. 1:20 ff. *לְתוּלָתָם* *according to their generations*, Gen. 10:32. 25:13. Ex. 6:16. Hence *סֵפֶר תוּלָהּ* *a family register*, Gen. 5:1. This family register often began thus *אֵלֶּה תוּלָהּ וְג'* *these are the generations and so forth*, Gen. 10:1. 11:10. 25:12, 19. 36:1, 9. Ruth 4:18.—As the most ancient history among the orientals consisted in a great measure of genealogical accounts, hence

2. *a family history of any kind*. Gen. 6:9 *הַהִיא הִיא* *this is the history of Noah*. 37:2, and

3. *a history, in a still wider sense*. Gen. 2:4 *זֶה הִיא הִיסְטוֹרְיַת הַשָּׁמַיִם וְהָאָרֶץ* *this is the history of the heavens and the earth*. Comp. *יִישׁ* and the Syr. *אִסְכָּא* *a family, genealogy, history generally*. See Castelli Lex. Syr. ed. Mich. p. 937.

תוּלָהּ masc. plur. found only

Ps. 137: 3 תולע according to the Tar-gums, *prædatores nostri*, as if it stood for תולע by a commutation of ת and ה. But תולע has a passive signification, to be plundered or spoiled. The comparison is more close with the Syr. תולל Ethpa. to rave, rage, hence תוללית they that raged against us. Gr. anon. οἱ καταλαζονόμενοι ἡμᾶς. Still better after the Arab. *تول* to cast down, conj. IV. to fetter, carry away in chains; hence our tyrants, despots.

תולע m. תולעת, f. תולעת. Plur. תולעים.

1. a worm of any kind; spoken e.g. of those which arise from putridity, Ex. 16: 20. Is. 14: 11. 66: 24. of the worm which destroys the palma Christi, Jon. 4: 7. of insects which gnaw the grape-vine, Deut. 28: 39. As an image of weakness and vileness, Ps. 22: 7. Job 25: 6.

2. particularly תולעת the hermez, the turtle insect, also the colour prepared from it; see תולע. More rarely תולע stands alone for the crimson dye, crimson garments, Lam. 4: 5. Is. 1: 18.

תור. From this root are derived some forms, which have the signification of תסם.

תאמים twins, see תאמים.

תורן Gen. 36: 15 Keth. for תורן, but prob. a corrupted reading.

תועבה f. const. תועבה, verbal from תעב, dec. XI. b.

1. an abomination. Prov. 21: 27. 28: 9. תועבה ה' an abomination to Jehovah, Prov. 3: 32. 11: 1, 20. Spoken particularly of what is unclean or forbidden by ceremonial laws, Gen. 43: 32 for this (the eating with Hebrews) is an abomination to the Egyptians. 46: 34. Deut. 14: 3. Hence also of idols and other things pertaining to idolatry, 2 K. 23: 13. See תעב, תעב.

2. an abominable deed or practice, particularly in reference to idolatry.

1 K. 14: 24. 2 K. 16: 3, 21: 2. Ezra 9: 1. Ezek. 16: 2.

תועה f. verbal from תעה.

1. apostacy (from God). Is. 32: 6.

2. hurt, injury. Neh. 4: 2. [4: 8.]

תועפות plur. fem. verbal from תעה, dec. XI. a.

1. swift course, swiftness. Num. 23: 22. 24: 8 תועפות רגל he has the swiftness of the buffalo.

2. weariness, wearisome labour; see תעה no. 2. Hence prob. earnings, possession, substance, treasure; comp. תועפות no. 3. Ps. 95: 4 תועפות הרים the treasures of the mountains. Job 22: 25 תועפות כסף silver of treasures, i.e. treasures of silver. According to some interpreters, in all these passages, heights, by a transposition of the letters, from the root תעב Arab. *تبع* ascendit, altus fuit, hence Num. 23: 22 an upright course. Ps. 95: 4 heights of the mountains. Job 22: 25 silver of heaps, i.e. heaps of silver. But the signification given above is equally well suited to the passages, and is better supported by Hebrew usage.

תוצאות f. plur. verbal from תצא to go out, dec. XI. a.

1. a place of going out, a gate. Ezek. 48: 30.

2. a place of rising, a spring. Prov. 4: 23 תוצאות חיים the well-springs of life, i.e. of happiness.

3. a going forth, extremity, limit, (of a boundary.) Num. 34: 4, 5, 8, 9. Josh. 15: 4.

4. metaphorically deliverance. Ps. 68: 21 תוצאות למות deliverance in regard to death, i.e. from death. Comp. תצא Ecc. 7: 18.

I. תור m. dec. I. a turtle-dove, *turtur*, so called from the noise which it makes. Gen. 15: 9. Lev. 12: 6. Used as a word of endearment to one beloved, Cant. 2: 12. Ps. 74: 19 תור thy turtle-dove, i.e. thy persecuted affrighted people, with the accessory idea of affection.

II. תור m. dec. I.

1. *a row, order, turn.* Est. 2:12, 15.
2. *a row or string of pearls or metallic beads, which hung down over the face.* Cant. 1:10, 11.

III. תור 1 Chr. 17:17. *a manner,*

i. q. תורה no. 3. which stands in the parallel passage 2 Sam. 7:19. If the reading is correct, then the word may be derived from no. II. *a row*, or be a contraction of תורה=תורה.

תור Chald. *an ox*, i. q. Heb. שור.

Plur. תורין *oxen*. Dan. 4:22, 29, 30. [4:25, 32, 33.] 5:21. Ezra 6:9, 17.

תור 1. *to go about*, particularly as a spy; hence *to spy out*, e. g. a land, construed with an accus. Num. 13:17, 18, 22. 14:6 ff. Also *to search out, discover*, Deut. 1:33. Num. 10:33. Ezek. 20:6. Trop. *to search out, explore*, Ecc. 7:25. used absolutely, Ecc. 2:3, also construed with על, Ecc. 1:13.

2. *to go about*, as a merchant. 1 K. 10:15. Comp. קור and קורל.

3. construed with יאמר, *to follow*. Trop. Num. 15:39.

Hiph. 1. i. q. Kal no. 1. *to spy out*. Judg. 1:23.

2. *to direct a person or shew him the right way.* Prov. 12:26 ישר פתיו ישר פתיו the righteous man shews his neighbour the right way; parall. the way of the wicked leads them astray. (Chald. תור a guide.)

Deriv. תור.

תור f. verbal from תור, (in Hiph. *to teach*.) dec. X.

1. *instruction, doctrine, precept, admonition.* Job 22:22. E. g. from parents, Prov. 1:8, 3:1, 4:2, 7:2. from God, i. e. a revelation, an oracle, Is. 1:10, 8:16, 20, 42:4, 21.

2. *a law* (of Moses). Lev. 6:9, 14, 25, 7:1, 7. Also collectively *laws*, Lev. 13:9, 16:4.—ספר התורה the book of the law, Josh. 1:8, 8:34. 2 K. 22:8, 11. Neh. 8:3, 13:3.

3. *a mode, manner*, i. q. חזק, חזק. 2 Sam. 7:19.

4. *a rule, direction*, (for building a house.) Ezek. 43:12.

תושב m. (verbal from ישב *to dwell*.)

dec. I. *a sojourner, a stranger dwelling in another country without the rights of citizenship, inquilinus.* Lev. 22:10, 25:47. Ps. 39:13. Plur. const. 1 K. 17:1.

תושבה f. used only in poetry.

1. *wisdom, understanding.* (Used as synonymous with חכמה, חכמה, חכמה.) Job 11:6. תבונה תבונה twice as much wisdom. 12:16 חכמה וחסד might and wisdom. 26:3. Prov. 3:21, 8:14, 18:1. Is. 28:29. חכמה חכמה whose counsel is wonderful and whose wisdom is great. Perhaps Mic. 6:9. Hence also i. q. חכמה purpose, plan, Job 5:12 חכמה חכמה their hands execute not their purpose. Vulg. quod caperant.

2. *help, deliverance, salvation.* Job 6:13 חכמה חכמה has deliverance fled from me? Parall. חכמה. Prov. 2:7. According to some also Mic. 6:9. Job 30:22 Keri. (The most natural root is חכמה Arab. وحى, to support, help, which fully illustrates this last signification; but the sense of wisdom is not found in any of the roots with which this word has been collated. The ideas, however, of wisdom or virtue and salvation or prosperity, are connected. Comp. חכמה and חכמה no. 6.)

תורה m. *a club, cudgel.* Job 41:21. [41:29.] Sept. σφύρα. Vulg. malleus. Root תור Arab. فسطح, fuste percussit.

תור found only in Hiph. תור to cut off. Is. 18:5. Sept. ἀποκόψω, aliter κατακόψω. (Found likewise in Talmudic.) The Hebrew interpreters explain it by תור.

תונות f. verbal from תור, dec. I. *whoredom, fornication*; metaphorically *idolatry.* Ezek. 16:25, 26, 29, 23:8. Plur. תונות Ezek. 16:15, 20, 22, 23:7 ff.

תַּחְבּוּלוֹת and **תַּחְבּוּלוֹת** fem. plur. dec. X.

1. *a leading, guidance, direction.* Job 37:12. Particularly *the guidance or management of a state*, Prov. 11:14. (Most prob. a denom. from **חָבַל** *a pilot, gubernator.*)

2. *the art of leading or governing.* Hence *a wise plan or counsel*, Prov. 1:5. 20:18. 24:6. Also in a bad sense, Prov. 12:5.

תַּחוֹת Chald. prep. *under*, i. q. Heb. **תַּחַת**. Dan. 7:27. It is strictly a noun, and with suffixes is always put in the plur. e. g. **תַּחוֹתָיו** *under it*, Dan. 4:9, 18. [4:12, 21.]

תַּחֲלָה f. verbal from **חָלַל** (in Hiph. *to begin*), dec. X. *the beginning*. Hos. 1:2. Prov. 9:10. **בְּתַחֲלָה** *at the beginning, before, at the first*, Gen. 13:3. 41:21. 43:18, 20. Is. 1:26.

תַּחֲלוּאִים masc. plur. (verbal from **חָלָה** = **חָלָה** *to be sick*), dec. I. *sicknesses, diseases*. Deut. 29:21. Ps. 103:3. Jer. 16:4 **מִמּוֹת תַּחֲלוּאִים יָמוּתוּ** *deaths of sicknesses, i. e. grievous deaths, they shall die*. 14:18 **תַּחֲלוּאֵי רָעָב** as a concrete, *the famished by hunger*.

תַּחֲמָס m. (verbal from **חָמַס** *to be violent, rapacious*), Lev. 11:16. Deut. 14:15. name of an unclean bird. According to Bochart, (Hieroz. P. II. p. 232.) *the male ostrich*, which in Arabic is called **ظَلِيم** *impius, iniquus*, (comp. Job 39:17 ff. Lam. 4:3.) from **ظَلَم**, which corresponds exactly to the Heb. **חָמַס**. The preceding **בֵּית יַעֲקֹב** must then be taken here in a narrower sense for *the female ostrich*. Sept. and Vulg. *night owl*; Jonath. *the swallow*. Other Jewish interpreters make it a generic name for any *bird of prey*, from **חָמַס** *to be violent*.

תַּחֲנִיחַ f. (verbal from **חָנַן** *to pity*), dec. X.

1. *favour, pity, compassion*. Josh. 11:20. Ezra 9:8.

2. *a prayer, supplication*, (see the verb **חָנַן** Hithpa. *to supplicate*.) Ps. 6:10. 55:2. 119:170.

תַּחֲנוּנִים masc. plur. dec. I. *prayers, supplications*, i. q. **חֲנוּנִים**. Ps. 28:2, 7. 31:23. 116:1. Root **חָנַן** Hithpa. *to supplicate*.

תַּחֲנוּנוֹת fem. plur. verbal from **חָנַן**, dec. X. *supplications*. Ps. 86:6.

תַּחֲנוֹת f. verbal from **חָנָה**, *a place of encamping, a camp*. 2 K. 6:8.

תַּחְפְּנִיחַס Ezek. 30:18. and **תַּחְפְּנִיחַס** Jer. 43:7, 8, 9. 44:1. 46:14. also 2:16 Keri, where the Kethib reads **תַּחְפְּנִיחַס**.

1. the proper name of a city in Egypt. Sept. **Τάφνη**, **Τάφναι**, undoubtedly meaning *Daphne*, not far from Pelusium, a frontier fortress of the Egyptians towards Syria. Jablonski (Opusc. P. I. p. 343.) supposes the Egyptian name of the city to have been *Taphe-eneh*, i. e. *caput seculi seu terræ*, having reference to the situation of the city on the very borders of Egypt.

2. the proper name of an Egyptian queen. 1 K. 11:19, 20.

תַּחֲרָה m. *a linen coat of mail or habergeon*, **Σάρεα**, *lorica*, a closely woven linen garment furnished with a coat of mail in the upper part about the neck. Ex. 28:32. 39:23. Root **חָרָה**. Syr. Ethp. *to fight, contend*; Aph. *to prepare for contest*; kindred with the Heb. **חָרָה** *to burn, to be hot*.

תַּחֲרָה *to emulate, vie, contend*. Strictly an uncommon conjugation, (after the form **חָרָה**, **חָרָה**, **חָרָה** from **חָרָה** Hithpa. *to become angry*, from jealousy or envy, (comp. in Syr. Ethpe. *to contend*.) Jer. 12:5 **אֵיךְ תַּחֲרָה אֶת הַסּוּסִים** *how canst thou contend with horses?* 22:15 **כִּי אֶתְּחַרָּה בְּאֵצֶי** *because thou viest (with others) in cedar houses*.

תַּחֲשׁ m. found only in the connexion **עוֹר תַּחֲשׁ** *tahash skin or leather*, Num. 4:6 ff. Plur. **עוֹרוֹת תַּחֲשִׁים** *tahash skins*, Ex. 25:5. 26:14. 35:23. 39:

34. and in the same sense simply תחת Num. 4:25. Ezek. 16:10. It has been thought to be the name of an animal, or of a colour, (like תכלה, תציץ,) or of a preparation of leather, (like morocco.) The first appears to be favoured by the construction of the word, particularly by the use of the plural, and by Ex. 39:34, where תכלה is used as a genitive; תציץ and תחת are construed somewhat differently.) But to determine what animal is intended is difficult. Several Hebrew interpreters and the Talmudists explain it by *the weasel, marten*; others, from the similarity of the names, by the Germ. *Dachs, the badger*; but the Arab. نحش and نحش denotes *the dolphin*, under which the ancients may have included *the seal*. (See Faber's *Archäologie der Hebräer*, p. 115. Beckmann ad *Antigonum Carystium*, cap. 60.) *Seal skins* would certainly give a very good sense. All the ancient versions make it a colour; e.g. Sept. *ὑακινθινά*; Aqu. Symm. *ἰάκινθα*; Chald. and Syr. *crimson*; Arab. *pelles nigrae* or *cæruleæ*; and Bochart coincides with them, (Hieroz. T. I. p. 989.) A. Th. Hartmann (Th. 3. p. 230.) thinks it to denote a preparation of leather, namely, *red morocco*.—It occurs as the proper name of a person Gen. 22:24, which slightly favours the first interpretation.

תחת m. 1. *what is under or below*. Hence תחתה Ex. 20:4. Josh. 2:11. and תחת as an accus. used adverbially, *below, beneath*. In the const. state used as a prep. (1.) *under*. Often in composition as (a.) תחתה *from under*. Ex. 6:6. (b.) תחתה *beneath, under, below*. Gen. 1:7 תחתה *beneath the firmament*. Ex. 30:4. also in a geographical sense, Gen. 35:8. 1 Sam. 7:11. without ל, Ezek. 42:9. Job 26:5. (c.) תחת ל i. q. תחת *under*. Cant. 2:6. (d.) תחת אל *under*; with the accessory idea of direction to a place, Zech. 3:10. sometimes without this accessory idea,

1 Sam. 21:5.—Some verbs of *pressing down*, or of *motion downwards* generally, appear to be construed with תחת, (as verbs of *shutting* or *closing* with תחת) in which cases it may be omitted in translating, Amos 2:13 אָנֹכִי מְצִיחַ תַּחְתֶּיכֶם *I will press you down*. Job 36:20. 40:12.—With suffixes, it is usually put in the plural, e.g. תחתיו, תחתיה; yet the following forms occur in the singular, תחתה, תחתה, (2.) *between, inter*. Is. 10:4.

2. *what is under a person, a place, spot*. Zech. 6:12 מִתַּחְתֵּי יָצֵא from his place he shall shoot up. Comp. Ex. 10:23. Hence (1.) as an accus. used adverbially, *on or in the place or spot*. Ex. 16:29 שָׁבוּ אִישׁ אֶל תַּחְתּוֹ continue each in his place. 1 Sam. 14:9. Judg. 7:21. 2 Sam. 2:23. 7:10. 1 Chr. 17:9. Job 36:16 תַּחַת הַחֲמִידָה רָחַב לֹא מִצִּיגַת הַחֲמִידָה where is no straitness. (2.) *in the place of, instead of, loco*. Lev. 16:32. Est. 2:17. Ps. 45:17 תַּחַת אֲבוֹתָיךָ יְהִי בְנֶיךָ instead of thy fathers shall be thy sons. (3.) *for, in exchange for, in compensation for*. Gen. 30:15. 1 K. 21:2. 1 Sam. 2:20. תַּחַת מָה wherefore? Jer. 5:19. Hence תַּחַת אֲשֶׁר as a conj. (a.) *instead that*. Deut. 28:62. (b.) *because that*. Deut. 21:14. 2 K. 22:17. תַּחַת מִי idem, Deut. 4:37. Also simply תַּחַת because, before an infin. Is. 60:15 תַּחַת הָיִיתָ שִׁנְיָה because thou wast forsaken. Job 34:26 תַּחַת הָיוּ רָשָׁעִים for תַּחַת הָיוּ רָשָׁעִים because they are wicked.

3. proper name of a station of the Israelites in the wilderness. Once Num. 33:26.

תחת Chald. idem. Dan. 4:11 [4:14] מִן תַּחְתּוֹ from under it.

תחת m. תחת f. denom. from תחת low, inferior. Ps. 86:13. Job 41:16. Gen. 6:16. תַּחְתִּיתוֹתָא the lower or lowest parts of the earth, inferiora, infima terræ, i. e. hades, Is. 44:23. Ps. 139:15. In the same sense תחתית liter. terra inferiorum, Ezek. 26:20. 32:18, 24. comp. תחתית the lowest pit, Ps. 88:7. Lam. 3:55.

תַּחְתָּהוּ, fem. תַּחְתָּהָּ, *idem.* Josh. 18:13. 1 K 6:6.

תִּיכוֹן, m. תִּיכָהּ f. denom. adj. from תָּקַד, *middle, in the middle.* Ex. 26:28. Ezek. 42:6.

תִּימָא Is. 21:14. Jer. 25:23. and **הַתָּמָא** Job 6:19. proper name of a country and people in the northern part of Arabia Deserta, on the borders of the Syrian desert, so called from *Thema*, a son of Ishmael, (Gen. 25:15.)

תִּימָן m. strictly *what lies to the right*, (comp. תָּמַן, תִּמְן;) hence

1. *the south.* (Comp. the note under אָחֹר no. 2.) Job 9:9. תִּימָקָה *towards the south*, Ex. 26:18, 35. 27:9.

2. *poetically for the south wind.* Ps. 78:26. Cant. 4:16. Here of the fem. gen. scil. רִיחַ. Comp. תִּשְׁתָּן.

3. a city, district and people in the east of Idumea, named after תִּימָן a grandson of Esau. Gen. 36:11, 15. Jer. 49:7, 20. Ezek. 25:13. Hab. 3:3. Obad. 9. (as the name of a people, masc. Obad. 9.) The Temanites were celebrated for their wisdom and their proverbs, (Jer. 49:7. Obad. 8. Bar. 3:22, 23.) hence the choice of Eliphaz the Temanite, as one of the speakers in the book of Job, chap. 2:11. 22:1. The patronymic תִּימָנִי occurs further in Gen. 36:34.

תִּימָרָה f. dec. XI. a. found only in the phrase תִּימָרוֹת עָשָׁן *pillars of smoke*, Cant. 3:6. Joel 3:3. [2:30.] (In Talmud. תָּמַר *to mount up straight like a pillar*, spoken of smoke; תִּימָרָה *a pillar of smoke*; *columna solis vel lunæ orientis.* Arab. تَامِرٌ *a tower.* Kindred with תָּמַר, תְּמָר *a palm-tree.*)

תִּירוֹשׁ and תִּירֵשׁ m. dec. I. *new wine, must.* Gen. 27:28 תִּירוֹשׁ וְדָגָן *a land of corn and wine*, Deut. 33:28. 2 K. 18:32. Is. 36:17. Root יָרַשׁ *to seize* (the head), hence in Syr. تَرَسْ *new wine, liter. intoxicating drink.*

תִּירָם m. Gen. 10:2. name of a

northern tribe of the race of Japheth. The similarity of the names suggests to us *Thrace*; and this explanation has been adopted by Josephus, Jerome, Jonathan, and the Jerusalem Targum. See Bocharti Phaleg, Lib. III. cap. 2. p. 151 ff.

תִּישׁ m. plur. תִּישִׁים, dec. VI. *a buck, he-goat.* Prov. 30:31. Gen. 30:35. 32:15. (Arab. تَيْس *a he-goat, roe-buck.*)

תִּדָּן m. *oppression, violence.* Ps. 10:7. 55:12. Written in full תִּדָּן 72:14. Root תָּדַן q. v.

תִּתָּה found only in Pu. according to the Jewish interpreters, *to be joined, connected*; perhaps better *to rest, to be encamped*, after the Arab. تَكَا conj. VIII. Hence Deut. 33:3 וְהָם הָיוּ לְרִגְלֶיךָ *and they are encamped at thy feet*, scil. the Israelites at the foot of Mount Sinai. Others read הָיוּ תָּבוּ *they abide*, (from תָּבַח Syr. *to continue, abide*;) hence the whole clause, *and they (the saints) abide by thy host.*

I. **תִּכּוּנָה** f. verbal from תָּכַן, dec. X. *a place, seat.* Job 23:3.

II. **תִּכּוּנָה** f. verbal from תָּכַן, dec. X.

1. *arrangement, structure.* Ezek. 43:11. i. q. תִּכְנִית verse 10.

2. *costliness, costly apparatus.* Nah. 2:10. Comp. תִּכְנִית no. 2.

תִּכְוִיִּים masc. plur. 1 K. 10:22. also תִּכְוִיִּים 2 Chr. 9:21. according to the Targ. Syr. Arab. Jerome and the Jewish interpreters, *peacocks*; according to the conjecture of others, *pheasants*, which are common in Arabia Felix, where Ophir appears to be situated. It is in favour of the first interpretation, that the peacock on the Malabar coast is called *Togei*. The word appears to be a foreign one, and is found in none of the kindred dialects. The Greeks have the name τῆτις or τῆτις in common with the Persians and Arabians, who call *the peacock* طالوس, hence the Chald.

מים. See Bocharti Hieroz. T. II. p. 135 ff.

תַּכְבֵּד an obsolete root, *to oppress, rob*, i. q. **קָשַׁח**, **קָשָׁה**. (Chald. *damno affecti, multavit*. Syr. **ܩܫܡܐ** i. q. Heb. **קָשָׁה**.) Hence **תַּכְבֵּדִים**.

תַּכְבֵּדִים masc. plur. verbal from **תַּכְבֵּד**, *oppressions*, particularly of the poor. Prov. 29 : 13 **אִישׁ תַּכְבֵּדִים** *the oppressor (of the poor), the hard-hearted rich man*. Sept. *δυσωιδης*. Vulg. *creditor*. In the parallel passage, Prov. 22 : 2, we find simply **עָשִׁיר** *the rich man*, but with the accessory idea of *oppression*.

תַּכְלָה f. verbal from **תָּלַה**, *completeness, perfection*. Ps. 119 : 96. Others: *hope or confidence, or the object thereof*, from **תָּלַה** Syr. **ܬܠܐ** *to hope, trust*.

תַּכְלִית f. verbal from **תָּלַה**, dec. I.

1. *completion, perfection*. Job 11 : 7. Ps. 139 : 22 **תַּכְלִית טָמְאָה** *the perfection of hatred*, i. e. extreme hatred.

2. *an end*. Neh. 3 : 21. Job 26 : 10. **עַד תַּכְלִית אֹרֶךְ עַם חֹשֶׁךְ** *to where light ends in darkness*. 27 : 3 **לְכָל-תַּכְלִית הָאָדָמָה** *into every end*, i. e. into all depths, *he searches*.

תַּכְלֵל f. *bluish purple*, also *cloth or thread coloured therewith*. Ex. 26 : 4, 31. Num. 4 : 6 ff. Ezek. 23 : 6. 27 : 7, 24. Sept. generally *ἰσάνθος, ἰσάνθινος*, i. e. *bluish purple, violet coloured*. So Jerome, Vulg. This colour was procured from the juice of the **הַלִּיזֶן**, a purple shell-fish in the Mediterranean Sea, *conchylium* of the ancients, *helix ianthina*, Linn. This word is almost constantly joined with **אֶדְמָדִים**, *reddish purple*. See Bocharti Hieroz. T. II. 720—742. T. III. 655—686. of the Leips. edit. Braun de Vestitu Sacerdot. p. 187—200. A. Th. Hartmann's Hebräerin, Th. 3. p. 128 ff. Luther: *yellow silk*, after Aben Ezra and R. Salomo, who ascribe to the **הַלִּיזֶן** *a yellow colour*.

תָּכַן *to weigh*, metaphorically *to prove, try, examine accurately*. Prov.

16 : 2 **תָּכַן רִחוּחַ יְהוָה** *Jehovah trieth the spirits*. 21 : 2. 24. 12.

Niph. liter. *to be weighed out*; hence *to be levelled*, spoken of a way, and metaphorically *to be right*, spoken of an action, (like **יָשָׁר**.) Ezek. 18 : 25, 29 **הַדֶּרֶךְ הַזֶּה יָשָׁר** *the way of the Lord is not right*. 33 : 17, 20. 1 Sam. 2 : 3. Comp. **תָּקַן**.

Pi. **תָּכַן** 1. *to weigh out, to level*, e. g. horizontal objects. Job 28 : 25.

2. *to measure or mete out*. Is. 40 : 12 *who meted out heaven with the span?* Parall. **שָׁקַל**, **מָדַד**.

3. *to fix, establish*. Ps. 75 : 4.

4. *to lead, direct*. Is. 40 : 13 **מִי הָיָה הַדֶּרֶךְ הַזֶּה** *who directed the spirit of the Lord?* Parall. *who was his counsellor and taught him?*

Pu. part. *weighed out*, spoken of money. 2 K. 12 : 12.

Deriv. out of course **תַּכְנִיתָה** no. II. **תַּכְנִיתָה**.

תָּכַן m. verbal from **תָּכַן**.

1. *a task, portion of labour measured out, pensum*. Ex. 5 : 18.

2. *a measure*. Ezek. 45 : 11.

תַּכְנִית f. verbal from **תָּכַן**.

1. *a measure, pattern, structure*. Ezek. 43 : 10.

2. *an ornament, beauty*. Ezek. 28 : 12 *one perfecting beauty*, i. e. perfect in beauty.

תַּכְרִיךְ m. Est. 8 : 15. *a mantle, a wide garment*, here *stola Medica talaris* of the king. (In Chald. *idem*.) Root **כָּרַךְ** in Syr. and Chald. *to wrap about, to cover*.

תֵּל m. with suff. **תֵּלִי**, verbal from **תָּלַה**, dec. VIII. b. *a hill*. Josh. 11 : 13. Particularly *a heap of stones or rubbish*, Deut. 13 : 17. Josh. 8 : 28. Jer. 49 : 2. It occurs in composition with the following names of places; (1.) **תֵּל אָבִיב** (*heap of ears of corn*) Ezek. 3 : 15. a place in Mesopotamia, perhaps *Thelabba* on d'Anville's Map, l' Euphrate et le Tigre, between 36° and 37° of longitude, and 53° and 54° of latitude. (2.) **תֵּל הַחֲשָׁא** (*hill of the wood*, see **חֲשָׂא**) a place in Babylonia. Ezra 2 : 59. Nehem. 7 : 61.

(3.) **הַל קֶלֶה** (*a hill of salt*) likewise a place in Babylonia. Ezra 2:59. Neh. 7:61. (Names of places beginning with *Tel* are common in Assyria, Mesopotamia, and Syria.)

תָּלָה i. q. **תָּקַה** *to hang, to be suspended*, found only in the part. pass. Deut. 28:66 *thy life shall be suspended before thee*, i. e. it shall be in constant danger. Hos. 11:7 **עַמִּי הִלְוֵאִים לְמַשְׁכָּחִי** *my people are inclined to apostacy*. So in Greek *ἐξαρτάμενοι τινὸς πράγματός*, *to be addicted to any thing*.

תִּלְלָהּ f. verbal from **לָלַה**, (according to its form, from **לָאָה**, comp. **תַּעֲלָה** from **עָלָה**), *labour, trouble, distress*. Ex. 18:8. Num. 20:14. Neh. 9:32.

תִּלְאוּבָה f. *dryness, drought*. Once Hos. 13:5 **אֶרֶץ תִּלְאוּבָה** *a dry land*. Root **לָאָב** Arab. **لَبَّ** and **لَبَّ** *to burn, to be dry*.

תִּלְאָשָׁר 2 K. 19:12. and **תִּלְשָׁר** Is. 37:12. proper name of a city in Syria or Mesopotamia. It occurs besides only in the Jerusalem Targum Gen. 14:1, 9, for the Heb. **אֶלְסָר**, and in the same Targum and Jonathan Gen. 10:12, for the Heb. **יֶקֶן**. But these passages do not help us to determine its locality. If differently pointed, we might explain the first syllable **תִּל** by *hill*, which occurs in the names of several Syrian and Mesopotamian cities; (comp. **תִּל**.) The latter part might then be collated with *Sharra*, in the desert of Gezira, half a mile from the Euphrates.

תִּלְבָּשֶׁת f. verbal from **לָבַשׁ**, *a garment, clothing*. Is. 59:17.

תִּלֵּג Chald. *snow*, i. q. Heb. **שָׁלֵג**. Dan. 7:9.

תִּלְגַּת פִּלְסָר see **תִּגְלַת פִּ**.

תִּלָּה *to hang, to suspend*. In Chald. and Syr. *idem.*) 2 Sam. 18:10. Job 26:7. **תָּלָה עַל הָעֵץ** *to hang on a stake, to crucify*, a mode of executing criminals among the Israelites, Deut. 21:22.

Persians, Est. 7:10. 5:14. and Egyptians, Gen. 40:19.

Niph. pass. Lam. 5:12.

Pi. i. q. Kal. Ezek. 27:10, 11.

Deriv. **תָּלִי**.

תִּלְוִינָה f. verbal from **לָוַן** no. II. dec. X. found only in the plur. *murmurings*. Ex. 16:7 ff. Num. 14:27.

תָּלִי m. verbal from **תָּקַה**, dec. VI. 1. *a quiver*. Once Gen. 27:3. So all the ancient versions except Onk. and Syr. which render it *a sword*. The root **תָּקַה** *to hang up*, and the context favour the former signification.

תִּלְיָתִי Chald. (denom. adj. from **תָּלָה** *three*), *third*. Dan. 2:39.

תִּלְלָה *to raise or heap up*. Part. pass. **תִּלְלָה** *high, exalted, aggestus*, Ezek. 17:22. Deriv. **תִּל** *a hill, a heap*.—For the form **תִּלְלָה**, see under **תָּלָה**.

תִּלְם m. dec. VI. a. *a furrow* (for seed). Job 21:38. 39:10. Ps. 65:11. In Arab. *idem*.

תִּלְמִיד m. verbal from **לָמַד**, *a disciple, scholar*. 1 Chr. 25:8. (In Syr. and Arab. *idem*.)

תִּלְעֵעַ found only in the Pu. part. **תִּלְעֵעַ**, denom. from **תָּלַעַע**, *clothed in crimson*. Nah. 2:4.—For **תִּלְעֵעַ**, see under **תִּלְעֵעַ**.

תִּלְפִּיּוֹת plur. fem. *an armoury, a place where weapons were hung up*, as on the turrets and walls of eastern cities. Cant. 4:4. comp. Ezek. 27:10, 11. Prob. compounded of **תָּל** (from **תָּקַה** *to hang up*), and **תִּלְפִּיּוֹת** *ora*, i. e. *acies*, comp. **תָּל** no. 3.

תִּלְשָׁר see **תִּלְאָשָׁר**.

תִּלְתָּ, fem. **תִּלְתָּא**, Chald. *three*, i. q. Heb. **שְׁלֹשׁ יוֹם תִּלְתָּא** *the third day*, Ezra 6:15. Plur. **תִּלְתָּן**, *thirty*, Dan. 6:8, 13.

תִּלְתָּ, emph. **תִּלְתָּא** *idem*. Dan. 5:16, 29.

תִּלְתִּי m. *third*. Dan. 5:7. The form is in imitation of the Hebrew. Elsewhere written **תִּלְתִּי**.

תלתלים masc. plur. *hanging down, flowing*, spoken of the hair. Cant. 5: 11. (In Arab. **تَلَّتِل** *agitavit, commovit, concussit.*)

תָּם, fem. **תָּמָה**, verbal adj. from **תָּמַם** dec. VIII. a. *integer*, but used only in a moral sense, *innocent, blameless, upright, righteous*, i. q. **יָשָׁר**. Job 1:1. 8:20. 9:20, 21, 22. Gen. 25:26 **תָּם** יָשָׁב אֶת־בֵּיתוֹ *and Jacob was a virtuous man, keeping at home*, in opposition to the ruder character of his brother. Used abstractly in the neuter gender, *innocency, uprightness*, Ps. 37:37. Fem. **תָּמִי** *my innocent one*, a word of endearment to one beloved, Cant. 5:2. 6:9.

תָּם only with ה paragogic **תָּמָה**, Chald. *there*, i. q. **שָׁם**. Ezra 5:17. 6:6, 12.

תָּמִים masc. plur. a contraction of **תָּמִים תָּמִים** *doubled, double*. Ex. 26:24. 36:29. (See **תָּמִים**.)

תָּם m. (once **תָּמִים** Prov. 10:9.) before Makkeph **תָּם**, with suff. **תָּמִי**, verbal from **תָּמַם**, dec. VIII. d.

1. *fulness, completion*. Is. 47:9 **תָּמִים** *in their fulness*. Hence

2. i. q. **שָׁלוֹם** *safety, security, prosperity*. Job 21:23 **תָּמִים** *in the midst of his prosperity*. Ps. 41:13.

3. in a moral sense, *innocency, integrity, uprightness*. **תָּם לֵב** *integrity of heart*, Gen. 20:5, 6. **תָּם הֵלֵךְ** Prov. 10:9 and **תָּמִים** Ps. 26:1. *to walk uprightly*. —1 K. 22:34 *he stretched the bow* **תָּמִים** *in his innocency*, i. e. without aiming at any one. 2 Sam. 15:11 **תָּמִים** *going in their innocency*, i. e. without being privy to the plans of Absalom.

4. plur. **תָּמִים** *truth*, (Sept. ἀληθεία,) joined with **אֱוִרִים** *light*, i. e. revelation, (Sept. ἀλάσει,) prob. oracular images in the breast-plate of the high-priest. See **אֱוִרִים**.

תָּמָה see **תָּמִי**.

תָּמָה fem. of **תָּם**, dec. X. *innocency, uprightness, integrity*. Job 2:3, 9. 27:5. 31:6.

תָּמָה *to wonder, to be astonished*;

construed with **אֵל** at any thing. Ecc. 5:7. Is. 13:8 **תָּמָה** *they look astonished one at another*; comp. Gen. 34:22. Often with the accessory idea of *fear*, Ps. 48:6. Job 26:11. Jer. 4:9.

Hithpa. *idem*. Hab. 1:5.

Deriv. **תָּמָה**.

תָּמָה m. Chald. *a wonder, miracle*, **תָּמָה**. Dan. 3:32, 33. 6:28.

תָּמָה m. verbal from **תָּמַם** dec. III. d. *astonishment, fear, terror*. Deut. 28:28, (where it is joined with **לֵב**.) Zech. 12:4.

תָּמִי m. a deity of the Syrians, which was likewise worshipped by mourning women among the Hebrews. Ezek. 8:14. It is the proper Syriac name for the *Adonis* of the Greeks, (i. q. **אֲדֹנִי** *lord*.) See Creuzer's Symbolik des Alterthums, Th. 2. p. 86 ff.—Moses Maimonides (More Nebochim, III. c. 29. ed. Buxtorf,) explains it, after a story of the Sabians, for an idolatrous priest who was murdered by his king, because he recommended the worship of the stars and the constellations. At his death, it is said, all the idols of the whole earth came together in one night into a Babylonian temple to mourn for him. See Carpzov Appar. ad Antiq. Sac. Cod. p. 492.

תָּמִי m. adv. *yesterday*. Very frequently connected with **שֶׁשֶׁם** *the day before yesterday*, for *formerly*. See **שֶׁשֶׁם**. Job 8:9 **תָּמִי** *we are of yesterday*, *hesterni sumus*, as if it were an adjective. Synonymous with **תָּמִי**.

תָּמִי f. dec. X. Root **תָּמַם** prob. i. q. Arab. **تَمَّ** med. Je *to lie, deceive*.

1. *an image, figure, likeness*; often joined with **שָׁמַל**. Ex. 20:4. Deut. 4:16, 23, 25.—Job 4:16 **תָּמִי** *an image (an airy form) moved before mine eyes*.

2. *sight, appearance, form*, (of God.) Num. 12:2. Ps. 17:15.

תָּמִי f. (verbal from **תָּמַם** Hiph. to exchange,) dec. X.

1. *a changing, exchange.* Ruth 4:7. Job 28:17 *and the exchange of it (of wisdom) shall (not) be for a jewel of fine gold.* Hence the thing exchanged, Lev. 27:10, 33.

2. *recompence, restitution, compensation.* Job 15:31 *for vanity shall be his recompence.* 20:18 *as substance to be restored, he shall not rejoice therein.*

תְּמוּתָהּ f. verbal from מוֹת, death. Found only in the phrase *a son of death*, i. e. one condemned to die, Ps. 79:11. 102:21.

תָּמִיד m. 1. subst. *constant continuance.* Used only as a genitive after other nouns, (comp. e. g. קָנֵשׁ no. 1.) for a periphrasis of the adjective *constant, continual*; as *אֲנָשֵׁי תָמִיד men hired constantly*, Ezek. 39:14. *עֹלֵת תָּמִיד the continual*, i. e. the daily, or morning and evening, *burnt-offering*, Num. 28:6, 10, 15, 23, 24. *לֶחֶם תָּמִיד the continual bread*, i. e. the shew-bread, Num. 4:7.

2. i. q. *עֹלֵת תָּמִיד the daily offering.* Dan. 8:11, 12, 13. 11:31.

3. as an adv. *constantly, always, for ever.* Ps. 16:8. 25:15. 34:2. The root *נָדַד* is prob. kindred with *נָדַד*, and signifies i. q. *to move along, to proceed, continue*, hence *continuance*; comp. *עָדָה* from *עָדָה*, and the Chald. *דָּוַר* from *דָּוַר*.

תָּמִימָה, fem. תְּמִימָה, verbal adj. from תָּמַם, dec. III. a.

1. *complete, whole.* Lev. 3:9. 25:30. Josh. 10:13.

2. *without blemish, sound, uninjured, integer*, spoken of sacrificial victims. Ex. 12:5. Lev. 1:3. Spoken of persons, *sound, whole*, Prov. 1:12.

3. *perfect.* תָּמִים *perfect in knowledge*, Job 36:4. 37:16. Ps. 19:8.

4. most frequently in a moral sense, *blameless, innocent, upright.* Gen. 6:9. 17:1. *תָּמִים הָיוּ they that are of a blameless walk*, Ps. 119:1. *תָּמִים עִם אֵל blameless towards God*, i. e. entirely devoted to him, Deut. 18:13. Ps. 18:24. (In

2 Sam. 22:24, with לְ) Comp. *שָׁלֵם* nos. 4, 5.

5. subst. *innocency, uprightness, sincerity*, as if the neuter of the adj. Josh. 24:14. Judg. 9:16, 19. Hence *הָלַךְ בְּתָמִים Ps. 84:12. and הָלַךְ בְּתָמִים Ps. 15:2. to walk uprightly.* 1 Sam. 14:41 *הָלַךְ בְּתָמִים give truth.*

תָּמַךְ, fut. תִּתְמַךְ.

1. *to lay hold of*; construed with an accus. Gen. 48:17. with בְּ, Prov. 28:17. 5:5.

2. *to hold, to hold fast*, construed with an accus. Am. 1:5, 8. Metaphorically Prov. 4:4.

3. *to obtain, acquire*, e. g. honour. Prov. 11:16. 29:23.

4. *to keep up, to support*, construed with בְּ. Ex. 17:12 *they supported his hands.* Spoken of God, *to support, uphold*, construed with בְּ, Ps. 41:13. 63:9. with an accus. Ps. 16:5.

5. recipr. as if in Niph. *to hold together, to follow each other.* Job 36:17 *וּבְשָׁפָם יִתְמָנוּ crime and punishment follow each other.* Comp. *אָדָּה* and *לָקַח* Hithpa.

Niph. pass. *to be holden.* Prov. 5:22.

תָּמַם, fut. יִתְמָם, rarely יִתְמָם Ezek. 47:12. *תָּמַם* Ezek. 24:11. *תָּמַם* Ps. 19:14. plur. in pause *תָּמַם* Ps. 102:28.

1. *to be finished, completed.* 1 K. 6:22. 7:22.—*עַד תָּמַם till they were finished*, Dent. 31:24, 30.

2. trans. *to complete, finish*, i. q. *נָתַח* no. 1. Ps. 64:7 *הֵבֵנּוּ we have completed it.* Hence with לְ before an infin. *to finish* an action, Josh 5:8. 3:17. 4:1, 11.

3. *to be ended, to be past, to cease*, spoken particularly of time. Gen. 47:18. Ps. 102:28 *לֹא יִסְתַּח thy years cease not.* Ezek. 47:12 *וְלֹא יִתְּמוּ פְרִי and the fruit thereof shall not cease.* Deut. 34:8.

4. *to be complete or in full number.* 1 Sam. 16:11 *הֵמָּה הַנְּעָרִים are they children all here?* Num. 17:13. Gen. 47:18 *אִם תָּם הַנֶּסֶךְ אֵלַי if our money is all spent (and given) to my lord.* Jer. 27:8.

5. *to be consumed*, i. q. תָּלַח no. 4. Jer. 36:23. 37:21. Gen. 47:15.

6. *to be destroyed, to perish*, i. q. תָּלַח no. 6. Num. 32:13 בְּלֹהֹת הָעָם *till the whole generation was destroyed*. Josh. 5:6. Jer. 27:8. עַד הָמָּוָה 1 K. 14:10. and עַד תָּחִס Deut. 2:15. Josh. 8:24. *to his or their entire destruction*. (Elsewhere עַד-יָלָה, see תָּלַח no. 4.)

7. *to be innocent, blameless, to appear innocent*. Ps. 19:14. Comp. Hiph. no. 6.

Niph. fut. plur. יִתְחַסַּם, *to be destroyed, annihilated*, i. q. Kal no. 6. Num. 14:35. Ps. 104:35. Jer. 14:15.

Note. The fut. יִתְחַסַּם has also been considered as a fut. Niph. (comp. הִדְרִי, הִדְרִי,) but this form has the significations only of Kal nos. 1, 2, 3, 4.—יִתְחַסַּם on the contrary is rather passive like no. 6. *to be destroyed*. There is another plural form יִתְחַסַּם (Deut. 34:8. Ps. 102:28,) which is evidently Kal. See Kal no. 3.

Hiph. הִתְחַסַּם (once infin. הִתְחַסֵּק, as if from תָּחִס,) fut. תִּחְסַם.

1. intrans. *to be complete or in full number*. Dan. 8. 23 כָּתֹחַם הַשִּׁעִים *when their sins shall be full, liter. when they shall be full sinners*. 9:24 Keri. Ezek. 24:10 הָתָם הַבָּשָׂר *that the flesh may be ready*.

2. trans. *to complete, execute, finish*. 2 Sam. 20:18.

3. *to end, leave off, cease*. Is. 33:1 שָׁדַד כִּתְחַסֵּק *when thou hast ceased to spoil*.

4. *to cause to cease*; construed with כֵּן, *to remove*, Ezek. 22:15.

5. *to count up*, i. q. תָּלַם. 2 K. 22:4.

6. in a moral sense, *to keep blameless or upright*. Job 22:3 דִּרְכְּךָ *if thou keepest thy way blameless*.

Hithpa. הִתְחַסַּם *to treat with uprightness*, construed with עִם. Ps. 18:26.

Deriv. תָּחַס, תָּחִס, תָּחִס.

תָּחִס see תִּימָן.

תַּמְנָה proper name of a city in the tribe of Judah. Josh. 15:10, 57. 2 Chr. 28:18. In Greek Θάμνα.

תַּמְנָה f. proper name of the concubine of Eliphaz, the son of Esau. Gen.

36:12, 22. 1 Chr. 1:39. She gave name to one of the Edomitish tribes, Gen. 36:40. 1 Chr. 1:51.

תַּמְנָה f. proper name of a city in the territory of the Philistines, Judg. 14:1. which was assigned to the tribe of Dan, Josh. 19:43. In Greek Θάμνα, 1 Macc. 9:50. Hence the gentile noun תַּמְנִי Judg. 15:6.

תַּמְנֵי הָרִים Judg. 2:9. for which we find תַּמְנֵי-הָרִים Josh. 19:50. 24:30. a city in Mount Ephraim. See Relandi Palæstina, p. 1043.

תָּמַם m. verbal from תָּמַם, *a dissolving, melting, wasting away*. Ps. 58:9. Comp. under the art. תָּבַל.

תָּמָר m. dec. IV. a. 1. *a palm-tree, a date-palm, phoenix dactylifera*. Joel 1:12.—עִיר הַתְּמָרִים *the city of palms*, see under the art. עִיר.

2. proper name of a place on the southern boundary of Palestine. Ezek. 47:19. 48:28.

תָּמָר m. *a palm-tree, or perhaps a pillar*. Comp. תִּמְנָה. Jer. 10:5.

תַּפְרֵה f. plur. תַּפְרִים Ezek. 41:18. and תַּפְרָה, dec. X. *a palm-branch*, an ornament in architecture, comp. תָּמָר. 1 K. 6:29, 32, 35. Ezek. 41:18, 19.

תַּמְרוּקִים m. plur. תַּמְרוּקִים, verbal from מָרַק, dec. I.

1. *a purification, cleansing*. Est. 2:12. The maidens received into the harem of the Persian king underwent a course of purification and anointing with perfumes for twelve months; hence

2. *precious ointments for purification*. Est. 2:3, 9.

3. metaphorically means of purification or amendment. Prov. 20:30 Keri.

I. תַּמְרוּרִים masc. plur. verbal from מָרַר, *bitternesses*. בְּנֵי תַּמְרוּרִים *bitter weeping*, Jer. 31:15. 6:26. Hence as an adv. *bitterly*, Hos. 12:15.

II. תַּמְרוּרִים masc. plur. *erect pillars*, probably for way-marks. Jer. 31:21.

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1. *a great fish, a sea monster.* Gen. 1:21. Job 7:12. Is. 27:1.

2. *a serpent,* Ex. 7:9 ff. Deut. 32:33. Ps. 91:13. *a dragon,* Jer. 51:34. also *a crocodile,* comp. Ezek. 29:3. Comp. the article תן.

תנין Chald. *second.* Dan. 7:5. It is derived from טנה Chald. *to double.* (The Chaldaic word for *two* is תנין q.v.)

תנינית adv. *a second time, again.* Dan. 2:7.

תנשמת f. 1. Lev. 11:30. an unclean quadruped, mentioned in connection with several species of lizards, according to Bochart (Hieroz. T. I. p. 1083.) *the chameleon,* from נשם *to breathe,* it being supposed by the ancients to live solely on the air which it inhales. Sept. Vulg. *a mole.* Saad. *lacerta Gecko.*

2. Lev. 11:18. Deut. 14:16. an unclean water-fowl. Sept. *παραπτερόν, the sea-gull.* Vulg. *the swan.* Syr. a species of heron. Perhaps *the pelican,* from נשם, with reference to the *inflation* or *expansion* of its pouch.

תעב in Kal not used. Comp. תאב no. II.

Pi. תעב 1. *to loathe, abominate, abhor.* Deut. 7:26. Job 9:31. 19:19. Ps. 5:7.

2. *to make to be abhorred, to pollute.* Ezek. 16:25. Is. 49:7 *מחעבניו* he that pollutes or is supposed to pollute the people, i. e. the abhorred of the people.

Hiph. *to make abominable* or *shameful.* Ps. 14:1 *עליוהם* they make their actions abominable, i. e. they act abominably. Hence without *עליוהם* in the same sense, 1 K. 21:26. Ezek. 16:52. Comp. תעב, תעב, תעב.

Niph. pass. *to be an aversion, abhorrence.* 1 Chr. 21:6. Job 15:16. Is. 14:19.

Deriv. תעבה.

תעלה fut. תעלה, apoc. תעלה.

1. *to wander about.* Gen. 21:14. 37:15. Ex. 23:4. Construed with an accus. *to wander through* a place, Is. 16:8.—21:4 *תעלה לבי* my heart is giddy or disquieted. 28:7 *תעלה בן השקר* they are giddy from intoxicating drink.

2. construed with כן, *to wander from,* e. g. the commands of God. Ps. 119:110. comp. Prov. 21:16. With *תעלה* from the worship of God, Ezek. 44:10, 15. with *תעלה* Ezek. 14:11. Hence used absolutely, *to go astray,* (from the path of virtue and religion,) Ps. 58:4. Ezek. 48:11. *תעלה* Ps. 95:10. and *תעלה* the erring in heart, the foolish, Is. 29:24. (Chald. מפה by a commutation of ה and פ, *to practise idolatry*; in Syr. *to cherish heretical opinions.*)

3. *to be unfortunate, to be wretched*; comp. *תעלה*. Prov. 14:22.

Niph. 1. *to stagger, to be giddy.* Is. 19:14.

2. *to err, to go astray,* in a moral sense. Job 15:31.

Hiph. fut. apoc. תעלה.

1. *to cause to wander,* Job 12:24. Ps. 107:40. *to cause to stagger,* Job 12:25.

2. *to lead astray,* e. g. a flock. Jer. 50:6. Metaphorically *to seduce,* e. g. a people, Is. 3:12. 9:15. particularly to idolatry, 2 K. 21:9. Construed with כן, *to seduce from* the right way, Is. 63:17.

3. prob. intrans. Jer. 42:20 Keri *תעלה* ye err at the expense of your lives. It appears also to be intrans. Prov. 10:17.

Deriv. תעלה.

תעלה f. verbal from עד.

1. *a precept* or *doctrine from God,* an oracle, synonymous with *תעלה* no. 1. Is. 8:16, 20. See עד Hiph. nos. 4, 5.

2. *a law, custom, usage.* Ruth 4:7. Comp. עד no. 4.

תעלה f. const. תעלה, verbal from עלה, (like תעלה, from לעלה, perhaps strictly from עלה=עלה:) dec. X.

1. *a channel, trench.* 1 K. 18:32. Job 38:25 *תעלה* who divided to the shower its channel? i. e. who led it through the air to all countries? Hence *a conduit, a water-course,* Is. 7:3. 36:2. Ezek. 31:4.

2. *a plaster* or *bandage* for a wound. Jer. 30:13. 46:11. Comp. תעלה.

to lay on a plaster or bandage, Jer. 30:17. 33:6.

תַּעֲלֹלִים masc. plur. dec. I.

1. an evil destiny, which befalls a person. Is. 66:4. See תַּעֲלֵ no. I. Po.

2. Is. 3:4. i. q. עֵלֵי, עֵלֵי a child, a babe. The abstract form is used for the concrete, like the Germ. *Kinderey-en* for *Kinder*.

תַּעֲלֹמָה f. verbal from יָלַם, dec. X.

what is hid or concealed. Job 28:11. Plur. *secrets*, Job 11:6. Ps. 44:22.

תַּעֲנוּג, plur. יָנוּג and נֹג, from עָנַג, dec. I.

1. pleasure, luxuriousness. Mic. 2:9. Prov. 19:10.

2. delight, desire. Mic. 1:16 בְּנֵי תַעֲנוּגָה the children of thy delight, i.e. who are thy delight. In reference to sexual desire, Cant. 7:7. Ecc. 2:8.

תַּעֲנִית f. dec. I. self-mortification, fasting. Ezra 9:5. See תָּעַה no. 3.

תַּעֲנָה Josh. 21:25. 1 Chr. 7:29. and

תַּעֲנָה Josh. 12:21. Judg. 1:27. a city in the tribe of Manasseh, on this side of the Jordan.

תַּעַע in Kal not used.

Pilp. תַּעֲצֵץ to mock, deride. Gen. 27:12. So most of the ancient versions. The signification to deceive would suit the context better, and is also well adapted to the derivative תַּעֲצִיעַ. This meaning may be derived from the former, (comp. תַּעֲלֵ to deride and to deceive;) or may be borrowed from the root תָּעַה to err.

Hithpalp. to mock, deride. 2 Chr. 36:16.

Deriv. תַּעֲצִיעַ.

תַּעֲצֻמוֹת fem. plur. strength. Ps. 68:36. Root עָצַם.

תַּעַר m. with suff. תַּעֲרָ, dec. VI. c.

1. a sharp knife, a razor. Num. 6:5. 8:7. Is. 7:20.—תַּעֲרֵ הַכָּסֶּף the writer's knife, prob. used to sharpen the point of his calamus, Jer. 36:23.

2. the sheath (of a sword). 1 Sam. 17:51. Ezek. 21:8, 10, 35. Jer. 47:

6.—Root prob. עָרָה to be bare, Pi. to make bare, to empty out, perhaps synonymous with הָרַק to empty out, and to draw (a sword from its sheath). Or perhaps *nudans cutem*.—תַּעֲרָ stands for a verbal from the conj. Piel. (See Gesenius' Lehrgeb. § 121. p. 508.)

תַּעֲרוּבָה f. verbal from עָרַב no. I. 3. dec. X. suretiship. 2 K. 14:14 תַּעֲרוּבָה hostages.

תַּעֲתָעִים masc. plur. Jer. 10:15. 51:18. Spoken of idols, תַּעֲתָעִים Jerome: *opus risu dignum*. Better, a work of deceit, see the root תַּעַע.

תָּף m. plur. תַּפִּים, dec. VIII. d.

1. the tabret or kettle-drum of the orientals, consisting of a broad hoop, with a skin stretched over it, and round metallic plates on the border. It was played upon particularly by dancing women. Ex. 15:20. Judg. 11:34. Jer. 31:4. (comp. Ps. 68:26.) Comp. Niebuhr's Reise, Th. 1. p. 181.

2. Ezek. 28:13. a casket, tympanum *gemmæ*. Comp. תַּנְנָה.

תַּפְאָרָה f. more frequently תַּפְאָרָה, with suff. תַּפְאָרוֹ, verbal from פָּאָר, dec. XIII. a.

1. ornament, splendour, beauty. Ex. 28:2, 40. Is. 3:18. 52:1 תַּפְאָרְתְּךָ thy beautiful garments. Ezek. 16:17. Prov. 28:12 בְּעֵלַי צִדִּיקִים רֵגָה תַּפְאָרָה when the righteous rejoice, there is much splendour, i.e. the garments of joy are put on.

2. glory, praise, honour. Judg. 4:9. תַּפְאָרַת שֵׁם a glorious name, Is. 63:14. Is. 10:12. 13:19 תַּפְאָרַת בָּבֶל תַּפְאָרַת הַכַּשְׁדִּים the glory of the pride of the Chaldeans, i.e. the city Babylon. Hence

3, spoken of the mercy-seat, as the seat of the glory of Jehovah. Ps. 78:61. Comp. עָ no. 3.

תַּפְרוֹת m. (verbal from נָפַח to breathe, also to emit fragrance, comp. Cant. 7:9.) dec. I.

1. an apple. Cant. 7:9. Prov. 25:11. (Arab. تَفَاح idem, but including also citrons, peaches, apricots.)

2 *an apple-tree*. Cant. 2:3. 8:5.

3. proper name of a city in the tribe of Judah. Josh. 12:17. 15:34.

4. also of a city on the bounds of the tribes Ephraim and Manasseh. Josh. 16:8.

תפוצה f. verbal from פצ, dec. X. *a scattering, dispersion*. Jer. 25:34. But the reading is doubtful, see the note under פצ.

תפנין masc. plur. dec. I. only Lev. 6:14. [6:21.] prob. *small pieces, crumbs*. It is then derived from פן i. q. פן Arab. *diminuit*, perhaps *comminuit*. Sept. in several MSS. *ἐξαιτά, bruised*. The following words *קנהה פתים* (as) *a meat-offering in pieces*, appear to be explanatory. Others derive it from *פצה* to *bake*. So the Sept. in the common text *ἐλαιτά*.

I. תפל m. *what is unseasoned or unsavoury*. Job 6:6. Metaphorically *what is insipid, foolish, absurd*, Lam. 2:14. See תפלה. (Arab. *تفل* to be unseasoned; in Chald. *to be unsalted*.)

II. תפל m. *lime, white-wash*, to spread over walls. Ezek. 13:10 ff. 22:28. (Arab. *طفال*, Chald. *תפיל idem*, by a commutation of פ and ח.)

תפל name of a place in the desert. Once Deut. 1:1.

תפלה f. i. q. תפל no. I. *what is insipid, absurd, foolish*. Job 1:22. 24:12. Jer. 23:13.

תפלה f. (verbal from פל Hithpo. to pray,) dec. X. *a prayer*. Ps. 4:2, 6, 10. Ps. 109:4 *וְאָנֹכִי הִתְפַּלְתִּי לָהֶם* and *I prayed (for them)*. 109:7. *קָשָׁה הִתְפַּלְתִּי* Is. 37:4. and *הִתְפַּלְתִּי לַיהוָה* Neh. 1:6. *orare preces*. It is used in the supercriptions of Psalms XVII. LXXXVI. XC. CII. CXLII. and in Ps. 72:20, the Psalms I.—LXXII. are included under the general name of *תפלות דוד the prayers of David*. Since many of these compositions are not properly prayers, it is evident that the word must have been

used in a broader sense; and that it denotes

2. *an ode, song of praise*. So Hab. 3:1. Also the verb תפלה is used 1 Sam. 2:1, more in the sense of *praising* God, than of *praying* to him.

תפלצת f. (verbal from פלץ Hithpa.) dec. XIII. a. *fear, terror*. Jer. 49:16 *תפלצתה the fear of thee*.

תפסח Thapsacus, the proper name of a considerable city on the western bank of the Euphrates, which formed the limit of the kingdom of Solomon to the north-east. It had its name from תפסח *transiit*, since at this place there was a celebrated passage of the Euphrates. 1 K. 5:4. [4:24.] Perhaps also 2 K. 15:16, which some suppose to be a different place situated nearer Samaria.

תפת to smite, strike, e. g. the tabret. Ps. 68:26.

Po. to beat (on the heart or breast). Nah. 2:8.

Deriv. תף.

תפר to sew together. Gen. 3:7. Ecc. 3:7. Job 16:15.

Pi. idem. Ezek. 13:18.

תפש, fut. תפש. 1. to lay hold of; construed with an accus. Gen. 39:12. 1 K. 18:40. with פ, Deut. 9:17. Is. 3:6.

2. to take prisoner, 2 K. 7:12. to take or capture (a city), Josh. 8:8. Deut. 20:19. hence to have possession of, to hold, tenere, Jer. 40:10.

3. to hold, handle, guide, manage; e. g. the sickle, Jer. 50:16. the bow, Amos 2:15. Jerem. 46:9. the oar, Ezek. 27:29. the harp, Gen. 4:21. the law, Jer. 2:8.

4. תפש שם אלהים Prov. 30:9. to take in vain the name of God, i. e. to deny or abjure him; comp. תפש in the first member.

5. to set, encase. Part. pass. תפוש *inlaid or overlaid with gold*, Hab. 2:19. Comp. *אָזַן* 1 K. 6:10.

Niph. pass. of Kal no. 2. to be taken. Ezek. 19:4, 8. Jer. 50:46. Ps. 10:2.

Pi. i. q. Kal no. 1. *to touch*. Prov. 30:28.

תִּקְפָּה f. 1. *what causes loathing or vomiting, an abhorrence*. (Root Chald. **תִּקַּח** *to spit out*.) Job 17:6 **תִּקְפָּה** לִפְנֵי **אֲדָמָה** liter. *I was an abhorrence before them*.

2. a place in or near the valley of Hinnom, celebrated as the seat of idolatry, particularly of the worship of Moloch. 2 K. 23:10. Jer. 7:31, 32. 19:6, 13, 14. With He paragogic **תִּקְפָּה**, Is. 30:33.

תִּקְפָּיִם plur. Chald. name of certain officers or magistrates among the Chaldeans, prob. *lawyers or judges*. Dan. 3:2, 3. (In Arab. conj. IV. **اَفْتَى** *to pass sentence, to give counsel*; hence **مُفْتًى** *a musti*, liter. *a wise counsellor*.)

Others: *provincial officers*, from **תָּקַי**, **תִּקְפָּה**, *the plain, the country*. Sept. **οἱ ἐπὶ τῆς ἐσοσσεως**. Vulg. *præfecti*.

תִּקְוָה f. dec. X. 1. i. q. **קָוָה** *a cord, line*. Josh. 2:18, 21. The root **תִּקַּח** appears to have had the signification of *twisting*, whence that of *strength* was derived, (as in **חֵזָק**, **חֵזֶק**.)

2. *an expectation, hope*, from **תִּקַּח**. Ruth 1:12. Job 5:16. 7:6. Zech. 9:12 **תִּקְוָה** **אֲסִיר** **הַתִּקְוָה** *prisoners of hope*. Also *the object of hope or expectation*, Job 6:8.

תִּקְוָה f. *a withstanding, resisting*. Lev. 26:37. Root **קָם** no. 2.

תִּקְוָה m. dec. VII. b. i. q. **תִּקְוָה** *one that rises up, an enemy*. Ps. 139:21.

תִּקְוֵי proper name of a village, south-east of Jerusalem, near which the great desert commenced, (hence **תִּקְוֵי** **תִּקְוֵי** 2 Chr. 20:20. comp. 1 Macc. 9:33.) the birth-place of the prophet Amos. 2 Sam. 14:2. 1 Chr. 2:24. Jer. 6:1. Amos 1:1. In Greek **Θεσσαλονίκη** 1 Macc. 9:33. Relandi *Palæstina*, p. 1028.

תִּקְוָה f. (verbal from **תִּקַּח** i. q. **קָם** no. I.) dec. X. *a going round, a circuit*; e. g. of the sun. Ps. 19:7. — **תִּקְוָה** *at the end of the year*, 2 Chr. 24:23. comp. Ex. 34:22, where the **ל** is

wanting. — **תִּקְוָה** *at the end of the time* (of pregnancy). 1 Sam. 1:20.

תִּקְוָה m. adj. verbal from **תִּקַּח**, *strong, mighty*. Ecc. 6:10.

תִּקְוָה m. Chald. verbal from **תִּקַּח**.

1. *hard, strong*. Dan. 2:40, 42.

2. *mighty*. Dan. 3:33. [4:3.]

תִּקַּל Chald. *to weigh*, i. q. Heb. **שָׁקַל**. Part. pass. **תִּקַּל** for **תִּקַּל** *weighed*, Dan. 5:25. Pret. Peil. *to be weighed*, 5:27.

תִּקֵּן *to be or become straight*. A later Aramean word. Ecc. 1:15. Comp. the kindred verb **תָּקַן** in Pi.

Pi. 1. *to make straight*. Ecc. 7:13.

2. joined with **תִּשְׁלִים**, *aptare, adornare parabolæ*. Ecc. 12:9.

תִּקֵּן Chald. *idem*. Hoph. (with the Hebrew inflection,) *to be restored, re-established*. Dan. 4:33. [4:36.]

תִּקַּע 1. *to strike, smite, clap*; particularly with **קָדָה** *the hand*, and that (1.) as a sign of joy. Ps. 47:2. (2.) as a sign of malicious joy and scorn, construed with **עַל** *over* a person. Nah. 3:19. (3.) as a sign of becoming surety. Prov. 17:18. 22:26. With **ל** following of the person for whom, Prov. 6:1. Also without **קָדָה** in the same sense, Prov. 11:15.

2. *to smite or drive in*, e. g. a nail. Judg. 4:21. Is. 22:23, 25. Hence *to fasten by nailing*, 1 Sam. 31:10. 1 Chr. 10:10. Judg. 16:14. Hence also **תִּקַּע** **אֶת־הַתֵּן** *to pitch or strike a tent*, scil. by driving in the tent-pins, Gen. 31:25. Jer. 6:3.

3. *to thrust in*, e. g. a spear, sword, Judg. 3:21. 2 Sam. 18:14. Hence *to cast or throw*, e. g. into the sea, Ex. 10:19.

4. *to blow with a trumpet*; construed with **בְּ** of the instrument, Num. 10:3, 4, 8. without **בְּ**, Ps. 81:4. Jer. 4:5. 6:1. 51:27. In Num. 10:6, 7, **תִּקַּע** **שׁוֹפָר**, *to blow the trumpet*, (as a signal for calling the people together,) is distinguished from **תִּקַּע** **הַרְעָה** and **תִּקַּע** **הַרְעָה** *to sound an alarm*, (as a signal for moving.)

Niph. pass. of Kal no. 2. Job 17:3

who is it that will strike hands with me? i.e. will become surety for me? Pass. of no. 4. Is. 27:13. Amos 3:6.

תִּקַּע m. Ps. 150:3. and **תִּקֹּעַ** m. Ezek. 7:14. verbals from **תִּקַּע**, *a blowing with the trumpet*.

תִּקַּעַת *to prevail over or oppress* a person, construed with an accus. Job 14:20. 15:24. Ecc. 4:12. (Arab. **تَقَف** *idem*. Comp. the Chald.) Deriv. out of course **תִּקֹּעַת**.

תִּקַּעַת Chald. *to be or become great or strong*. Dan. 4:8, 19. [4:11, 22.] 5:20 **וְרִחַת תִּקַּעַת** *his mind became arrogant*.

תִּקַּעַת *to confirm, establish*. Dan. 6:8.

תִּקְוָה verbal from **תִּקַּח**, dec. VI. p. *power, authority*. Est. 9:29. 10:2. Dan. 11:17.

תִּקְוָה m. Chald. emph. **תִּקְוָה**, *idem*. Dan. 4:27. [4:30.]

תִּר *a turtle-dove*, see **תִּר** no. I.

תִּרְבוּת f. verbal from **רָבַת**, dec. I. *offspring, brood, soboles*, probably used by way of contempt. Num. 32:14.

תִּרְבִּית f. verbal from **רָבַת**, *interest, usury*, i. q. **רָבִית** q. v. Lev. 25:36. Prov. 28:8. Ezek. 18:8 ff. In some passages it is joined with **תִּרְבִּית**. If the two words differ in meaning then **תִּרְבִּית** is the *interest exclusive* of the principal.

תִּרְגֵּל a quadriliteral, *to teach to go, to guide the steps of* a person. Hos. 11:3. It is a denom. from **תִּרְגַּל**, with prosthetic **ת**, as in Aram. **תִּרְגַּל** *to teach*, from **לִמַּד** *to learn*.

תִּרְגֵּם Chald. a quadriliteral, *to expound, explain, interpret*, Part. pass. **תִּרְגָּם** *interpreted*, Ezra 4:7.

תִּרְדָּמָה f. (with Tseri impure,) verbal from **דָּרַם**, dec. X.

1. *deep sleep*. Gen. 2:21. 15:12. 1 Sam. 26:12.

2. *sluggishness, inactivity*. Is. 29:10. Prov. 19:15.

תִּרְהַקָּה *Tirhakah*, the proper name of a king of Ethiopia. Is. 37:9. 2 K.

19:9. In Strabo, (B. xv. p. 472 ed. Casaub.) he is called **Τάγρας**; in Manetho, who makes him the third king of Ethiopia, **Ταγρανός**.

תִּרְחָה (*delay*) name of a station of the Israelites in the desert. Num. 33:27.

תִּרְחֻמָּה f. verbal from **רָחַם**, dec. X.

1. *a present, gift*. Prov. 29:4 **אִישׁ אֶת תִּרְחֻמֹּת** *one that receives bribes*.

2. particularly *a gift to the priests or the temple, an offering*; spoken e.g. of contributions to the tabernacle of the congregation, Ex. 25:2, 3. 30:13, 14, of the contributions to the priests, Lev. 7:32. 22:12. Hence **שְׂדֵי תִרְחֻמֹּת** *fields of first-fruits*, i.e. where the first-fruits grow, 2 Sam. 1:21. Synonymous with **תִּרְחֻמַּת הַדָּבָר** Deut. 12:11, 17. and **תִּרְחֻמַּת הַדָּבָר** Ex. 30:14, 15. See **הָרִים** no. 4.

3. particularly *the heave-offering*, (with reference to a certain rite of moving it up and down, comp. **הַטָּעָה** *the wave-offering*.) Ex. 29:27 **וְהָרָמָה** *the heave-shoulder*. Lev. 7:34. etc. Comp. **הָרִים** no. 5.

תִּרְחֻמָּה i. q. **תִּרְחֻמָּה** no. 2. strictly *what pertains to an offering*. Ezek. 48:12.

תִּרְחֻמָּה f. verbal from **רָחַץ** no. II. dec. X.

1. *a cry of jubilee*. Job 8:21. 33:26. **וְהָרָע הָרָעָה** *to raise a cry of jubilee*, 1 Sam. 4:5. Ezra 3:11, 13.

2. *a shout for battle*. Amos 1:14. Jer. 4:19. 49:2 **וְהָרָע הָרָעָה** *to raise a shout for battle*, Josh. 6:5, 20.

3. *the sound of a trumpet*. Lev. 25:9 **יִת הַתִּרְחֻמָּה** *the day of sounding the trumpet*, namely, the first day of the seventh month, new year's day, Lev. 23:24. Num. 29:1—6. **וְהָרָע הָרָעָה** *an offering with the sounding of a trumpet*, Ps. 27:6. comp. Num. 10:10. Ps. 89:16.

תִּרְחֻמָּה f. *a healing or refreshment*. Ezek. 47:12. Sept. **ἰατρικὴ**, whence in Rev. 22:2, **ἰατρικαία**. Vulg. *medicina*. The root **רָחַץ** prob. borrows its signification from **רָפָא** *to heal*, whence **רָפָא** *a healing, cure*.

תִּרְחָה f. Is. 44:14. name of a tree;

according to some, *the holly*, from *תרם* Arab. *تَرَمٌ* to be strong, hard. See Celsii Hierobot. T. II. p. 270.

תִּרְוָן Chald. const. *תר*, two. Fem. *תִּרְוָן* Dan. 6:1. Ezra 4:24. Derived from the Heb. *שָׁנַם* by a commutation of *ו* and *ר*, see *נ*.

תִּרְמָה *a lie, deceit*. Judg. 9:31. Root *רָמָה* Pi. to deceive.

תִּרְמִית f. *deception*. Jer. 8:5. 23:26. But in Jer. 14:14 Keth. we find *תִּרְמִית*. Root *רָמָה* Pi. to deceive.

תִּרְן m. 1. *the mast of a ship*. Is. 33:23. Ezek. 27:5.

2. i. q. *נֵס* prob. *a flag, banner*, raised on mountains for a signal. Is. 30:17. (Perhaps to be collated with the Rabbin. *תִּרְנָא* *pinus*.)

תִּרְעָה m. Chald. 1. *a door, opening*, i. q. Heb. *שָׁעָה*, whence it is formed by transposition. Dan. 3:26.

2. *the porte*, i. e. the palace of eastern kings, so called from the great gate which leads to the seraglio and the other public buildings. Dan. 2:49 and *Daniel was placed over the royal palace*, i. e. he was made prefect of the palace. Comp. *שָׁעָה* no. 2. (Syr. and Arab. *idem*.)

תִּרְעָה Chald. (with Kamets impure,) *a porter, watchman at a gate*. Ezra 7:24. It is a denom. like *שָׁעָר* from *שָׁעָר*.

תִּרְעָלָה f. verbal from *רָעַל*, *giddiness, intoxication*; hence *תִּרְעָלָה* *יין* *intoxicating wine*, Ps. 60:5. and *כּוֹס הַתִּרְעָלָה* *the cup of intoxication*, Is. 51:17, 22. See this figure further under *כּוֹס*.

תִּרְפִּים masc. plur. a kind of penates or household gods, (Gen. 31:19, 34. 1 Sam. 19:13, 16.) which the superstitious used for domestic oracles, (Ezek. 21:26. Zech. 10:2.) From 1 Sam. 19:13, 16, it appears that they were as large as life, and had a human form. The plural here *תִּרְפִּים* appears to be the pluralis excellentiæ, and to refer to a single image; but in Gen. 31:34, it is construed with the plural. The other passages are Judg. 17:5. 18:14 ff.

2 K. 23:24. Hos. 3:4. With their use as oracles agrees the etymology of the word from *תרף* in Syr. *percontari, inquirere*.

תִּרְצָה *pleasantness* proper name of a city in the kingdom of Israel, which was the residence of the kings from Jeroboam to Omri. Josh. 12:24. 1 K. 14:17. 15:21. 2 K. 15:14. Its situation is represented as pleasant, Cant. 6:4.

תִּרְשִׁישׁ *Tartessus*, the proper name of a city and country in Spain, the most celebrated emporium in the west to which the Phenicians and Hebrews traded. That it was situated in the west is evident from Gen. 10:4, where it is joined with Elishah, Kittim, and Dodanim; comp. Ps. 72:10, where it is connected with *אִיֵּי הַיָּם* *the islands of the west*. According to Ezek. 38:13, it was an important place of trade; according to Jer. 10:9, it exported silver, and according to Ezek. 27:12, 25, silver, iron, tin, and lead to the Tyrian market. They embarked for this place from Joppa, Jon. 1:3. 4:2. In Is. 23:1, 6, 10, it is evidently represented as an important Phenician colony. It is named among other distant states, Is. 66:19. That these notices agree with *Tartessus*, has been shewn by Bochart, (Geogr. Sacra, Lib. III. cap. 7. p. 165 ff.) J. D. Michaëlis, (Spicileg. Geogr. Hebr. exterae, P. I. p. 82—103.) and Bredow, (Histor. Untersuchungen, St. 2. p. 260—303.) The Greek name *Ταρτησος* is derived from a harder Aramean pronunciation of the word *תִּרְשִׁישׁ*; but another orthography with *σ* was also known to the Greeks, for in Polybius and Stephanus Byzantinus occurs *Ταρτησιον*, as synonymous with *Ταρτησος*.—*אֶנְזוֹת תִּרְשִׁישׁ* *Tarshish ships*, is employed Is. 23:1, 4. 60:9. to denote *large merchant ships bound on long voyages*, (perhaps distinguished by their construction from the common Phenician ships,) even though they were sent to other countries instead of Tarshish; (comp. the Eng. phrase *an*

Indiaman.) Ps. 48:8. Is. 2:16. So it is used of the ships which went to Ophir, 1 K. 22:49. 1 K. 10:22. (comp. 9:28.) In the interval between the composition of the Books of Kings and that of Chronicles, this name seems to have been transferred to denote any distant country; hence the Tarshish ships which went to Ophir, (see 1 K. 22:49. etc.) are said expressly by the writer of Chronicles to have gone to Tarshish. See 2 Chr. 9:21. 20:36, 37. and comp. Bredow, p. 293—295. and Gesenius' *Gesch. der Hebr. Sprache und Schrift*, p. 42. There is no necessity then for the definite adoption of a second Tarshish, (perhaps in India or Ethiopia;) and the ancient versions are evidently incorrect, which render תרשיש *the sea*, and תרשיש א' *ships of the sea*.

2. a precious stone which probably derived its name from Tartessus, (like אופיר for *Ophiritic gold*.) Ex. 28:20. 39:13. Ezek. 1:16. 10:9. 28:13. Cant. 5:14. Dan. 10:6. The Sept. and Josephus make it *the chrysolite*, which is the *topaz* of the moderns; and this explanation is adopted by Braun, (*de Vestitu Sacerdot. II. 7.*) Others: *amber*, which, however, does not suit Ex. 28:20. 39:13.

תרשתא (always with the article,) a title given to Nehemiah, Ezra 2:63. Neh. 7:65, 70, (where it stands alone;) and more clearly Neh. 8:9. 10:2 תרשתא דהוא התרשתא. This word occurs only in that part of Nehemiah, which is supposed to be inserted by another hand; viz. from chap. 7:6, to 10:10. Probably a title belonging to him as governor (תרשתא) comp. perhaps the Pers. ترش, ترش dark, rigid, austere, hence a rigid governor, or the like.

תרטן m. *Tartan*, the proper name of an Assyrian general, under the kings Sargon, (Is. 20:1.) and Sennacherib, (2 K. 18:17.)

תרפת proper name of an idol of the Avites, (עוים.) 2 K. 17:31.

תשומת f. verbal from שום, found only Lev. 5:21 תשומת־ך *something put into the hand, a deposit or trust.* The distinction between this word and תדון is not known.

תשאור fem. plur. (verbal from שוא=שוא.)

1. *noise, clamour.* Job 39:7. Particularly *the bustle or tumult of a multitude*, Is. 22:2. Synon. שאון.

2. *a crushing noise.* Job 36:29.

תשבִּי m. a gentile noun, a *Tishbite*, spoken of Elijah. 1 K. 17:1. 21:17. It is derived from תשבִּה or תשבִּה, in Greek Τισβι Tob. 1:2. a city in the tribe of Naphtali. See Relandi *Palæstina*, p. 1035.

תשבץ m. verbal from שָׁבַץ, *cloth worked in checkers or cells.* (See the verb.) Hence תבצת השָׁבַץ a coat of checkered cloth, Ex. 28:4.

תשועה f. verbal from שָׁעַ i. q. שָׁע, dec. X.

1. *help, deliverance, salvation.* Ps. 37:39. 40:11. 71:15.

2. *victory.* 2 Sam. 19:3. 2 K. 5:1. Comp. ישועה.

תשוקה f. verbal from שָׁק i. q. שָׁק no. II. dec. X. *desire, longing.* Gen. 3:16. 4:7. Cant. 7:11.

תשורה f. a *gift, present.* 1 Sam. 9:7. It is also used in the Jewish translation of Dan. 2:6. 5:17. for the Chald. תְּנִיחָה a gift. Root שָׁר no. II. *to go, to travel*; construed with בָּ, *to bring, present*; comp. Is. 57:9.

תשיעי, fem. י"ח, *ninth*, denom. from תשע. Num. 7:60.

תשעה, const. תשע, f. and תשעה, const. תשעה, m. *nine*. Also *ninth*, in the numbering of days, e. g. בתשעה לחודש on the ninth of the month, Lev. 23:32. Plur. תשעים com. gen. *ninety*.

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